

The

October 7, 1957

# Restitution Herald

VOLUME 47

OCTOBER 7, 1957

NUMBER 1

## OREGON BIBLE COLLEGE AND NEWS ISSUE



### COLLEGE STUDENTS AND FACULTY

Pictured left to right, front row: Otto E. Dick, Superintendent; William Wachtel, Instructor; Carol VanVleet; Ardis Larington, Joyce Sigler; C. E. Lapp, Dean; Louise Lapp, Instructor; second row: Rex Cain; Betty White; Nancy Demmitt; Ingrid Gallegos; Elaine Lapp; Cecil Railton; Dolena Ward; Joyce Wilson; Jesse Gallegos; third row: Dallas Demmitt; Dean Swartz; Everett Emmons; Austin Railton; Pat Tempel; James Klepinger; James Rencontre; Louis Kump; fourth row: Edward Houser; Larry Townsend; Richard Worley; Paul Shaw; Hollis Partlowe; Ted Armes; Adib Liddawi; Don Ward; back row: John Lewis; Robert See; Jesse Pestle; Richard Dick; Russell Magaw; William Gallagher.



**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.

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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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**THE RESTITUTION HERALD**  
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*Oregon Bible College and Leadership Training*

It is the belief of the leaders of the Church of God that Oregon Bible College presents the best possible present opportunity to train for leadership in the Church of God. Oregon Bible College was established by the General Conference as an institution of the Church of God for that specific purpose. In this year of the Decade of Development Program when we are giving special emphasis to the need for leadership development, it is important to realize the value of Oregon Bible College in this plan.

Courses at Oregon Bible College are designed to fill the needs of the Church of God. Men and women who know the Church of God from personal experience, have developed over the years the curriculum that is best suited to the future needs of Church of God leaders.

In addition to a specially designed course of studies, Oregon Bible College gives the student the invaluable opportunity to be closely associated with leaders of the church, and to become familiar with the work of the General Conference. Located at the national office of the Church of God, the students meet many visitors and pastors from various churches. Fellowshiping with students from many churches, they learn of places, and people, and activities where they may later serve. This close association develops a loyalty and appreciation for the Church of God that is an asset to the leader and to the church.

Oregon Bible College also creates a feeling of comradeship within the student body and between students and others who have attended the College. They know each other, and appreciate each other, and in future years of leadership in different fields, find it easy to work and co-operate with one another. We are convinced that the unity of spirit that is becoming more and more pronounced in the Church of God is, in a large part, due to leaders trained by Oregon Bible College.

Oregon Bible College also presents the student with the opportunity to become known throughout the church. Gospel teams, supply preaching assignments, and notices about his progress in THE RESTITUTION HERALD, keep his name before the church. He is thus in a position to be quickly absorbed into the work of the church upon completion of training.

The Church of God should be appreciative of the advantages of its institution for the preparation of leaders. Let us improve its position, enlarge its responsibilities, and provide its needs!

*Members Only*

The first issue of THE RESTITUTION HERALD each month is mailed to members of the Church of God, whether or not they are regular subscribers. The other two issues each month are mailed only to subscribers.

Sixteen hundred (1600) Church of God families receive this issue of THE RESTITUTION HERALD who are not regular subscribers. If you are among these, why not subscribe for every issue? You will appreciate all the issues of THE HERALD. (See the coupon in the next column.)



# The Course of Studies

THE COURSE of studies at Oregon Bible College is organized on a plan whereby most subjects are offered every four years with a few being offered every two years. The College catalog contains the entire four-year curriculum and will be sent to anyone requesting it. We feel that readers of THE RESTITUTION HERALD are interested in knowing what is being taught at the College; therefore we are listing the courses much as they appear in the catalog for this semester. We had planned to offer Systematic Theology this semester, but must wait until the second semester for publication of the new book in systematic theology by Brother Alva Huffer.

Night courses are being offered this semester for the first time to accommodate especially wives of our married students. A one-semester hour course in *Bible Doctrines* is being taught by Sister Blanche Dick, and another one-semester hour course, *The Pastor's Wife* is being taught by Sister Louise Lapp, with the help of guest teachers. Seventeen ladies are enrolled in these classes.

## Course of Studies

*Practice Teaching.* This is a class which has been organized for the purpose of giving students practical experience in the real teaching situation. Once each week the class, under the direction of Brother C. E. Lapp, teaches Bible to the children of the East Oregon grade school. Classes are held in East Oregon Chapel. An additional hour is given to planning the lessons, studying theory of teaching, and discussing particular problems.

*English Composition I.* A course in grammar, diction, punctuation, vocabulary, spelling, pronunciation, sentence structure, and writing. The fundamentals are studied for the purpose of developing clarity, effectiveness, and accuracy in written composition, with emphasis upon paragraph structure. Freshmen and sophomores.

*The Wisdom Literature.* (Proverbs, Ecclesiastes, and Job.) A course in which the practical and doctrinal values are stressed.

*Expository Preaching I.* A study of those passages of the Bible which lend themselves especially to analysis and expository presentation. Much practice is given to analysis and presentation in sermon form. Juniors and seniors.

*New Testament I.* (Romans, Galatians, Colossians.) A study of the problems of early Christianity, with emphasis upon the practical teaching values.

*Small Religious Bodies in America.* A brief study of small religious groups in modern America, including history and practice, with emphasis upon the distinctive principles and the points wherein they differ from others.

*Audio Visual Aids in Teaching.* Use of dramatics, pic-



tures, object lessons, projectors, flannelgraph, sand table and other aids in teaching.

*Medieval History.* A brief survey of the Middle Ages, with emphasis on the rise of town life, society, religion, art, and literature, including that portion of history in which the modern church was developed.

*Principles of Christian Living.* Principles of Christian conduct, conversion, consecration, stewardship, and service.

*New Testament Greek I.* A study of the essentials of Greek forms, syntax, and orthography to enable the students to read the New Testament in the original language.

*Music Fundamentals.* The purpose of this course is to give a thorough foundation in the melodic, harmonic, and rhythmic elements of music. It consists of a study of notation, scales, intervals, and chord structure.

*Choir.* This course affords opportunity for musical expression and provides inspiring and helpful experience in the singing of sacred music. Admission to the choir is on a selective basis. Only two credits can be earned in choir.





## Student Work and Housing

By C. E. Lapp, Dean

### *College Students Working*

Year after year we are faced with the problem of providing work for the students who attend Oregon Bible College. The Lord has blessed in this respect as well as in others, for at the present time only three students have not found work. Sometimes it takes several weeks or a month, but the city of Oregon is asking more and more for the quality of help they are receiving from the College students, and we are thankful the demand is growing each year.

### *Golden Rule Home Boys' Dorm*

Since a number of the occupants of Golden Rule Home were there on a weekly board-and-room basis, it was decided to convert that part of the Home into quarters for College boys. At present, nine students receive their board and room at the Home, and two more boys come in for meals. We thank the Lord they can live and fellowship together during their hours when they are out of classes as well as in. Lifelong ties will be formed in this way that will be reflected in the unity of the church in years to come.

The arrangement of the Home for the boys does not in any way alter the contract made with the regular Home occupants.

### *Furnished Apartment for Girls*

Since we do not have a regular place for the girls to live, we have rented an apartment for the single girls where they may do their own cooking, laundry, and study. It is very comfortable and the girls enjoy being with one another. Their address is 403 South Ninth Street, Oregon, Illinois, and their phone number is 304-L. Call them sometime and let them know you are praying for them.

## New Testament Greek

THIS semester, for the first time in its history, Oregon Bible College is offering a course in New Testament Greek. There are eighteen students enrolled in the class, and interest in this subject seems to run quite high. Indeed, several of the students have said that the fact that the College is offering Greek this year was a factor in their decision to come to school here.

What are the reasons for a study of New Testament Greek? Are there any factors which would make such a course well worth while for students at Oregon Bible College and for ministers of the Church of God? We believe that assuredly there are! Let us consider what some of these might be.

The fact that God chose to reveal part of His Word in the Greek language gives that language special meaning and importance for all who believe and love the Bible. Just to think of reading the words of Jesus and the apostles as they were originally recorded! A thrilling experience indeed! This alone is worth the diligent effort required in order to learn the language.

There are other reasons, however, which give such a study special importance and value for those who are *teachers* of God's Word. Among these is the not infrequent difficulty of carrying over into a translation the exact meaning of the original. This difficulty is by-passed by those who read the Greek text. They possess a key which will help to unlock the basic meaning of the text. This is especially useful in the work of exposition or exegesis of passages and books of the Bible. That is why such works as Wilson's *Diaglott* and the concordances  
(Continued on next page, second column)



William Wachtel  
Instructor in  
Greek



# A Chapel Organ

By Louise Lapp

WE ARE happy to see that many of our churches have come to realize how much an organ can add to the sacredness of worship. What a feeling of rest and peace fills our souls when we enter God's sanctuary and hear beautiful organ music. Immediately we tune our thoughts to God and worship Him "in the beauty of holiness." Many people who can never be reached by words are touched and moved by music.

Like David's dream of building a beautiful house of worship for the Lord, so we have dreamed of having an organ at Oregon Bible College. But this dream, like David's, seemed like one for future years when our days would be past.

## *M. W. Lyon Memorial Fund*

Fairy Lyon was the first one to bring some reality to this hopeful vision. In loving memory of her husband, M. W. Lyon, she sent five hundred dollars to be used as a memorial for him. Knowing his great love for music, we thought there could be no better memorial than something which would contribute to the beauty of music. What could do this better than an organ. Our hearts were thrilled and thankful!

Since that time many of you have generously contributed to this fund until now we have \$1,063.98. Our hearts were made to rejoice again and be thankful. It began to look as if the Lord was going to make this dream come true sooner than we had thought.

## *Value of an Organ*

We thought more concretely on what it would mean to have an organ at the College.

First, it would greatly aid in creating a sacred spirit of worship for our chapel services. To be drawn close to the Lord and given inspiration to serve Him with greater zeal and consecration is an important and essential part of training.

Second, many of the students who would like to learn to play the organ would be given the opportunity. Not only could they practice in a warm room, but they could be given actual experience in playing for services. Some of our churches have an organ, but they need an organist. When our students return to their churches, we know you would be glad to have them aid you in this way.

What kind of an organ should we buy? We want to use this money wisely and economically. Probably the organ that needs the least upkeep in operating expense, one that seldom needs tuning, and one that has enough stops to give ample variety in tone color. The Hammond organ meets all these requirements and has one thousand



possible registration combinations which should give ample variety.

## *When Will Our Dream Come True?*

"Hitherto hath the Lord helped us" and blessed us far more than we had anticipated. We will leave the matter in His hands. Ask Him what He would have you give for this project, and whatever He lays on your heart we know will be acceptable. If everyone who reads this article would send something, whether much or a very small gift, we pray it will be directed by Him. One of these days, perhaps sooner than we think, we shall "rejoice at the sound of the organ" in our own College chapel.

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## NEW TESTAMENT GREEK

*(Continued from page 4)*

of Strong and Young have always been so popular in the Church of God.

Another reason for studying New Testament Greek is to provide the Bible teacher with a wealth of material useful for illustration, suggestiveness, and richness in the presentation of the gospel and Bible doctrine in general. Many Greek words in the New Testament have a fascinating history of usage and association.

A final reason is that Greek study supplies a means of confirming and defending the truth that we have learned through our English versions. With the advance of education in all fields, a knowledge of Greek is helpful in meeting the objections of those whose doctrines differ from ours—those who may themselves know Greek and who try to press their claims on that basis.

For these reasons and others, New Testament Greek is being offered this year at Oregon Bible College. Our prayer is that the Lord may bless this study and use it in the furtherance of His truth and the proclamation of His gospel!





● Oregon Bible College gospel team at Fremont, Nebraska

## Meet the New Students

*Ted Armes* and *Sonia Armes* have two children, both girls. Ted was baptized in 1948 and Sonia later. Ted attended high school at Grandin, Missouri, and was a member of the Doniphan Church of God. Before coming to Oregon, the Armes' lived in Alton, Illinois. Sonia is enrolled in our night class.

*Everett Emmons* is a member of the San Jose Church of God, San Jose, California. His parents live near Doniphan, Missouri, where Everett obtained his high school education. Everett lived in California previously.

*Billie Gallagher* is from Tipp City, Ohio, and is a member of the Brush Creek Church of God in that state. He was baptized in August, 1953, by Brother T. M. Ferrell. Billie made his decision to give himself completely to the service of his Lord during the 1957 Youth Rally.

*Elaine Lapp* transferred to Oregon Bible College from Bob Jones University. She is the daughter of C. E. Lapp, and Louise Lapp, both instructors of Oregon Bible College. She was baptized by her father and is a member of the Oregon Church of God.

*Ardis Larington* came from McCook, Nebraska. She was baptized in 1951. Ardis began to think seriously about coming to Oregon Bible College during the Nebraska Conference at Holbrook in 1956.

*Russell Magaw* comes to us from Tipp City, Ohio. He is the son of Mr. and Mrs. Vivian Magaw. Vivian is a brother of the late S. E. Magaw, former instructor of Oregon Bible College. Russell is a member of the Brush Creek, Ohio, Church of God and was baptized in 1953 by Brother Emory Macy.

*James Rencontre* transferred from Aurora College, at Aurora, Illinois. His home is in Weiser, Idaho. James was baptized at the age of seventeen and became affiliated with the Advent Christian Church. He learned of the Church of God and Oregon Bible College through his contact with our members at the Aurora Church of God, Aurora, Illinois.

*Robert See* returned to Oregon Bible College after serving his country in Formosa. Robert is married to the former Sara Savage, whom he met at the College two years ago. Robert came to us originally from Grand Rapids, Michigan, where he was a member of the Pennellwood Church of God.

*Paul Shaw* comes to us from North Little Rock, Arkansas. Paul is a transfer student from the Arkansas Polytechnic College, Russellville, Arkansas. He is the son of Mr. and Mrs. C. J. Shaw. Paul was baptized by his father at the age of thirteen and is a member of the Church of God in North Little Rock.

## Orientation Week

By Dallas R. Demmitt

THE purpose of orientation week is to acquaint students with efficient Bible study methods, the College faculty, standards and purpose of the College, and the significant importance of Christian fellowship.

This is the second year for the orientation week which began on Tuesday, September 3, with the freshmen and new transfer students taking the Freshman Scholarship tests. On Wednesday morning the growing "family" of God's children met for devotions, the first general session of the 1957-58 school year. All the students except the three graduating seniors returned to Oregon Bible College to be joined by "fifteen new "family" members.

The program of orientation included sessions wherein film strips such as "Learning to Study" and "How to Take Notes" were presented by Brother Otto E. Dick, Superintendent. There was also a panel discussion by the upper classmen entitled, "How to Get a Good Start." Special talks were given by Brother Harvey Krogh on "You and the Local Church"; Brother Harold Doan on "You and the National Bible Institution"; and Brother Willis Turner on "You and the City of Oregon." Also, Brother William Wachtel gave a helpful talk on "Aids to Success in College."

Information describing the different courses offered was presented by the instructors. Brother C. E. Lapp, Dean of Students, spoke to the students about the importance of a high standard of conduct.

Each morning the day was begun with an inspirational devotional period. In these periods of prayer and testimony many students expressed that they felt this is a year of vision. Included in this vision is our new Oregon Bible College campus. To accomplish this and other goals we must let the Spirit of Christ work in our lives so that we may be yielded completely to do this work for the Lord.



*Joyce Sigler* first became interested in attending Oregon Bible College in February of 1955. She comes to us from Dayton, Ohio, where she is a member and active worker of the Church of God, pastored by Brother Timothy Pearson.

*Dean Swartz* is a member of the Golden Rule Church of God in Cleveland, Ohio. He was baptized by Brother Harold Doan in 1954. He is the son of Mr. and Mrs. Don Swartz of North Olmstead, Ohio.

*Patton (Pat) Tempel* comes from Waterloo, Iowa, where he was a member and an active youth worker in the Church of God. He made his decision to become a minister in the Church of God and to attend Oregon Bible College quite early in life.

*Carol VanVleet* from Oregon, Illinois, is a member of East Oregon Chapel, where she has attended Sunday school and church since childhood. She was baptized by Brother Joseph Fletcher, her brother-in-law.

*Dolena Ward* is the daughter of Mr. and Mrs. Dale Ward of Woodstock, Virginia. Her father is pastor of the Maurertown and Fort Valley Churches of God in Virginia. Dolena was baptized by Brother Ellsworth Routson, near Blanchard, Michigan.

*Betty White* is a member of the Burr Oak, Indiana, Church of God. Betty was baptized by Brother Orville Westlund in 1956, and has been a willing worker for the Lord since accepting Jesus as her Saviour.

*Joyce Wilson* from Danbury, Nebraska, is a member of the Holbrook, Nebraska, Church of God, where Brother Vivian Kirkpatrick is pastor. She was baptized by Brother Kirkpatrick in 1952. She became interested in attending Oregon Bible College during the Nebraska Conference in 1956.

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### Scholarships

**T**WELVE freshmen competed for the S. E. Magaw and the Booster scholarships, which are awarded annually to freshmen, who are judged on the basis of character and on the results of scores made on general ability and reading tests. The S. E. Magaw scholarship, which is awarded by the Oregon Bible College Alumni Association, was awarded to Pat Tempel of Waterloo, Iowa. The Booster scholarship, which is awarded by the Oregon Bible College Boosters, was awarded to Dolena Ward of Woodstock, Virginia.

Two Southwest Conference scholarships, which also provide tuition for the second semester, were awarded to Austin Railton and Larry Townsend, both upper classmen. The Brush Creek Sewing Circle of the Brush Creek, Ohio, Church of God is helping to pay the tuition of Russell Magaw and Billie Gallagher of that congregation. Various individuals are also contributing to the Oregon Bible College Student Assistance Fund.

# Oregon Bible College Booster Day

## October 13

This day has been set aside by the College Board of Education for the purpose of emphasizing Christian Education and as a climax to Boosters' Campaign. We hope that each church will observe this day. If Booster cards have not been sent to your church we shall be glad to send you a supply. Mail your request to Otto E. Dick, Oregon Bible College, Oregon, Illinois.

Funds obtained from Booster memberships and contributions are used to assist students in buying textbooks, to provide a scholarship, and to promote the College in general. Our new project is to promote the building fund for the Greater Oregon Bible College. The General Conference has approved a plan to purchase land for a site as soon as possible.

## ENROLL AS A BOOSTER IN 1957!

### SCHOLARSHIP THANKS

"It is hard for me to express my appreciation for the scholarship. It is my sincere desire to use it to glorify the Lord in all that I do and in all that I say. I realize the responsibility that is placed upon me and I will do my best in all things. I thank all those who made this scholarship possible, and will do my best to live up to the standards set."—Pat Tempel.

"I wish to thank the Booster Club for paying my second semester's tuition to Oregon Bible College."—Dolena Ward.



# General Conference Progress

## THE THREE MONTHS' BUDGET

The last three months of the fifteen-month fiscal year has closed (July, August, September). It was understood that contributions of \$8,000.00 were needed during this period. Actual contributions received through September 27 were \$5,856.63. Consequently we are beginning the new fiscal year, October 1, with a very small cash balance. In fact, only by faith can we see funds for the current payroll. We are starting the new fiscal year then with a deficit of approximately \$2,100.00.

## THE NEW FISCAL YEAR

Printed here is the approved budget for the fiscal year which began October 1, and will end September 30, 1958. It presents a need for contributions in this year of \$34,135.00. We believe that this is a reasonable and realistic budget which offers, to the best of our ability, the real needs of your General Conference for the year.

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

## HOW WILL THIS MONEY BE CONTRIBUTED?

On the basis of past experience, the contributions will be received from individuals, churches, state conferences, the National Missionary Society, and other class groups.

It is recommended by the delegates at General Conference that churches and state conferences adopt a unified budget and include expected contributions of the church to the General Conference in that budget. This would assure that your church makes a commitment, that it assumes its share of the cost of the General Conference services, and that regular contributions are made.

It is recommended that the tithe be the basis of all our giving. In a unified budget, a tithe of the total expected income of the church would be the proper amount to include in its budget for the General Conference.

The General Conference budget should not be regarded as "theirs" but as "ours." Its responsibilities and the blessing derived from the use of the funds are for every individual Church of God member, for every Church of God, and for every state and district conference.

Study over this budget and the services rendered from the contributions and determine your part and the part of your church and conference in this program.

## CONFERENCE RECORDINGS

We have tape recordings of most of the General Conference business sessions, devotional sermons, and evening messages. They will be loaned to any group which was not able to have representation at the Conference or which wishes to use the tapes in reconsidering the important conference meetings.

## MISSION BUILDER'S LEAGUE

There are now more than one hundred members of the Mission Builder's League. (See back page.) Membership enrollment cards have been distributed to all pastors with the suggestion that some member be appointed in each Church of God to seek new members for the League.

## CHRISTIAN WORKER'S MANUAL

One of the most valuable assistants to the church produced in recent years is the *Christian Worker's Manual*. This is a practical, *how-to-do-it* book, which will answer many of your questions about church organization and how to conduct various types of meetings.

If you do not have a copy, one may be secured for a \$2.00 deposit from Harold Doan, National Bible Institution, Oregon, Illinois.



# General Conference News



Roddy Pike, Nova Scotia, Canada

## REPORT OF THE NATIONAL MISSIONARY SOCIETY, August, 1957

The sixth annual business meeting of the National Missionary Society was held at Camp Mack, Milford, Ind., and presided over by President Alva Huffer. Bro. C. E. Lapp gave the devotional message, based on the parables of the Lost Coin, the Lost Sheep, and the Prodigal Son. This was followed by a season of prayer.

Bro. Huffer reviewed our fifth year of work, after which the secretary's report was read and accepted. The treasurer's report and reports of the local societies had been mimeographed and copies were passed out to the delegates. The treasurer's report was accepted. A roll call of societies showed that fifteen had representatives there.

The first matter of business was a full report on the India work. Bros. Lapp and Huffer told of the accusations we had received against S. S. Manoah and read letters from individuals which seemed to substantiate them. They explained that this had caused us to cease our support to him last May. The most convincing testimony came from an American missionary who had been associated with Mr. Manoah for a year. Since she is at present on furlough in the United States, it was suggested that someone personally consult with her to acquire additional information. Bros. Harvey Krogh and Ellsworth Routson moved that we withhold our support to Mr. Manoah until more information is secured. Motion carried.

A discussion followed concerning whether someone should still make a trip to India. The decision concerning the trip will be determined by whether we will have a definite basis for future work there. Bros. Cecil Patrick and Stanley Ross moved that the missionary board be empowered to contact the missionary lady for further information and upon the basis of this information, if they still consider it advisable, that a worker be sent to India for investigation as soon as

possible. Motion carried. Bro. Harvey Krogh suggested we contact an Advent Christian missionary working in India to investigate our work there.

Next, a report was given on Adib Liddawi, our foreign student at Oregon Bible College by Bro. Otto Diek. He told of Adib's background, his progress and the problems confronting him in establishing a work in his own country. Bro. Willis Turner asked for our love and understanding for Adib's problems. Sr. Leota Hanson also spoke well of his progress. Bros. Don Swartz and Harry Sheets moved that we continue paying the expenses of our Oregon Bible College foreign student, Adib Liddawi, for the next year and that his return trip to the Middle East be paid. Motion carried.

This marked the end of the morning period and a recess was called until 1:30 p.m., at which time there was a devotional talk by Bro. Harry Sheets. A period was set aside for Sr. Verna Thayer to give her report on Bible schools held for the colored people. She also showed slides of the Indian, Mexican, and colored children who attended Bible schools.

Bro. Huffer next explained the Foreign Missions Department in relation to the General Conference and local societies, and read the recommendations of the General Manager as printed in the July 15, 1957, issue of The Restitution Herald. Sr. Lucille Ratering and Bro. Francis Burnett moved that we endorse these 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 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. Motion carried.

Bro. Milton Hall reported on his trip made in June to Nova Scotia, when he surveyed the field of evangelistic opportunity which had opened up there with Bro. Roddy G. Pike. He was sent there by the Board of Directors. Bro. Pike, who was present, spoke also of the "open and effectual" door which was opened to him by the Lord. He pleaded with the people to pray for him, that he give out the right message, and go to the right places. Bros. Milton Hall and Don Swartz moved that the Nova Scotia work be adopted as a National Foreign Mission project and that \$100 a month be sent to Bro. Pike as pastoral aid. Motion carried.

Bro. Huffer presented the proposed budget for the coming year. Inasmuch as the Gener-

al Conference financial year begins with October 1, our National Missionary year should be changed from August 1, to October 1. The missionary budget for next year, therefore, will be divided into two parts. We will have a two-months' budget (Aug. 1-Sept. 30) and then a twelve-months' budget (Oct. 1-Sept. 30). After discussion, Bro. Delbert Jones and Sr. Mary Patrick moved that the proposed budget be adopted. Motion carried. The budget as adopted:

	Two months	12 months
Foreign student	\$270.00	\$1,200.00
Foreign Student, return trip		500.00
Support, Bro. Pike	200.00	1,200.00
Missions development fund	115.00	1,625.00
Department expense		75.00

The election of officers was the last order of business. Those elected were: president, Alva Huffer; vice president, C. E. Lapp; secretary-treasurer, Ada C. Simpson.

Ada C. Simpson, Secretary.

## REPORT OF THE PRISCILLA MEETINGS, August 1957

Vice President Jeanne Smith presided at the first meeting, with fourteen present. Joan Hall led in prayer. The book, "The Pastor's Wife" was discussed and highly recommended. Mary Krogh was appointed to take care of placing one of these books in the College library, if there is not already one there. The report of the Priscilla tract, "Christ—Our Strength in Sickness and Distress," indicated that it was well received and the first printing was fully paid for, with orders for more to be printed. At a later meeting, Joan Hall was appointed to present the Priscilla tract at one of the general sessions.

It was decided to establish a set time for Priscilla meetings, that time being the same as the ministerial meetings of the General Conference sessions, and to ask to have it printed on the program which appears in The Restitution Herald.

A "Round Robin" letter was started last year. Ways of speeding up its journey were discussed.

In regard to elections, it was decided to have each current vice president become president the following year, so we will not have a complete new board during any year. Officers for the coming year are: Jeanne Smith, president; Joan Hall, vice president; and Iris Burnett, secretary-treasurer. The new vice president appointed a program committee of Bonnie Davis and Jane LeCrone.

In the absence of the proper officers, Mrs. Pryor was asked to preside at the meetings on Wednesday and Thursday. On Thursday, we had a question box which led to much interesting and constructive discussion.

(Please turn to page 11)





● Brother Belus Holt and bus load of colored children for Morristown, Tennessee, Bible school.

## On the Evangelistic Expressway

July 1, 1956-July 1, 1957

By Verna C. Thayer  
Evangelist for Children

### SOWING THE SEED

"The seed is the Word of God," said Jesus to His apostles. We all realize that seeds are of little value unless sown. If the Word of God is the seed, then it must be planted. The place for planting is in the lives of girls and boys, men and women in "all the world." Our field of labor is the "world."

Perhaps soil preparation comes first. There is no better way to prepare the soil, than to train our boys and girls in early childhood. The seed will be much easier to sow if the "soil" has not been "hardened" for many years.

But that is only the beginning of our work. After the seeds are planted and start to grow, the plants must be cultivated regularly. This keeps out the weeds and helps retain moisture. Just the same is true when the Word of God is sown. When the Word begins to grow in the lives of those who have accepted that Word, it needs regular cultivation. This means regular Sunday school services, church services, and classes to fit various age levels. Certain plants produce better when planted in the right kind of soil. The seed planted in the lives of children will grow better if the seed is "fitted" to the place of planting.

Over and over again, visitation after visitation needs to be made to keep the plant growing. Hours of labor spent in this manner is never time wasted. We all know that if plants have the proper care we can expect the harvest. People "won to Christ" is the harvest.

### Where the Seed Was Sown

Our widest field for sowing was that of the Bible school. This is a fertile field and a great builder for our churches. It can and should open up its arms to all, old and young.

The night Bible school is coming to the front rapidly, not only among our churches,

but in other churches, also. Classes are provided for all ages. The parents come and bring their children. It is an aid to the transportation problem.

How we wish we could tell you in detail about each of our Bible schools. There has been a decided increase, not only in attendance but in interest. They are reaching out into a wider field. We have listed the various Bible schools in order as to attendance.

1. Albany—Springfield, Louisiana (colored)
2. Holly Grove, North Little Rock, Arkansas (colored)
3. Cool Springs, Browntown, Virginia
4. East Oregon Chapel, Oregon, Illinois
5. Flagg Center, Illinois
6. Cool Springs, Browntown, Virginia  
(an earlier date gave them two schools during the year)
7. Hedrick, Indiana
8. Chappell, Nebraska
9. Omaha, Nebraska
10. Swanton, Ohio
11. Zeba, Michigan
12. Moorefield, Nebraska
13. Oak Grove, Little Rock, Arkansas
14. Cleveland, Arkansas
15. Gatesville, Texas
16. Morristown, Tennessee (colored)
17. Mullin, Texas
18. McGintytown, Arkansas
19. Hendersonville, North Carolina
20. Cleveland, Ohio (colored)
21. Harlingen, Texas
22. Fremont, Nebraska
23. North Salem, Plymouth, Indiana
24. Morristown, Tennessee

### Conferences

There is one great value in conference work that we find in no other field. We can reach more people and over a larger territory than in any other field. People come from many churches to worship at the conference.

We have made "exits" to the following conferences.

### Southeast Conference

The first work for the current year was done at the Southeast Conference, held at the Guthrie Grove Church, Pelzer, S.C. This conference is a representation of churches from the Carolinas and Tennessee.

Our work is with the three younger classes. One little boy's idea about it expresses the sentiment of all of us. When told by his father about going to Bible school, he said, "I didn't miss any last year, and I don't want to miss any this year." Two classes were conducted each day. One hundred ninety-six were in attendance at the children's program. We consider attendance at the children's program a fine measuring stick to measure the interest of the adults in the work with the children.

### Virginia Conference

The date of the Virginia Conference was changed to July instead of August, which made it possible to work there. "Home again," expresses my feeling when I go to Virginia to work. Here the work was with the three youngest classes. Along with the teaching of two classes a day was the conducting of the "Children's Hour" each day. The program was very well attended.

### General Conference

Following the Virginia Conference came General Conference. This is the high point of our work. Just try to imagine how joyful these classes were, due to the fact that you have taught most of the children in their home churches sometime during the year.

Two classes were held each day. A recreational program was put on that the children could be cared for during the time their parents were attending their classes and business sessions. There was a decided increase in attendance over the previous year. We had charge of one of the workshops on Sunday School Day.

### Iowa Conference

For three years we have worked at Waterloo, Iowa, for the Iowa Conference. There was an increase in attendance this year. The children's classes were held in the basement of the dormitory twice daily. Along with our work there was being guest speaker on their Sunday School Day. We could see a great increase in interest in the work with their young people.

### Illinois Quarterly Conference

Attendance at the Spring Illinois Quarterly Conference at Ripley seems to be a "must" on our list. We enjoy the visit there. Classes are held both Saturday and Sunday for the children.

### Teacher Training Classes

To have successful classes for all ages we must have trained teachers. There is a decided growth in the number of teacher training classes in our churches. There is a greater demand for better teachers. Our Sunday schools are growing! Much of this growth is due to better teaching, as well as better facilities. Teacher training classes were conducted at:



General Conference  
Iowa Conference  
Meeker County Sunday School Convention,  
Litchfield, Minnesota  
Oregon Bible College  
Hedrick, Indiana  
Litchfield, Minnesota  
Illinois Quarterly Conference  
Denver, Colorado  
Chappell, Nebraska

#### Bible School Demonstrations

More and more of our churches are conducting their own Bible schools. We feel this is a growth in the right direction. To assist them, we consider it a privilege to visit the churches and demonstrate our Vacation Bible School materials. Along with this, we give instructions in teaching and procedure. Visits were made to the following places:

1. Hillisburg, Indiana
2. Kokomo, Indiana
3. Litchfield, Minnesota
4. Hector, Minnesota
5. Eden Valley, Minnesota
6. Saint Cloud, Minnesota
7. Graytown, Wisconsin
8. Brush Creek Church, Ohio
9. Peoria, Illinois
10. Ripley, Illinois
11. Macomb, Illinois
12. Oregon, Illinois
13. Rockford, Illinois
14. Morning Star, South Bend, Indiana
15. Blanchard, Michigan
16. Burr Oak, Indiana
17. Cleveland, Ohio
18. Morse Mill, Missouri

There are still many things which must go unreported: visits to isolated people, classes taught, and sermons preached. This department has charge of the writing of all Vacation Bible School materials as well as the Pre-School and Nursery Quarterlies. To sow the SEED, 1) 20,100 miles were driven, 2) 295 services were conducted, 3) \$1,467.57 were expended, 4) \$1,926.90 were earned, 5) 3,500 persons were contacted.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

May the SEED continue to be sown even more abundantly in the coming year.

## CONFERENCE REFLECTIONS

By Don Overmyer

Treasurer and Camp Superintendent

Although all persons who registered at General Conference this year did not stay on the grounds, over two hundred seventy-five had registered and were presented with little white (if married) or yellow (if eligible and "interested") name tags. While adults were participating in the Conference programs, the children and young people were attending well-planned classes. Ample recreational facilities were provided for their play periods.

At the close of the afternoon sessions, the adults, as well as younger folks, took advantage of these facilities and enjoyed the beach, boating, and tennis courts (though none were seen in the sandbox). It has been rumored that Delbert Jones was voted the unofficial tennis champion after a close game with Loie Jones.

This year we were frankly skeptical about how the campers would accept the fact that we were to wash our own dishes. The fellowship and laughs that resulted as members from different sections of the country worked together, soon proved this to be a fun period instead of just a work period.

After our evening services in the huge auditorium, the canteen and lobby of the main lodge were beehives of activity, as members could congregate for ice cream or something to drink and to visit with each other. A hat style show one evening, with men modeling ladies' out-dated hats, along with a few other stunts, gave all a good laugh.

Installation of new board members and a vesper Communion service at the lakeside, as the sun was setting, will long be remembered by those attending.

Co-operation among all and a willingness to serve in any capacity were at an all-time high. It was a pleasure to announce, at the final session, that the offerings had exceeded our expenses. Now I must hang my head in shame and apologize (or wear sackcloth and ashes). There is a service charge to all groups who are not members of the denomination who own the camp. Through my forgetfulness I had neglected to figure this in the total charge, so now I have to say that we lacked around \$300.00 of meeting our to-

tal cost at the time camp closed.

The total cost of our camp was: \$2,559.71  
Total contributions were: 2,258.22

Deficit \$ 301.49

Since so many persons inquired about the cost and contributions of the Conference, we thought we should report to you all.

All in all, I believe it was our best Conference ever, and I wish to thank all those who helped make it so.

## PRISCILLA REPORT

(Continued from page 9)

The ministers requested the Priscillas to prepare the Communion for the church service on Thursday night. Volunteers to perform this service were Mary Krogh, Joan Hall, and Iris Burnett.

The Priscilla meetings were well attended, with fourteen to seventeen present each time. Dues were collected at twenty-five cents per year. The program committee will welcome suggestions for next year's meetings.

June Routson, Retiring Secretary-Treasurer.

## 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.

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.

## SEPTEMBER SPONSORS

Nettie Nichols	\$ 10.00	Berean Youth Fellowship	1.20	Almeda C. Wertz	10.00
Michigan State Conf.	35.45	Pennellwood Church	72.52	Blessed Hope Church (Rockford)	40.00
Mr. & Mrs. George McMurtrie	96.00	Mr. & Mrs. Wm. Huffer	5.00	Ferd Winfrey	142.44
Dixon Church	45.05	Mr. & Mrs. Gilbert Yankee	10.00	Mr. Mrs. Charles Doll	35.00
Hillisburg Church	41.73	Ida Lapp	20.00	Mr. & Mrs. Glenn Birkey	10.00
Lawrenceville Church	21.96	Mr. & Mrs. Ben Carpenter	40.00	Mrs. E. E. Warren	10.00
Mr. & Mrs. C. Ballentine	10.00	Mr. & Mrs. Arthur Otto	10.00	Blood River Young People's Club	3.33
Mr. & Mrs. G. M. Siple	10.00	Illinois State Conference	50.00	Happy Woods Church	33.48
L. J. Elton	5.00	R. H. Judd	7.00	Mr. & Mrs. Cecil Patrick	25.00
Mr. & Mrs. Percy Murphy	25.00	Maurertown, Va., S. S.	34.13	Brush Creek Church	64.66
Mr. & Mrs. Otto Diek	10.00	Mr. & Mrs. Harold Doan	10.00	Hope Chapel	5.00
Mrs. Emma Coleman	10.00	Mrs. Louisa Murdock	10.00	Mr. & Mrs. Alfred Anthon	50.00
Burr Oak Church	85.00	Mrs. L. R. Hillard	20.00	Mr. & Mrs. Delbert Jones	10.00
Macomb Church	17.97	Verna Thayer	5.00	Mrs. C. B. Compton	5.00
Mr. & Mrs. Gail Grimsley	20.00	Mrs. E. C. Olmstead	2.00	J. E. Barnhart	10.00
Mr. & Mrs. C. E. Lapp	30.00	Washington D. C. Church	5.00	Willis Turner family	20.00
Otto E. Diek, Jr.	20.00	Mr. & Mrs. H. H. Moore	35.00	Warren E. Story	10.00
Virida Sittler	10.00	Mr. & Mrs. Harry Payne	10.00	Mr. & Mrs. Elmo Gaspar	25.00
Truth Seeker's Church	25.00	Mr. & Mrs. Will Holland	40.00	E. F. Marsh	5.00
Litchfield, Minn., S. S.	7.54	Mrs. E. C. Railsback	50.00	Azalia Winfrey	30.00
		Helen Burnett	1.00	Mr. & Mrs. Fred Mills	15.00





# Churches IN THE News

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.

November 18-December 1— Brush Creek Fall Meetings, Harvey U. Krogh, Jr., guest speaker.

## BAPTISMS AT MCGINTYTOWN, Arkansas

This summer we were made to rejoice when Lance Freeman, R. 1, and Mrs. Joice Harington, R. 3, both of Greenbrier, Ark., confessed Jesus Christ as their Saviour and were baptized later in the name of Jesus Christ in a creek a few miles from the church. That night they were given the right hand of Christian fellowship. Our prayers are in their behalf.

C. Alan McLain, Pastor.

## BAPTISMS AT MACOMB, ILLINOIS

On Sunday, September 8, 1957, two people gave their lives to Christ. They are Vada Weaver, and her son, Gary. After the baptismal service, we took Communion with the new ones in Christ. We rejoice with them and pray God's richest blessing on them.

J. Roy Humphreys, Pastor.

## BAPTISMS AT BLANCHARD

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

It was the writer's privilege to immerse in the name of Jesus Christ the following persons, before terminating our pastorate at Blanchard, Mich.: Mr. Angus Lint; his wife, Maudie; their son, Louis Lint; Miss Janice Ditwiler; Mr. Clayton Nelson; his wife, Florence; their daughters, Nancy and Carol. Miss Ditwiler was one of the young people who made her decision for Christ during our National Youth Rally this year. We know the Lint and Nelson families have contemplated this step for some time, and joyfully thank the Lord for helping them reach their decision.

As they would enter this "newness of life," we would ask the prayers of all our readers on their behalf. May God bless their lives with the peace of mind that comes from knowing Him and having the assurance of forgiveness through Christ. We now rejoice with the Lord that they have accepted His way of salvation from their sins. May they receive the blessings of a full and happy life in the service of the Lord.

Darrell Maddock, Pastor.

## OMAHA, NEBRASKA BAPTISM

Karen Rasp, 6019 Curtis, was recently baptized into Jesus Christ. She is a young lady of high school age and we bid her God-speed in her new membership in the body of Christ.

The interior of the Omaha church was recently redecorated, the men of the church doing the work.  
C. E. Randall, Pastor.

## BAPTISMS IN THE SOUTHWEST

On July 28, 1957, the last day of the Southwest Youth Camp and Conference at Prescott, Ariz., four young people confessed faith in Christ and were immersed in His saving name. They are Miss Diana Killian, 533 N. Huntington Blvd., Pomona, Calif., Mr. Russell Long and Mr. Bruce Long, 6521 Kingman Ave., Buena Park, Calif., and Mr. Alan Smith, 512 W. 17th St., Tempe, Ariz. We rejoice that these young people have taken this important step, and pray that they will live faithfully for Jesus. William Diek.

## BAPTISMS AT BATON ROUGE, Louisiana

Responding to the gospel invitation at the close of the morning worship service Sunday, September 22, Mr. Joe Foretich came forward to request baptism. That same afternoon, on the way to the river, Mrs. Dorothy Campbell also made known her desire to accept Christ as Saviour. Both were immersed into the body of Christ. We pray God's blessing to be with them in their new way of life.  
Gordon Landry, Pastor.

## BAPTISMS AT HECTOR, MINNESOTA

Harlan Albert Swanson, Larry LeRoy Johnson, and David Arthur Jones were baptized at Lake Kandiyobi, north of Hector, Minn., July 22, 1957. Harlan is the son of Mr. and Mrs. Albert Swanson, Rt. 1, Hector. Larry is the son of Mr. and Mrs. Frank O. Johnson, Rt. 2, Hector. Mr. Frank Johnson attended Oregon Bible College in 1939-40. David is the son of Mr. and Mrs. Delbert A. Jones, Box 636, Hector. We pray that the Lord will guide and bless these young people throughout life. Delbert A. Jones, Pastor.

## BAPTISM AT MARSHALL, ILLINOIS

It was our privilege on August 10, 1957, to baptize Donna Claypool into the saving name of Jesus for the remission of sins. Donna is the daughter of Mr. and Mrs. Osby Claypool, members of the Salem Church of God. She has been a faithful worker in the Salem Sunday School, and this summer attended the National Youth Camp at Quaker Haven Camp. We pray God's blessing upon her in her further service to Him.

Harry Gockler.

## CHURCH OF THE OPEN BIBLE Bedford, Ohio

August 25, at a special evening service held at Golden Rule Church, Cleveland, the Bedford pastor baptized Carl E. Hoganson and Fred Hoganson, both of 10410 S. Yakima Ave., Tacoma 44, Wash. C. F. Pryor, Golden Rule pastor, assisted.

Bro. Carl Hoganson, 75, is the father of Bro. Fred Hoganson, 34. He is also the father-in-law of the Bedford pastor.

J. Arlen Marsh, Pastor.

## BAPTISMS AT HILLSIDE CHAPEL

### CHURCH OF GOD, Niles, Michigan

We would like to present to the household of faith the following people who were baptized into the body of Jesus Christ: Richard Gonder, Carl Hunerkopt, Carson Langel, and Lorna Huddleston. We pray God's richest blessing on them as they walk with Him.

Bud Goodwin, Pastor.

## 1957 VIRGINIA CONFERENCE

An inspirational and successful conference of the Virginia Churches of God and the Washington, D. C., and Baltimore, Md., groups was brought to a conclusion Sunday, August 25, 1957. The ten-day meeting was conducted at the Maurertown Church of God, where dormitory facilities are maintained. Bro. Walter Wiggins of Grand Rapids, Mich., was our guest speaker. His messages were both timely and stimulating as we await the coming of our Lord.

The Conference activities included a daily devotional service, morning and afternoon study classes for all ages, and an evening worship service. Sr. Verna C. Thayer supervised the children's Bible school. The members of the Virginia Conference always look forward to having Sr. Thayer with us. This year, we were also glad to welcome her sister, Mrs. Lulu Stilson. More than seventy children were enrolled in the children's classes. Their activities culminated with a well-attended Achievement Program, Friday night, August 23. Many parents who are not regular attendants were present at the program.

Much credit goes to our three local ministers for the success of the Conference. Bro. Stanley Lawrence of the Browntown church directed the recreational activities of the young people and looked after the welfare of those staying at the dormitory. Bro. Dale Ward outlined the program. Bro. Curtis Simpson was present with us the first weekend and helped to conduct the services. More than two hundred seventy persons registered during the ten-day period. The annual business meeting was conducted Friday afternoon, August 23. The conference is assisting the Baltimore and Washington churches in a financial way and is looking forward to the day when each group will have its own church building and full-time pastor. The following officers were re-elected: president, S. H. Boyer; vice president, Given Cleek; secretary, Nina Hicks; assistant secretary, Ellen M. Ramsey; treasurer, W. E. Boyer.

During the conference, five of our young people made their decision to dedicate their lives to the service of our Lord. Two baptismal services were conducted. These young people are: Barbara Baird, Baltimore, Md., Flo Cooper, Browntown, Va., Sherrill Campbell, Weston, W. Va., Adelaide Jett, Seven Fountains, Va., and Robert Coverston, Waterlick, Va.

Plans are already underway for our 1958 conference. The dates will be set at a future day, pending the dates of the General Conference. Should our Lord tarry, we envision an even larger and more successful conference another year, as we "grow in grace and knowledge."

Ellen M. Ramsey, Assistant Secretary.



Perfect weather added to the enjoyment of the two hundred thirty who attended the seventieth annual Iowa State Conference of the Church of God in Christ Jesus held on the conference grounds in Waterloo, August 17-25.

Certainly, the highlight of this conference was the presence of Bro. J. W. Williams of Tacoma, Wash., whose lessons and sermon enlarged and renewed the treasury of knowledge he had given so freely to many of us over many years of tireless ministry.

Our guest speaker was Bro. Delbert Jones of Hector, Minn. Sr. Lois Worley of Oregon, Ill., was in charge of the Primary Department.

Connie and Russell, daughter and son of Mr. and Mrs. Glenn Rosenberger of Gladbrook, were baptized into Christ by Bro. Louis Cronbaugh, Sunday afternoon, August 25. For them we pray God's richest blessings.

This was the sixtieth annual meeting of the Iowa Bereans. During their business meeting on Thursday, the following young people were chosen for office: president, Pat Tempel, Waterloo; first vice president, Russell Rosenberger, Gladbrook; second vice president, Lowell Cronbaugh, Belle Plaine; secretary, Donna Dolmage, Victor; and treasurer, Nyle Sealine, Stanhope.

During the general business meeting on Friday the following were elected to the Iowa State Conference Board: president, Louis Cronbaugh, Belle Plaine; vice president, J. Arthur Johnson, Albert City; recording secretary, Blanche Harland, Cedar Falls; corresponding secretary, Doris Danskin, Marengo; treasurer, Earl Reinhard, Gladbrook; state Sunday school superintendent, Donald Sealine, Wauke. Linford Moore of Cedar Falls was reappointed State Youth Director and Reuben Sealine of Stanhope was reappointed trustee.

There were many indications that this was indeed a happy and successful conference. We praise and thank God that it was so.

Doris Danskin, Corresponding Secretary.

#### PRINCE ARTHUR BROOKS

Prince Arthur Brooks was born March 21, 1882, and died September 10, 1957.

Mr. Brooks was married to Alice Edmonds, who died in 1939. They were the parents of seven children, of whom four survive. They are: Mrs. Mary Lou Siegler, William Fred Brooks, Mrs. Billie Smotherman, and Prince Edmond Brooks. Also surviving are eight grandchildren; two brothers, George and Edward; and two sisters, Mrs. Clara Siegler and Mrs. Eva Duxtader.

Mr. Brooks lived in Ripley County, Mo., all his life and will be missed by his family, neighbors, and friends. He was a member of the Church of God. J. R. LeCrone, Pastor.

#### ADIB LIDDAWI LEAVES

Adib Liddawi, who has been studying for two years at Oregon Bible College, has withdrawn from the College to attend another school in Tennessee. We pray for the Lord to bless Adib as he continues his studies in America.

At the Blood River Church of God on July 7, 1957, Sr. Betty Gay Kennedy, daughter of Bro. and Sr. Walter Kennedy, became the bride of Hubert Woodson Rena of New Orleans. The church building was made beautiful with many flowers by the mother of the bride. Many friends and relatives were present. Following the reception in the annex, the couple honeymooned in Florida. Their home will be in New Orleans. May God help them to establish a Christian home.

July 29, it was our sad duty to officiate at the burial of little Brenda Faye Parsons, newborn daughter of Jack and Lucille (McKinney) Parsons of Baton Rouge. Words of comfort and hope were given from the Scriptures. May the day come quickly when the last enemy, death, will be destroyed. Burial was made in Carter Cemetery.

The Blood River young people have begun a 100 Bible Verse contest. The one learning the most verses will win a Young's Concordance. Second prize will be a Jamieson, Faussett, and Brown Bible Commentary, and third prize will be a Bible dictionary.

We invite all the brethren who come to or pass through Louisiana to worship with us, either here at Blood River, or at Happy Woods, or in Baton Rouge.

James Mattison, Pastor.

#### RAYMOND F. UNDERWOOD

Raymond F. Underwood was born November 10, 1887, to John and Katherine Underwood, near Tipp City, Ohio. He was married to Clara Antonides December 16, 1909. To this union were born Albert L. Underwood, Luella Ryan, and George Underwood, all of Troy, and Esther Honeyman of Tipp City.

He was baptized into the body of Christ and became a member of the Brush Creek Church of God in June, 1929.

Preceding him in death were his first wife Clara, his father and mother, and one half-brother, Charles Smith.

On May 12, 1942, he was married to Minnie B. Coppock of Troy.

His illness started August 8, 1957, when he was admitted to Dettmer Hospital for surgery. He died August 22, 1957.

Mr. Underwood spent his entire life in the community of Tipp City. He was respected and liked by all who knew him.

Surviving his death, beside his wife Minnie, are his four children; seven grandchildren; six great-grandchildren; one brother, J. F. of Troy; and four sisters, Mrs. Zeldia Karns, Mrs. Carrie Emrick, Mrs. Noda Shearer and Mrs. Gertrude Robbins, all of Tipp City.

Burial was made in the Curtis Cemetery at Brush Creek. Bro. Underwood was laid to rest to await the coming of the Lord Jesus, which hope he held.

Francis E. Burnett, Pastor.

#### MEMBERS IN FLORIDA

Mrs. Emma B. Coleman, formerly of Chicago, now lives at 14470 S.W. 289th St., Leisure City, Fla. She is anxious to contact other members of the Church of God in the area.

Bro. Francis Burnett has begun a class on "Fundamental Doctrines," especially designed for those who want to become better acquainted with the teachings of the Bible. The class is conducted during the Sunday school hour.

On Sunday morning, August 18, several members who attended General Conference related the information they received from the sessions they attended. They spoke of how interesting and inspiring was every phase of the General Conference.

On September 8, the evening service was in charge of the young people who attended the National Berean Camp. The twelve students gave interesting and delightful talks on each class, devotional period, and recreational period. Lorna Pearson, Reporter.

#### ETHAN EVERETT WARREN

E. E. Warren was born in Rensselaer, Ind., and died at Hot Springs, Ark., September 5, 1957, at the age of seventy-two years.

Bro. Warren was a member of the Rensselaer Church of God throughout his life. During the last few years of his life, however, he lived at Sehererville, Ind., and Hot Springs, Ark. He was vitally interested in the message of truth and especially in promoting the broadcasting of the truth with radio. Just before his death he had made arrangements to broadcast Bro. Kenneth Milne's messages from a Hot Springs' station.

He is survived by his wife, Julia; two daughters, Mrs. Guy Shelton and Mrs. Gerald Beaver; and a son, Ethan Everett Warren, Jr.

Services were conducted by the writer at Jackson Funeral Home, Rensselaer, and he was laid to rest in the Weston Cemetery, Rensselaer, till His Master returns.

Harold Doan.

#### THANK YOU

To our Brothers and Sisters in Christ:

For your many prayers offered up for us, also for the many thoughtful messages and gifts kindly sent to us, we wish to express our heartfelt thanks.

We are much better. Our heavenly Father has heard your requests and is strengthening us from day to day. We hope soon to be back worshipping in our much-loved church at Font-hill. Though unable in recent months to gather there, we have earnestly prayed for all branches of God's true work, wherever it is being carried on by faithful workers.

We feel so sorry for all who are not experiencing the joy of Christian love and fellowship. We do not know what we would have done without the encouragement and uplift of the members of the household of faith.

Let us press toward the mark for the prize of the high calling of God in Christ Jesus.

Will and Irene Hollaud.

#### SUNDAY SCHOOL DEPARTMENT MAIL

Mail for the National Sunday School Department should now be addressed to Miss Juanita Logsdon, National Bible Institution, Oregon, Ill.

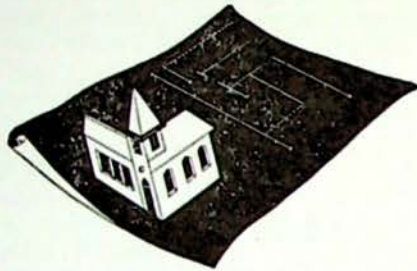


**MEMBERS ENROLLED**

- 42. Francis Burnett
- 43. J. Don Swartz
- 44. Mr. & Mrs. Darrell Maddock
- 45. Oral Miller
- 46. Mr. & Mrs. J. R. LeCrone
- 47. Lewis McKinney
- 48. Leon Driskill
- 49. Mrs. Lewis Kump
- 50. Warren Sorenson
- 51. Otto E. Dick
- 52. E. R. Smith
- 53. Willard Naylor
- 54. Roddy G. Pike
- 55. Elwyn Drew
- 56. Mr. & Mrs. Ray Heyde
- 57. Mr. & Mrs. William Andrew
- 58. Willis Turner
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3. Brown, Leonard, Baraga, Mich.
4. Brown, Raymond L., 619 N. B St., Arkansas City, Kan.
5. Burnett, Francis, 221 N. Fourth, Tipp City, Ohio
6. Cooper, Gerald L., Box 423, Campbell, Calif.
7. Davis, Kirby, Dittmer, Mo.
8. Denchfield, John L. (inactive), 401 E. Rainbow Lake Dr., Rt. 1, Trufant, Mich.
9. Dick, Otto (inactive), 704 Jefferson, Oregon, Ill.
10. Dick, Wm., 628 Williams, Pomona, Calif.
11. Doan, Harold, 314 Front St., Mt. Morris, Ill.
12. Driskill, Leon, Rt. 6, Peoria, Ill.
13. Ferrell, T. M., 230½ W. 103 St., Los Angeles, Calif.
14. Fleteher, Joseph A., 300 Spartan Terr., Aurora, Ill.
15. Fyfe Daniel W., Michigantown, Ind., Rt. 1
16. Gockler, Harry, Rt. 3, Box 51-C, Hammond, La.
17. Goodwin, Bud, Rt. 4, Box 152, Niles, Mich.
18. Gordon, Grover, Chappell, Nebr.
19. Graham, Ernest, Rt. 1, Stillwater, Minn.
20. Graham, Roy, 801 Balsam St., Lakewood 15, Colo.
21. Hall, Milton, Box 153, Fonthill, Ont., Can.
22. Huffer, Alva G., 3455 Reiser Ave. S.W., Grand Rapids, Mich.
23. Humphreys, John R., Independence, Ore.
24. Humphreys, Roy, 1115 E. Jefferson, Macomb, Ill.
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30. Kennedy, Billie R., Avondale Addition, Rt. 4, Harlingen, Tex.
31. Kirkpatrick, Vivian, Box 206, Holbrook, Nebr.
32. Krogh, Harvey U., Jr., 211 N. 3rd St., Oregon, Ill.
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October 15, 1957

The

# Restitution Herald

VOLUME 47, NUMBER 2

## ISRAELI THANKSGIVING FESTIVAL

These women from Dahlia, a kibbutz (collective settlement) in southern Galilee, are celebrating the harvesting of the wheat. Holding sheaves of wheat aloft and wearing costumes on Biblical models, they are giving the modern representation of "the feast of ingathering, at the end of the year, when thou gatherest in thy labours out of the field" (Exodus 23:16).

The offering of the first-fruits of the grain harvest, reminds us that Christ was the first-fruits from the grave, and that the church is the harvest that will follow on the day of resurrection.

This feast, still kept, looks ahead to the day of Christ's return and the ingathering of God's people to His everlasting Kingdom on earth.

(American Christian Palestine Committee photo.)



**Christian Witnesses Needed!---- See page 3**



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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*Message of Timely Significance*

Again, we are presenting an article of special value on the next three pages. This message by Pastor Westlund, shepherd of a growing flock in Burr Oak, Indiana, will challenge you and perhaps shame you, as it did me.

How many opportunities are passed by! How often we take for granted the precious truth of the gospel, when all around are those who hunger with a hidden hunger, and thirst with unknown thirst, for the message of salvation and the hope of eternal life.

Unlike the woman of Samaria, we may have tasted but not told, we may have sampled but not shared the living water of life from the Saviour of men. Rise with the author to the challenge presented by the millions in darkness.

*One Per Cent for the Lord*

About one per cent of the total national income is given to churches. Total giving is about two per cent of income, but only half of this is for religion. (See Bible in the News.)

In view of the fact that church membership is at an all-time high, and that many religious leaders are claiming that America is experiencing a revival, we wonder at this ridiculously low total of one per cent.

The Bible standard is ten per cent. Most families, at income tax time, claim ten per cent or more, yet we are still faced with the fact that only one per cent of national income finds its way into the Lord's house.

In the Church of God average giving is estimated to be about five per cent of total income. While this is higher than the national average, it is only half the Bible standard. It is the Word and not the average that sets the standard for believers.

The church is challenged today with a tremendous responsibility. It is estimated that there will be a need for one hundred five thousand more church buildings in the United States by 1975, if the Lord tarries. In the next twenty years, if the population continues to increase as it now is, there will be forty-three million new people in America needing the help of the church. We cannot meet this challenge on a one per cent or a five per cent basis. The need goes far beyond this.

A growing church needs conviction, zeal, leadership, and sacrificial giving to utilize its great opportunities and carry out its responsibilities.

*"He Opened His Mouth"*

Jesus "opened his mouth" and gave the people the great Sermon on the Mount. They "were astonished at his doctrine." The Ethiopian eunuch asked Philip to explain some words of the Prophet Isaiah. "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." The man believed, was baptized, and "went on his way rejoicing" because of his newly found hope of life in Christ Jesus. Do we "open" our mouths for the same life-giving purpose?



October 28, 29 — Illinois Quarterly Conference at Eldorado.

November 18-December 1 — Brush Creek Fall Meetings, Harvey U. Krogh, Jr., guest speaker.



**M**ANY . . . believed . . . because of the woman's testimony," observed the Apostle John as he witnessed the dynamic, positive, inspiring faith of the Samaritan woman of Sychar. So inspired was he that he placed the story of it in his Gospel as a testimony of the Christian faith.

This unnamed woman had a message for her time. It was in her heart. She thought that it was so important that she summoned all the people of the city together for an audience.

Can we imagine this? Here was one of the most unrespectable citizens of that community, an adulteress, having had five husbands and living with a new man, out of wedlock, gathering together the respectable citizens of the community to tell them she had found Christ in her life and what He had done for her. She did just that. She had a testimony to give to the world. It had to be told! It was good news!

A testimony is something that is part of us, something that we firmly believe. It is not just the faith of our fathers, but our faith. It is not someone else's thinking, but what we think. It is our personal convictions and beliefs.

We are living in a day when the masses of Christians do not know what they believe, in a world crying to know about God and the survival of the human race; crying to have some faith to live by. As one outstanding American Christian teacher put it in his findings and observations: "One of the weaknesses of Protestantism today is that so few Protestants know what they believe or why." Commenting on this, William Hordern states: "This is a mistake that is seldom made by the Communist. The Communist party does a very thorough job of training its devotees."

The testimony of this woman does something for our hearts and minds. She knew what she believed and why. Her testimony was: "He [Jesus] told me all that I ever did." Christ was interested in her life, which had been a life of disobedience to God and even a disgrace to man, for she was an adulteress. As she went to one of the wells to draw water there one stood who said He could give her living water, a water that would take away all thirst, make a person live forever. She said: "Sir, give me this water, that I may not thirst, nor come here to draw." Christ stands at your well, too, by your life to give you a better life. He comes to where we are in our daily lives.

After Jesus asked for her husband to come to the well, the woman knew that her life before this person was like an open book. She said: "Sir, I perceive that you are a prophet." Nothing can be hid from the Lord.

Then she listened very carefully as Jesus said: "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . God is spirit, and those who worship him must wor-



## **"Many Believed Because of the Woman's Testimony"**

*By Pastor Orville Westlund*

*Burr Oak, Indiana*



ship in spirit and in truth.' The woman said to him, 'I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.' Jesus said to her, 'I who speak to you am he' " (John 4:21-26).

She believed His word that He was the Christ. She believed that living the life of an adulteress was not in the spirit of worshiping God. This she really knew: Christ had come to help her, not condemn her; forgive her of her sins; make her at peace with God and a respectable citizen. We notice that her testimony is based on the testimony of Christ Himself: "He told me all that I ever did." Assembling the people as she did, she now could rightfully take her place as a respectable resident of Sychar.

Notice! They listened to her and accepted her word! She said: "'Come, see a man who told me all that I ever did. Can this be the Christ?' They went out of the city and were coming to him." Christ our Lord had changed her from a downcast, a despised person, to a civic leader.

There is power in testifying to what you believe, whether it is good or bad. Our cigarette and beer advertisers are aware of this power. Over and over again on radio and TV, we have witnesses tell how satisfying this brand of cigarettes is or how pleasant this particular beer is. It nets them millions of dollars.

Sometimes we have parents who testify that it makes no difference how you live in the world.

In an issue of *Christian Life and Faith*, there appears an interesting article along this line, giving details of a research that had been made. It told about "a very licentious man who married a licentious woman in 1677. From that union there were 1,900 descendants. Of these, 771 were criminals, 250 were arrested and tried for various crimes; 60 were thieves and 60 spent 120 years in prison; 39 were convicted of murder, 40 of the women were known to have a social disease; only 10 of the great number ever learned trades and they learned them in prison. The entire descendants spent 1,300 years in prison, costing the State of New York \$2,700,000 to prosecute them, maintain them in prison and in the poorhouse." This is the power of an evil testimony.

On the other hand we have Christian parents who testify by their faith, works, and lives that it makes a great deal of difference what we believe and how we live. Here is a contrast of the Edward's family:

Mr. Edwards, a godly man, married a beautiful godly woman; a son was born who turned out to be a godly man. That son came to America and later became a lawyer and his son became a minister upon whom Harvard conferred two degrees in one day. This last mentioned was Jonathan Edwards who was president of Princeton University. When the Edwards' investigation stopped, the number of descendants totaled 1,344. Of this number, 295 were college graduates, 13 college professors, 65 col-

lege presidents, 186 ministers of the gospel, 101 were lawyers, 86 were state senators and three were congressmen, 30 judges and one vice president of the United States; there were 75 laymen and Sunday school officers. In the entire record of the Edwards' family, none were ever arrested or tried for crime. This is the power of a Christian testimony!

The power of testimony tremendously influences and changes life. The woman influenced a city and brought many to believe that Christ was the Saviour of the world. It was the residents of the Samaritan city of Sychar who said, "This is indeed the Saviour of the world," not the woman, coining a very magnificent title for our Lord. We remember that she used the title of Messiah.

Testimony has conquered nations. The early Christians so testified that Christ was the Lord and Saviour of the world that the emperor himself, Constantine, accepted the Christian faith in the early fourth century and proclaimed it as the sole religion of the world.

However, in our modern world there are diversified testimonies that are challenging our Christian testimony as members of the Church of God and are conquering small and large segments of peoples and lands of our world. For our immediate consideration, they may be listed as the testimonies of Communism, Roman Catholicism and the Jehovah Witnesses.

Communism has testified to Asia that it can help the food shortage, give mass education and freedom from the bad people of the West. China has accepted their testimony. With the Communists going from city to city and from village to village educating the masses to Communism and giving them food rations, they believe that they are being liberated from famine, ignorance, and eventually war; that Communism is the way, the truth, and the life to this goal.

As Theodore Romig, a Christian missionary who once served in China, phrases it: "The Communist . . . joins in this march toward liberation. He wants to carry the ball down the field and across the goal line for a touchdown. Impelling and irresistible is the feeling that the future belongs to him. Driven by this fanatical faith in the future, and following an aggressive program of social, political, and economic reform, the Communists have conquered China." In Asia it has been the testimony of Communism that has conquered millions, however evil that testimony may be.

Another powerful organization that is testifying that only they have the power to save the world is Roman Catholicism, with its headquarters in Rome, Italy. Their claim and testimony to America is: "No one can be saved without sanctifying grace, and the Catholic Church alone is the divinely established means by which grace is brought to the world and the full fruits of our Lord's redemption are applied to men."



Starting out in the Colony of Maryland with a handful of believers in 1634, they today number over thirty million. They are not declining. In 1956, they had a 2.9% increase in membership, converting about one million Americans to Roman Catholicism. As the largest single religious body in the United States, they are rising to such political strength as to demand an ambassador to the Vatican at Rome and get one from a government that stands for separation of church and state.

Another challenging religious body in the United States to us is the Jehovah Witnesses. They bought the plates that one of our early ministers made for an English translation of the Bible. They shipped the plates from California to New York in the late 1800's and ran off by the thousands the *Emphatic Diaglott*, translated by Benjamin Wilson, an early minister of the Church of God and newspaperman of Geneva, Illinois.

Beginning their movement in this country in 1884, about sixty years after we proclaimed our Christian faith, they now have 591,556 active members in 162 countries of the world. In fifteen years they have tripled their membership.

Their very name, *Witnesses*, implies testimony. Many Americans are believing their message. Even many from the professional classes are beginning to accept their testimony. Going from house to house as the early Christians did in Jerusalem, sometimes making people angry, they have put to shame many Christians who do not know their own beliefs and probably believe that testifying is not a Biblical command of our Lord.

Notice in the Scripture reading that when the disciples came to where Jesus and the woman were by the well, they were not even interested in her. They wanted to eat. They said: "Rabbi, eat." But Jesus said: "'I have food to eat of which you do not know.' So the disciples said to one another, 'Has any one brought him food?' Jesus said to them, 'My food is to do the will of him who sent me, and to accomplish his work. Do you not say, "There are yet four months, then comes the harvest"? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together.'"

Our Lord wanted them to testify. How often we get involved with something else, that we believe is more important, like eating, and forget that the masses are like fields ready for harvest in the sight of God and His Son. In those days in that part of the world with their white clothes, they appeared, when assembled together, like the white harvest fields.

In our songbook, *Songs of Truth*, there is a song on page two called, "Awake! Arise!" Its first stanza is: "Awake! Arise! O Church of God, The crowning day is near; The Lord Jehovah, King of kings, On earth will

soon appear. Lift high the standard of your faith, Quit you like men, for Christ be strong; The reign of sin and death on earth will not continue long." We have here a challenge and a testimony; for we believe that evil shall not always rule this planet, but that some day Christ will return in glory.

Never before in history have we had such an opportunity to tell others what we believe and why. Like the woman of Samaria, let us lift the standard and be strong for Christ! In other countries such as Red China and India opportunity is dying. Behind the Iron Curtain opportunity is difficult. But in America our opportunities are unlimited! Our Lord said: "Ye are my witnesses."

The woman told the community what Jesus meant to her and why. Let us witness in our community to what we believe. When an opportunity arises, let us speak for our Lord that He is Saviour; that the Bible speaks to all of our modern needs and problems; that God loves and cares for us; that we have life only through Jesus Christ our Lord. Let us do this not only by word of mouth and church visitation, but also by deeds and our daily Christian living.

The result will be that God will bless our efforts and make Himself known to the many in our communities who have no hope and are without God. Many believed the testimony of the woman.

If thousands are listening to the Roman Catholic Church and the Jehovah Witnesses, with many believing their testimony, will they not believe the message of the Church of God? They will, if we have Christ as our Lord and His words of life in our hearts.

The hour is coming, if we as Protestants and members of the Church of God do not testify to our Christian faith, that those who believe contrary to us will persuade the neutral to believe their doctrines and our opportunity for Christ will diminish! Then the doctrines of Communism, Roman Catholicism, and the world will really hang their shingles on our churches.

The Apostle John was inspired to write these words: "Many . . . believed . . . because of the woman's testimony." Here is the power of the church, the command of Christ, and future of the Church of God in America.

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#### A PRAYER FOR ALL BRETHREN

Help us to live in His image  
And select the things of worth  
For once the Master did tell us,  
"Ye are the salt of the earth."

Hide not your light in a bushel,  
But spread His Word among men;  
One day we will receive a crown  
And praise for the race we ran.

—By C. D. House.





## Power Unto Salvation

*By Pastor J. R. LeCrone*

*Fredericktown, Missouri*

**T**HE APOSTLE Paul had preached the gospel of Jesus Christ in many of the great cities of the world. He had preached it in Tarsus, his home city; at Jerusalem, the Holy City of Israel; at Antioch, the Golden City of the Orontes; at Ephesus, the City of the Great Temple of Diana; and at Athens, the Seat of Philosophy. When he wrote his letter to the Christian brethren at Rome, he was preaching at Corinth, the great metropolis of Greece.

To these Roman brethren he wrote: "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles" (Rom. 1:13).

There is some suggestion in Paul's words that, because of his repeated failures to get to Rome, some may have been starting to whisper that he was reluctant, or afraid, to preach the gospel at Rome. It is as though they had said, "Paul can preach the gospel at Jerusalem, Antioch, Athens, and Corinth, but to preach the gospel at the mighty capital of the world, with its grandeur, its cruelty, its wickedness, superstition, pomp, and power is another matter."

If this *was* in their minds, Paul sought to correct their false impressions with the bold assertion that, "As much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16).

The Apostle could well have said: "You talk to me about the power of Rome, and well do I know that power. I have walked over Rome's great highways and chasm-spanning bridges, and everywhere I have heard the tramping feet of its marching legions, and seen the flash of Roman arms, as the soldiers carried out the commands of the emperor.

"I know the power of Rome, and I respect that power, but I do not fear nor cringe before it. For I live under, and proclaim a power that is far greater and more enduring than the power of Rome. It is the power of the gospel of Jesus the Christ. It is the power of God unto salvation."

The wisdom of Paul's choice of the gospel rather than Rome, as being the power able to bring salvation to mankind is evident to any thoughtful person. The power and grandeur that was the Roman Empire has long since crumbled to dust, and is remembered chiefly for the ruins of its temples, bridges, roads, and theaters, which preach mute but powerful sermons concerning the temporal nature of the might of human governments and the works of men. But the gospel has survived the fall of Rome, and many another human government, and is still the power of God which is able to bring salvation to the believer.

Mankind seems slow to acknowledge the truth that the



gospel is the *only* force able to bring salvation to mankind. We are living in an age that worships science. Indeed, science has been able to accomplish wonderful things in many realms. Medical science has succeeded in considerably lengthening the average life. The physical sciences have placed many powerful machines and devices at our command. Other sciences are constantly improving our food supplies and the physical conditions under which we live. Many sincere people are placing their hope for the future in political science. They envision a vast world-wide government, a "United Nations of the World" which will benevolently administer all the vast resources of the world for the good of all. "Under such a government," they argue, "war will be an impossibility, and an age of everlasting peace and prosperity will come to the world."

Science, however, political or otherwise, has repeatedly proved itself incapable of improving, or even controlling, the one factor which determines the ultimate outcome and destiny of all the scientific advances of an age of science. This is the force which determines whether the atom shall bring in a new golden age of peace and prosperity, or whether it shall be used to destroy civilization and possibly mankind itself. It is the force which determines whether political science shall be used to free or to enslave mankind. I refer, of course, to that intangible, but very real force or influence which we call the heart, or spirit, if you please, of mankind.

The hearts or spirits of governments cannot be changed. Only the hearts of those who control governments can be changed, and that must be accomplished on the individual, rather than on the national level. As Jesus Himself declared, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12: 35). Jesus referred more directly to the words which a man speaks, but I submit that the same holds true of all the activities of men.

Science can never, apart from the gospel of Jesus Christ, bring lasting peace and joy to the world. These things are fruits of the spirit, and cannot be analyzed and synthesized in the laboratory. The Apostle Paul was speaking under the inspiration of God when he assured the Galatian brethren that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Where the spirit of Jesus Christ is lacking, the lust of the flesh takes over, regardless of how far advanced the physical and political sciences and arts may be. The Holy Scriptures pull no punches in telling us what may be expected as long as men put their faith in science alone and forget the forces that determine whether or not the fruits of science shall be for ultimate good or evil. For

where the lust of the flesh controls, we may look for the list of fruits listed in Galatians 5:19-21. "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."

If space permitted, we could quote statistics which prove that every one of these evil works of the flesh is increasing in the world today. This is in spite of the marvelous advance in scientific knowledge and development of which we are so proud. Psychologists tell us that, in spite of the increased physical comfort and ease in which we live our lives today, there is less genuine happiness and contentment in the world than ever before. Indeed, they assure us that their contact with humans has convinced them that there is no discernible relationship between the enjoyment of the physical comforts and luxuries of this life and true peace, contentment, and happiness.

We believe that the Scriptures teach that, in these latter days of the present dispensation, or age, a world-wide government will be established, and many people will be deceived into putting their faith for the future in it.

The only government which the Scriptures recognize as bringing lasting peace to the earth is that of Jesus the Christ. As God promised, through the words of Isaiah the prophet, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Will you join us in saying with Paul, "I am not ashamed of the gospel of Christ: for *it* is the power of God unto salvation."





# "Rejoice in the Lord"

By Pastor R. Warren Sorenson  
Ripley, Illinois

**B**EHOLD, how good and how pleasant it is for brethren to dwell together in unity!" This is the spirit that prevailed during the General Conference sessions and fellowship. It was an opportunity to rejoice in the Lord in a spirit of unity. Unity itself is not sufficient; we must be unified in the truth. Many organizations are banded together in unity, but not in the truth of God's Word. The attitude we experienced was one of unity in the truth of God.

The best way for me to summarize the results of this year's Conference is with these three words: progressing—providing—planning. These were the reports given by our President, Secretary, and Treasurer. Our Secretary in his report of the work at large stated, "The work is *progressing*." Our Treasurer announced that the budget had been reached. The people of the Church of God are *providing*. The President's message revealed that "This is to be a *planning* Conference." So we have the summary of the vision and the work of the Church of God as expressed in the Conference of 1957, a progressing, providing, and a planning people. With the spirit of unity in the truth of God and the progressive attitude of the people, how great is the work that can be accomplished.

The effect of this spirit of unity in the truth of God and the attitude of progress is to rejoice in the Lord. We indeed have good reason to rejoice.

Let us consider our position in the Lord, to produce the exalted feeling of rejoicing. "Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments" (Psa. 119:73). We are God's creation. God has given us the gift of understanding. God has given commandments. God's expectation is that man will use the ability to understand and learn the counsel of His Word, and that man will live in obedience to His commands. Our bodies and our minds belong to God.

The development of our minds in accordance with the teachings of God is equally important with the moral standards of Christian living. We have the opportunity to develop our faith by increased learning from the Bible. Man must seek to understand, to use the opportunity given at the hand of God. "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Psa. 100:3).

We cannot truthfully claim to belong to ourselves. God presents us with life; we are His. Man can make artificial hands and limbs, but man cannot put life into the hand or the limb. God produces life. Man can do wonderful things with God's creation, such as the beautiful works

made from the trees of the forest. But in the tree there was life from God. Man cannot put the life into the tree. Man must look to God for the gift of life. We cannot hold the power of life within ourselves.

The Psalmist has said, "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul" (Psa. 22:29). God is the giver of life. God is the giver of immortality. Man does not naturally possess immortality; it is God's gift through His Son Jesus Christ.

We have more reason to rejoice in the Lord, for He has not only made us, but He has made us worthy. "Wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:6, 7). This position belongs only to those who have experienced the atoning work of Christ, through the waters of baptism. The term "made us accepted" literally means, "highly favored." We are in a position of high favor with God through the work of His Son and our faith in Him.

God made man, and He also provides opportunity for man. With the opportunity also comes the responsibility of decision. The opportunity is the position of high favor, to be made accepted through the beloved. The decision rests upon the shoulders of each individual.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). The Christian's righteousness is the righteousness of Christ accounted to the individual because of faith and obedience to the commands of God. We would like to remind ourselves again that the Lord has made us, and not we ourselves; we are His people, and the sheep of His pasture. Our position of exaltation in Christ is through God's provision and opportunity that He has given to man.

We have cause to rejoice because we are God's creation. We have further cause to rejoice because God has made us worthy through His Son.

God provides another opportunity to us. It is that of working as His ministers. The Lord has made us servants. "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who hath made us able ministers of the new testament" (2 Cor. 3:5, 6). Not the books of the Bible from Matthew to Revelation, but of the new covenant! God made man with an opportunity to choose Christ. After making the choice we must then make another decision, that of

(Please turn to page 13)



# The Earth and Its People

By Pastor C. E. Randall

Omaha, Nebraska



**T**HUS saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else" (Isa. 45:18).

The earth is not here by accident, but as a direct result of the creative power of God with whom we all have to do. God created the earth and there is nothing in the universe that refutes this beginning. God is exacting in His Word in ascribing to Himself the work of creating the earth.

In Isaiah 44:24 we find these words: "Thus saith the Lord, the redeemer, and he that formed thee from the womb, that spreadeth abroad the earth by myself."

This direct testimony affirms that God by Himself created the earth. This rules out any other cause or person as being the creator. The door is closed to any other sharing in the work of creation. From ancient times to the present, Jehovah stands supreme and the ONE and ONLY God. He declares, "I am God, and there is none else" (Isa. 45:22).

## *Finished Earth*

What was the condition of the earth when it was finished? We are not left to surmise. We have God's own appraisal in these words: "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). When God had completely finished the earth, it was a job well done. Sin had not entered. The earth was free from the subsequent curse, and hence without the thistles, brambles, and briars with which we have to contend.

## *How Created?*

How did God create the earth? We will not go into detail in answering this question, but rather send forth a great truth contained in the Word. In Psalm 33:6-9, we are informed how God brought into being the earth on which we live:

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe

of him. *For he spake, and it was done; he commanded, and it stood fast.*"

In this article we are not concerned with the processes by which the commands of God were carried out, but rather with the primal cause. "He spake, and it was done."

## *Why Was Earth Created?*

The question, Why did God create the earth on which we live? is of direct concern to all of us. Certainly, there must have been a purpose behind this great planet on which we live. We will let the Word establish this purpose: "He formed it to be inhabited." This is the purpose for the creation of the earth; to be inhabited. We are on the earth to fulfill this purpose. Apart from this purpose it would be impossible to understand many other scriptures. For example: "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psa. 115:16).

The earth was created for men. People were created to inhabit it. This is why we are here! We are earth-born and earth-bound creatures. Man has never been promised inheritance anywhere else. We are of the earth, earthy. (1 Cor. 15:48.)

## *Earth Cursed*

The earth was not always under the curse. When our first parents, Adam and Eve, were in the Garden of Eden, they disobeyed the Word of God and yielded to the temptation of the tempter. Because of this act of disobedience, they were cursed and driven out of the Garden. Among the curses pronounced was, "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: cursed is the ground for thy sake" (Gen. 3:17).

## *Curse Lifted*

God is able to master-mind His creation. In the end the finished purpose of God will be fully accomplished  
(Please turn to page 13)





ison with the natural, we receive the spirit of adoption in this life (Rom. 8:15), and become children of God by the resurrection (Luke 20:36).

As we are begotten in the natural, there is a begettal in the spiritual realm. We, as natural children, were not consulted, but in the spiritual we *do* have a right to choose our Father. We read that God is willing to become our Father and now accepts us as His children by adoption. "Of his own [God's] will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (John 1:18). In 1 Corinthians 4:15 Paul wrote, "In Christ Jesus I have begotten you through the gospel." We are immersed in water in the name of Jesus Christ "for the remission of sins" (Acts 2:38). In being baptized, we seal our faith.

In Ephesians 1:13, 14 Paul writes, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which

## The Natural and Spiritual Birth

By Herbert Edmister, Eldorado, Illinois

**I**N THE beginning of the human race God formed Adam of the dust of the ground. (Gen. 2:7.) God gave Adam a law and warned him that transgression of that law would bring death. (Gen. 2:16, 17.) After the transgression God pronounced the sentence of death. (3:19.) This sentence was executed 930 years later. (5:5.)

From the time a mother conceives the embryo is sealed and nourished for a period of time, until it is born or cast out. If the seal is broken or nourishment is cut off during the period of gestation, the infant will be aborted.

At the time of birth the procedure is: water, presentation of head, and then the body.

The child is in the likeness of his parents—he is flesh, and flesh is mortal, corrupt, and subject to decay. (See 1 Cor. 15:53.) In "Adam all die" (1 Cor. 15:22). We have no hope in Adam and must turn to another source for life beyond our mortality. We gain hope when we read, "Even so in Christ shall all be made alive."

We read in John 3:5 that Jesus told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now if a spiritual birth is a must, let us learn something about it.

The spiritual birth is like the natural. There is the water, presentation of the head, and then the body. We obtain children by birth or by adoption. If by adoption, we are governed by man-made laws, and must adhere to adoption laws, or the courts might remove them from our jurisdiction. In becoming a child of God by compar-

ison with the natural, we receive the redemption of the purchased possession, unto the praise of his glory."

What constitutes a valid baptism? It is a burial (Rom. 6:4), and death precedes burial. What was it that died? Your old man, *Sin!* (Rom. 6:6.) When we have died to sin and have been buried with Christ in baptism, we become adopted children of God. When are we born of the Spirit? Let us see what the Spirit birth produces. In John 3:6, "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Birth of the flesh gives a body of flesh, and birth of the Spirit gives a spiritual body. We do not have a spiritual body now, but 1 Corinthians 15:44 tells us that "there is a spiritual body."

At Jesus' resurrection He came forth with a spiritual body. Jesus was "the firstborn from the dead" (Col. 1:18); the first-fruits of the resurrection. (1 Cor. 15:23.) After resurrection (spiritual birth), bodies will be immortal and incorruptible. (1 Cor. 15:52-54.) They cannot die any more. (Luke 20:36.) The water in the Spirit birth is baptism; the head is Christ (Col. 1:18); and the church is the body. The body, or church, will be born from the dead at Christ's coming. (1 Cor. 15:23.)

Who will make up that body? Only those who receive nourishment of the Spirit from begettal of the Spirit until natural death. We read, "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).



# Rebirth of a Nation

By Pastor William Dick  
Pomona, California

ABOUT two thousand years before Christ, God made a great promise to Abraham. God showed him the land of Canaan and told him that He would give him all the land he could see in all four directions. God also promised Abraham that his descendants would number as many as the dust of the earth. (Gen. 13:14-17.) This was not a temporary promise that would soon be forgotten. It was an everlasting covenant in which God gave Abraham the land of Canaan for an everlasting possession. (Gen. 17:7, 8.)

From the seed of Abraham came the birth of the nation, Israel. God told the Israelites that if they kept His commandments, He would give peace to them, and none would make them afraid. (Lev. 26:3, 6-8.) But if they were not faithful to God, their enemies' sword would come against them, their land would become desolate, and they would be scattered among the heathen. (Lev. 26:15, 25, 32, 33.) As you know, the Israelites did disobey God, and His terrible punishment came upon them.

What will happen to the descendants of Abraham now? Has God forgotten them? Has He withdrawn His promise to them? No, God said He would not cast them away nor break His covenant with Israel. (Lev. 26:44, 45.)

In recent years, the Jewish people have come to life. On May 15, 1948, came about the rebirth of the nation, Israel. Since that time, the Jews have had great difficulties in repossessing the land God promised them. Arabs and Egyptians on all sides have formed a league and resolved to drive Israel into the sea. This very attitude was prophesied in Psalm 83:4, 5. Meanwhile, Israel sticks like a leech and tells the world she will defend herself to the last man.

Bible prophecies tell us that Israel will possess the land, and her enemies will be defeated. (Isa. 41:8-13.) But it will not be through her own efforts or the strength of her army, but by the help of God.

The rebirth of this nation is a significant sign that Christ will return soon. The budding of the fig tree indicates that our redemption draws near. (Luke 21:28-31.) When the Gentiles no longer control Jerusalem, then this age is about to close. (Luke 21:24.) The final signal will be given when all nations gather around Jerusalem to battle; then the Lord will return, and His feet will stand upon the Mount of Olives. (Zech. 14:1-4.) Are you ready?

# Profitable Prejudice

By Pastor Harry Sheets  
South Bend, Indiana

IN A well-known passage in his *Table Talk*, Coleridge recounts that his friend Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should have come to the years of discretion, and to be able to choose for itself. 'I showed him my garden and told him it was a botanical garden.' 'How so?' said he, 'it is covered with weeds.' 'Oh,' I replied, 'that is only because it has not yet come of its age of discretion, and choice. The weeds you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries!'—*Education, the Lost Dimension*, W. R. Niblett.

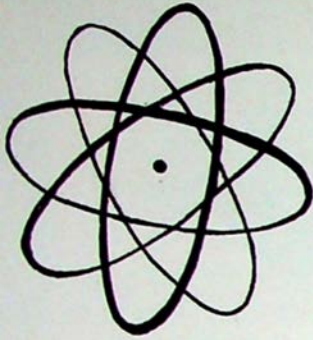
"The coming generations had better be prejudiced in favor of God and moral values if American civilization is not to join the fraternity of fallen empires."—*Christian Economics*.

There seems to be a growing tendency to postpone religious and doctrinal teachings until the child is old enough to decide for himself whether he wants to be a Christian or not. God does not feel that way about the matter. Israelitish parents were given instructions about training children in the fear and admonition of the Lord. Never once did He ask that the children be kept in a religious vacuum until the age of accountability and then led first to the temple for a service, and then to a pagan worship service, so that comparison could be made. God asked the parents to teach the children that He, Jehovah, was the one and only true God.

It is time that Church of God parents decide to prejudice the children in favor of *the truth*. We need make no excuses. The Communists are not waiting until a child can decide for himself, neither do teachers of false religions. Patriotism is not left until the age of twenty-one. Teaching honesty and fair play cannot be postponed until maturity. Let us be honest with God! We need to prejudice our children for truth.







# The Bible and the News

*By the Editor*

## ISRAEL'S FEARS

Sidney Lipston, a member of the Israel embassy staff in Chicago, in a talk to the Oregon Rotary Club, stated that Israel most fears Russia. He said that Israel is not afraid of the Arab nations, who cannot get together, and thereby lose all their strength in fighting and quarreling among themselves. Israel does think that the arms sent to the Arab states by the United States may eventually be used against Israel.

Israel's real fear, however, according to Mr. Lipston, is that Russia will gain a foothold in the Middle East. This, he said, is Russia's long-range goal.

Israel's fear is justified both by history, present-day events, and Bible prophecy.

## CHRISTIANS IN ISRAEL

Israel estimates that there are about forty-five thousand Christians in its borders. They are mostly Arabs. There are one hundred sixty Christian places of worship and about fifty religious schools. While Christianity is not encouraged, it is tolerated, Israel being a democracy.

## BIBLE READING PROGRAM

The American Bible Society is sponsoring a Bible reading campaign to begin Thanksgiving Day and end Christmas Day. Posters, handbills, and bookmarks have been prepared for the campaign and are being distributed to interested pastors and church leaders. Write: American Bible Society, Dept. U, 450 Park Ave., New York 22, New York.

## OCTOBER LAYMAN'S SUNDAY

The third Sunday of October has been designated Layman's Sunday, by the United Church Men and the Laymen's Movement for a Christian World.

It is significant that churches are coming more and more to recognize that the success of the work of the church rests upon leadership and action by the lay members of the church, even more than upon the activities of the clergy. The need for the people in the pews to become witnesses in life and word and to take more and more responsibility in the outreach of the church is becoming pronounced.

## ICE CHUNKS FALL OUT OF SPACE

Twice in recent weeks large chunks of ice have fallen out of the sky, to the amazement and puzzlement of citizens and meteorologists alike. One chunk fell on a vacant house in Pennsylvania, wrecking it.

It is thought that the chunks are formed in the jet stream which flows around the earth and when they become heavy enough finally fall to earth. Legends of the past tell of such ice chunks falling in various places in the world.

We are reminded of Bible prophecies which tell of the day to come when ice chunks weighing hundreds of pounds will fall on the inhabitants of the earth. This will be a part of God's judgment on an unrepentant people.

## MODERN TASTE

A popular artist who sells his pictures for \$250.00 and up, and sells all he can make, has a novel way of painting. He lays the canvas on the floor, squirts various colors of paint on it, rides through it with a bicycle, walks through it barefooted, and uses other similar "artistic" devices.

The latest rage in moving pictures is the "shocker." Monsters of all types and descriptions, from places far and near, roar back and forth across the oversize screen, murdering and eating hapless victims. One of the latest is, *I Was a Teen-Age Werewolf*. This combines a monster and a teen-age rebel, and is sure to be a box-office success.

Modern music (?) is of the same lunatic variety.

If art, music, and entertainment are a reflection of the modern American mind, may the Lord hasten the day of Christ's coming, and the establishment of His Kingdom, that we may retain our sanity.

## "IN GOD WE TRUST"

On July 11, 1955, President Eisenhower signed an act of Congress, authorizing that the inscription, which coins have borne since 1862, shall become part of the design of United States' currency as well. About the first of October this new currency will appear with these meaningful words: "In God We Trust."—*Bible Advocate*.



## "HOW SHALL THEY HEAR?"

It is reported that if the people of India stood in line, shoulder to shoulder, the line would circle the earth four times. The villages of India are so numerous that one speaker would be two hundred five years covering the country by preaching in eight different villages each day. Further, if one thousand Indians heard the gospel each day, it would require nine hundred sixty-two years to reach all the non-Christians with the message. To seat all the people of India in churches it would take 700,000 churches with a seating capacity of five hundred each.—*Bible Advocate*.

## GIVING IN THE UNITED STATES

"In its 1957 booklet, *Giving U. S. A.*, the American Association of Fund Raising Counsel reports that philanthropy in the United States is a "two per cent enterprise." As of 1955, the contributions of the American people, including bequests to religion, education, health, and social welfare, were estimated at six billion dollars out of a national income of three hundred billion dollars. Gifts from corporations alone passed the five hundred billion mark. The philanthropic dollar is divided as follows: religion, fifty-three per cent; welfare, twenty per cent; health, thirteen per cent; education, nine per cent; foundations, three per cent; and others, two per cent."—*Date-line*.

It is easy to see that America falls far short of the minimum tithe of ten per cent to the work of the Lord. Perhaps this is why problems of debt, inflation, and depressions often plague the nation.

## AMERICAN CHURCH MEMBERSHIP

Church membership in the United States is at the record high of 103,224,954. This represents sixty-two per cent of the total population as compared to twenty per cent of the population affiliated with churches a century ago. The latest figures show that there are about sixty million Protestants; thirty-four million Roman Catholics; five million Jews; and three million Eastern Orthodox church members.

## LARGEST CHURCHES

The Methodist Church is the largest Protestant church, with 9,400,000 members. The Southern Baptist Convention ranks second with 8,700,000 members. And the National Baptist Convention, USA, Inc., stands third with 4,550,000 members.—*Bible Advocate*.

## BAPTISTS IN RUSSIA

Theodore Adams, president of the Baptist World Alliance, stated at the annual meeting of the executives, that the Baptist Church is doing well in Russia, though

being persecuted in Spain and some Latin-American countries. He said that every year the Russian Baptist Church gains ten or fifteen thousand converts who are baptized openly in rivers of Russia. He claims that the Baptists are free to preach as they want in Russia, though they are, of course, not encouraged by the government.

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## "REJOICE IN THE LORD"

(Continued from page 8)

working for God in the spreading of the gospel of truth.

We must realize one thing before we go any further, and that is that the glory rests with God. We have seen that God is the giver. He has made us; He makes us worthy; He makes us His ministers. Any work that the Church of God may accomplish must be done through the power of God. We cannot be successful on our own; it is God who gives the increase. We recognize the privilege given to us from God to be servants of His, and rejoice in the Lord because He has made us able ministers. The Church of God has been blessed with the understanding of the Scriptures. With this understanding comes also the responsibility to lead and instruct others in the way of truth and life.

We have good reason to rejoice because of the unity and progress of the Church of God, because of the opportunities given to us from God. We are also filled with the hope of future rejoicing when the Saviour appears and God's Kingdom becomes a reality upon the earth. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19).

*The Lord has made us partakers.* "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints of light" (Col. 1:12); "and hath made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10).

We rejoice in the position of hope revealed in the Scriptures of the Kingdom of God on the earth that God has made us meet to be partakers in that day. "Rejoice in the Lord alway; and again I say, Rejoice" (Phil. 4:4).

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## THE EARTH AND ITS PEOPLE

(Continued from page 9)

and the earth and its people will be delivered from the curse, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). A beautiful word picture of the earth when it is redeemed and the people all praise the Lord is found in Isaiah 35.

The closing scene in Revelation gives the finished purpose, when sin is vanquished and sinners destroyed, with only the righteous left to inhabit the earth.





## R -- Is for Rainbow

By your Storyteller  
Muriel Hass

"Oh, Mommy, there's a rainbow," said Bobby.

"Yes, isn't it beautiful?" replied Mother.

"Is it true there's a pot of gold at the end of the rainbow?" asked Bobby.

"No, Bobby, I don't think so. Do you know the true story of the rainbow? It is a story found in our Bible," said Mother.

"Tell me, Mommy," begged Bobby.

"Do you remember Noah?" asked Mother.

"Well-l-l, he was the man that built an ark and took lots of animals in it," replied Bobby.

"That's right. Do you know why he built the ark?" asked his Mother.

"Sure, God told him to do it. He even told him the measurements," stated Bobby.

"Yes, that is correct, but why would God tell him to do that? He didn't even live near an ocean," replied Mother.

"I don't know, do you, Mommy?" asked Bobby.

"Yes, the people were so sinful that God was sorry He had created man. He decided to destroy all the people," said Mother.

"What about Noah?" interrupted Bobby.

"The Bible says Noah was a just man and he walked with God. Noah was promised safety in the ark. His three sons, daughters-in-law, and Mrs. Noah were to be in the ark, too," said Mother.

"And the animals, too, were to be in the ark," chimed in Bobby.

"Yes, how many, Bobby?" asked Mother.

"Two of each," said Bobby.

"Yes," replied Mother, "at least two of every bird, beast, and fish."

"What about the rainbow, Mother?" asked Bobby.

"We'll get to that part, Bobby. Noah was to take food enough for his family and the animals. After the Noah family and all the animals were in the ark, it started to rain. It rained and rained and rained for forty days and nights, Bobby. That is like the whole month of October, a week of November and two more days," explained Mother.

"Boy, that would be a lot of rain," said Bobby.

"Yes, Bobby, it was so much rain, it covered all the earth. It made a great ocean to float the ark. There were no trees showing above the water, no hills, no mountains. Everything was water!" said Mother.

"That's a bigger flood than they have now," said Bobby.

"Yes, that's right. After it stopped raining, the water stayed for one hundred fifty days. That's like the months of October, November, December, January, and February. That's a long time, isn't it? Because of the great flood and its long time on the earth, everything was destroyed—people and animals and plants," replied Mother.

"Wasn't that awful, Mother?" put in Bobby.

"It was terrible, Son. But sin was more terrible than the flood. You know God cannot tolerate sin," said Mother.

"Well, then what happened, Mother? Wasn't there something about a bird?" asked Bobby.

"Yes, Bobby. God caused a wind to come up and it dried up the water. Then Noah sent a dove out to find out if it was dry enough for them to leave the ark. But the dove returned and Noah knew it was still flooded. A week later Noah let the dove out again and it returned with an olive leaf," said Mother.

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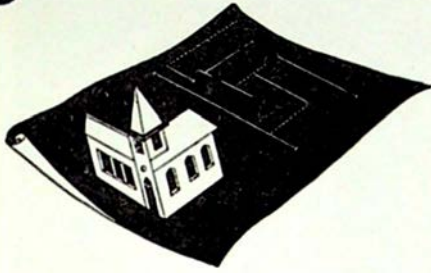
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October 30, 1957

The

# Restitution Herald

VOLUME 47, NUMBER 3

## SUMMER IS ENDED

Crisp air, bright skies, beautiful woodlands, falling leaves, children on the way to school, geese flying south, harvests coming in from the field are signs that summer has ended and winter is on the way.

We recognize the signs of the seasons and change our plans and way of living accordingly. Summer clothes are put away, topcoats and boots are sought out from last year. Storm windows are going up and screens are put away.

Wise is the man who can realize the abundant signs of the end of this age, and change his life and action to prepare for the new age about to dawn. Are you making ready?



**Do You Get Discouraged?** — See page 3



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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Nov. 4-17—Evangelistic Services at Ripley, Ill. Bro. Harry Sheets, evangelist.

November 18-December 1—Brush Creek Fall Meetings, Harvey U. Krogh, Jr., guest speaker.



**Sputnik**

The launching of Sputnik, the Russian-made satellite, is the first successful attempt of man to invade the space which surrounds the earth's atmosphere. The one hundred eighty pound missile is at this writing still circling the earth on schedule and sending mysterious radio signals to listening posts all over the world.

With the successful attempt to go beyond gravity, scientists say it is now only a matter of time and money before a satellite can be constructed that will carry men into space, possibly to the moon or beyond. Russian scientists claim that such might be possible within six years.

The missile is traveling at the fantastic speed of eighteen thousand miles per hour and makes its circuit of the earth every ninety-six minutes. Thus far it has maintained a precise schedule and appears to have encountered no other objects.

Any development so new and startling leaves us unprepared to state what its full meaning and consequences might be. Our first thought, of course, is that here again we may have an indication of how near we are living to the end of our age.

Jesus' prediction, "the sun [shall] be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven" (Matt. 24:29, 30), comes to us with new meaning.

The power of heaven has been its sanctity. It has been beyond the reach of man. It has been protected. In heaven there is order and precision. In heaven God's will is done. Could the invasion of heaven shake the powers so that the stars will fall, the sun be darkened and the moon cease to give her light? Could this be one of the causes of God's intervention into the affairs of the world to bring down His wrath upon the nations, and usher in the new age under the rulership of Christ? Is God jealous to sanctify His own dwelling place?

One of the condemnations of God upon the king of Tyre was that he said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will ascend above the heights of the clouds; I will be like the Most High" (Isa. 14:13, 14). While the king may have only imagined such glory, and his great sin was pride, we have reached a time when such pride can find a literal outlet. Ascending into the heavens will certainly not increase man's humility, but may enlarge his growing notion that he can do very well without God.

Sputnik has introduced a new era which may prove to be man's final step in taking over the reins from God. The era may end with God saying, "You have gone far enough. It is time for accounting!" "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Psa. 115:17).





# Do You Ever Get Discouraged?

By Pastor J. R. LeCrone  
Fredricktown, Missouri

**E**VERY normal person, I suppose, has times in his life when he feels discouraged and disheartened. Experience and observation indicate that this can happen to disciples of Jesus, even as it sometimes happens to people of the world. It can happen in relationship to our church activities, as well as in relation to our work at the shop or office.

Let us consider this feeling of discouragement especially as it relates to the Christian's relationship with his church. For all of us, there are times when we feel certain that our best efforts to serve the Lord are doing little or no good. We feel incompetent and inadequate to deal with the perplexing problems that arise. Those from whom we expected understanding, co-operation, and appreciation seem indifferent. Worse still, they seem to be actively opposed to policies and projects that we feel are vital to the future welfare of the church.

At such times the temptation to give up all of our efforts to work with the church and cease trying to serve the Lord is strong. It appears to us that such a course would be completely justified, for we are convinced that no one else ever met so many trials and was provoked to anger quite so often as we. "Surely," we reason, "we cannot be expected to carry on alone when everybody else shirks their duty!"

Is this a modern phenomenon, limited to those of our day who try to be faithful to God and brought about by the times in which we live, or is it an experience that has been known to the faithful of all ages?

In meditating upon this, and doing a little reading in my Bible, I was surprised to note that many of the holy men of old, who are now highly esteemed for their great works in the name of the Lord, expressed themselves as

being discouraged and ready to quit at least once during the course of their lives.

As one instance, when the people of Israel rejected the spiritual and righteous leadership that Samuel, as their judge, had been giving them, and demanded a king, it seems evident that Samuel felt unappreciated and was discouraged. The Lord consoled him with the words of 1 Samuel 8:7, "For they have not rejected thee, but they have rejected me, that I should not reign over them." Though Samuel may have failed according to worldly standards, he was a success in the eyes of the Lord, for he had been faithful to the task that the Lord had given him to perform. It was the people whom he had served, and not Samuel, who deserved to be classed as failures. To reject faithful and righteous leadership is to reject the will of the Lord.

When God appointed Moses to lead the children of Israel out of Egypt, across the wilderness, and into the Promised Land, it was no easy thing that He asked him to do. This people repeatedly rebelled against Moses, and blamed him for all of their own shortcomings, with their attendant sufferings and failures. Being human, even as you and I, Moses eventually decided that he was a failure and wanted to quit. So strongly did he feel this that he expressed himself as preferring death to continuation in his thankless job.

At this particular rebellion, the Israelites were in the wilderness, and were subsisting upon the manna that God sent them from heaven each day. Though the manna was tasty and nourishing, this same diet day after day became monotonous to the Israelites. "The mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna before our eyes" (Num. 11:4-6).

To Moses this was the last straw! His patience was exhausted! He wanted to quit! Moses said to the Lord, "Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest



the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give to all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness" (Num. 11:11-15).

If you will read on in your Bible, you will find that God punished the people and gave Moses help, but did not permit Moses to quit until he had finished the task that God gave him to do. Neither was this the last time that the children of Israel murmured, complained, and blamed all of their dissatisfactions upon Moses. But Moses continued as their leader, and (to the best of my knowledge) never again tried to quit.

Another who expressed discouragement with the results that he was attaining was the miracle-working prophet Elijah. This prophet had just had his great contest with the prophets of the heathen idol Baal, and Jehovah had supported and vindicated Elijah in a marvelous way. When the pleadings of the prophets of Baal that their god should send fire from heaven to consume the offerings laid upon their altar had brought no response, Elijah prayed to Jehovah. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God" (1 Kings 18:38, 39). So convinced were the people that they slew all the prophets of Baal in obedience to the command of Elijah.

One would suppose that Elijah should have been delighted, and filled with enthusiasm for his task of turning Israel from their idolatry and back to the worship of the one, true God. But this demonstration of the power of God had made for Elijah a powerful enemy. The queen of Israel was a worshiper of Baal.

If Elijah had expected that a demonstration proving conclusively that Jehovah was greater and more powerful than Baal would convert her to the worship of Jehovah, he was doomed to bitter disappointment. Instead of abandoning her Baal worship, Jezebel gave a commandment that Elijah should be slain. As a result the prophet was forced to flee for his life. "He himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4).

Neither did God accept Elijah's resignation! Instead, God assured the prophet that he was not alone, but that there were still seven thousand Israelites who had not bowed the knee to Baal. Having thus reassured Elijah, the Lord sent him back to his appointed tasks.

Jesus Himself was constantly and unjustly criticized with regard to everything from the companions with whom He chose to eat to the day of the week upon which He chose to perform His miracles. His authority for doing the things that He did was constantly challenged. He was betrayed by one of His own inner circle of followers and was thrice denied by one who had sworn to go with Him even to prison and death. When faced with the supreme testing of the cross, Jesus prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39). God did not take away the cup until Jesus had fulfilled His mission.

So, dear Christian friend, when you feel sorry for yourself, alone, forsaken by your friends, unappreciated and misunderstood; when you conclude that your burdens are greater than you can rightly be expected to bear; when you feel inclined to give up and quit; you may console yourself with this thought; you are a member of a noble company!

Not once, so far as the Scriptures indicate, has God ever granted any servant of His permission to stop short of the goal which He had set for him! To give up our service to the Lord is to give up our claim to being His disciples. This, in turn, is to give up our claim to eternal life.

Perhaps it is God, not you, who is rejected. You and I must be sure that we are faithful to the task He has given us, for only by so doing may we be sure that we have not rejected God.

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## QUESTIONING STATISTICS

"Questioning the reality of a Roman Catholic claim of 34,563,851 members in the United States, Catholic Bishop Stephen S. Woznicki of Saginaw, Michigan, estimated that not more than twenty-five million are practicing Catholics, the rest 'backsliding fellow travelers' of the church. Said he: 'There has been great progress in the physical condition of the dioceses, but the spiritual condition is an entirely different question.'"—*Time*, Sept. 23, 1957.

Protestant church leaders should be as honest in appraising the swelling claims of church membership. There is a great, obvious difference between the growing membership of the nominal church, and its equally obvious degenerating spiritual condition.



# God's Plan for Israel

By Pastor C. E. Randall  
Omaha, Nebraska

*"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 for, but not according to knowledge" (Rom. 10:1, 2).*

**I**SRAEL is living under conditions of blindness today in respect to the work and person of the Lord Jesus Christ. This blindness, according to the Word of God, would continue to the end of Gentile times. The times of Gentiles will continue until the Redeemer comes to Zion. When this occurs, blindness that has been on Israel will be removed and Israel will look on Him whom they pierced and will inquire: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6). Their reaction will be different this time than when they crucified Him.

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they 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).

## *Paul an Example*

In speaking of himself, Paul tells us that he obtained mercy and found forgiveness because he persecuted Christ in ignorance. He put it this way: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:12, 13). Paul's case gives us a good clue of what God proposes to do with the whole house of Israel.

In speaking about those who had seen Jesus following His resurrection, Paul asserts that he was the last one to have seen Jesus, and that he was "as one born out of due time." (See 1 Cor. 15:8.) Paul was born ahead of his nation, and because he had acted in ignorance, he was extended mercy. The people that crucified Christ did it in ignorance. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8). Personally, I am glad that God has made provision for extending mercy to Israel, for if the "casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15).

This great truth is not affected by men's acceptance or rejection. Back of this whole transaction stands the pur-

pose and mercy of God. God will do this work because of His holy name. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went" (Ezek. 36:22).

We have no complaint or right to object concerning this principle of dealing. We, too, receive forgiveness because of His "name's sake." "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12).

## *God Hath Not*

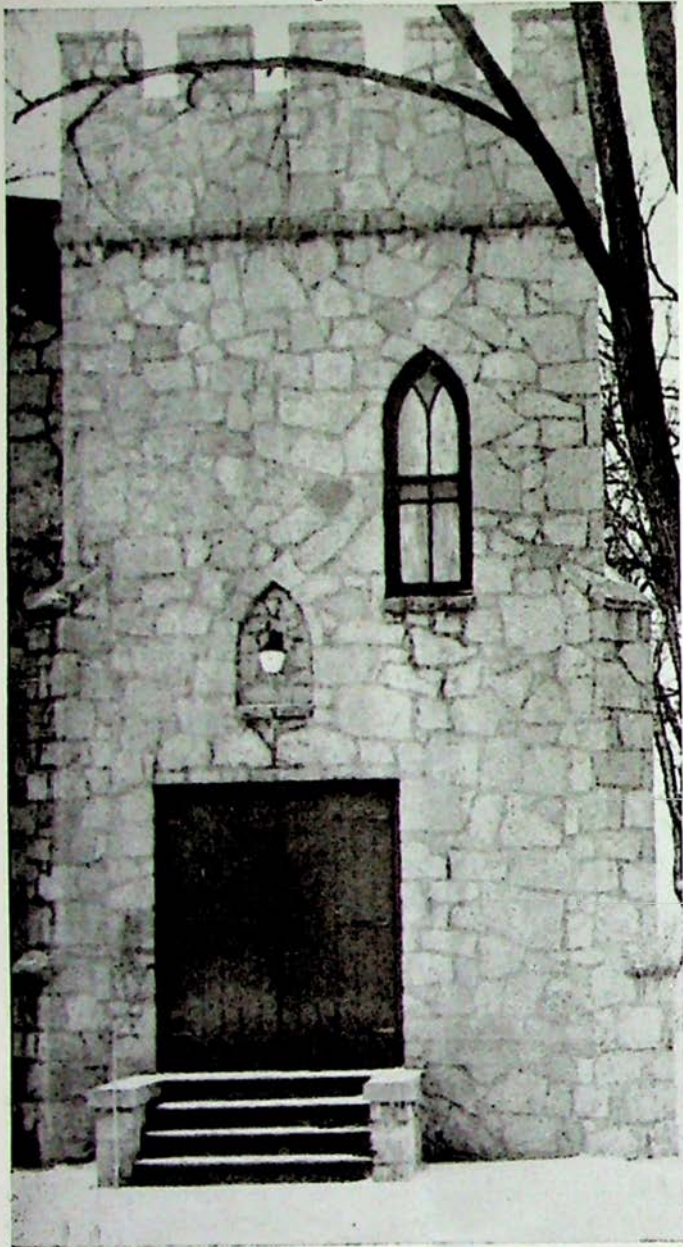
There are those who maintain that God has no further use or purpose for Israel as the chosen people. They write them off from all future blessings as a nation. But what does God say about their future? "I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew" (Rom. 11:1, 2). There we have God's answer to all who would banish the "apple" of God's eye from His purpose.

It is true they were scattered among all nations. It is also true that not a single grain will be lost to the watch-care of God. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos 9:9).

If God in His eternal wisdom has set Israel aside for a time that they may learn obedience through dispersion, hardship and suffering, and in the meantime brought to us, the Gentiles, the grace by which we are saved, who are we that we should doubt the wisdom, and righteousness of God, who hath concluded them "all in unbelief, that he might have mercy upon all"? Should we not rather say, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out"? Blessed be our God!







# Faith That Lives!

By Pastor Raymond L. Brown  
Arkansas City, Kansas

THE text under consideration is taken from James 2:18-20. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" The subject that is in question is this: Is faith (believing the Scriptures only) enough, or is there a deeper meaning? Is a faith that there is one God all that is necessary, or are works included? James' answer to this is, Faith without works is dead."

## *What Is Faith?*

Faith is taking God at His word. It was said of Abraham, "He believed in the Lord; and he accounted it to him for righteousness" (Gen. 15:6). Faith is divided into two parts: 1) believing in God and the report of His Word; 2) action, as the result of belief. In taking God at His word, we are putting our faith in the very best of evidence. It is the word of Him who cannot lie. (Titus 1:2.) When we put our trust in God's Word, we put our trust in God Himself, and we know that what He has said He will do! Those who believe God will take action because of His proclamations. They move in haste to obedience.

For a very delightful rendering of the word "faith," we look to R. A. Torrey's book, *What the Bible Teaches*. From its pages we read, "There are two Hebrew words for 'trust' and 'faith.' The first, translated 'believe' and 'trust,' means primarily, in the transitive, 'to prop,' 'to stay,' 'to support'; in the intransitive, 'to stay oneself.' The second word translated 'trust' seems to mean 'to cast oneself upon.' When we believe God, we stay ourselves upon His Word. When we believe in God we stay ourselves upon Himself."

Faith being tangible, can be touched or realized, yet it is something that will easily slip out of reach. It is a struggle to hold fast to it. Sometimes, even the least little upset in our lives will cause us to lose our hold on it. Then there are times when we "think" we are working the work of faith, and suddenly realize that it is the work of self. What says the Scripture? "For whatsoever is not of faith is sin" (Rom. 14:23).

The struggle for faith is an age-old fight. The Bible has many examples of people who lost faith or doubted after they had it. Among these we find such as Sarah, who laughed when God told her she would bear seed when she was past age; Elijah, who witnessed as the great hand of God defended His holy name against the priests of Baal, and later ran for his life when he heard that wicked Jezebel was going to kill him. We see Peter, the man who walked very close to his Lord and Master and believed His teachings and miracles; yet when he walked on the water his faith wavered and Jesus rebuked



him for his lack of faith. Often faith seems to disappear when it is needed the most.

Paul also recognized this fact and said concerning himself, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). The fight that Paul had was the fight of faith. He commissioned Timothy, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

Because faith is what it is, and it is difficult to keep, God, in His desire for us to love and worship Him, has made faith a must, or a law. "Where is boasting then? It is excluded. By what law? of works? Nay: but by the *law of faith*" (Rom. 3:37). There are many kinds of laws in the world today. Among these we find what are called "fixed laws." One of these fixed laws is the law of gravitation: "What goes up must come down." Another law that is similar is the law of faith. "What goes up to God, must come back down from God."

In this law we see greater power than that of the locomotives that carry tremendous loads across the country. We see in it speed that goes faster than any missile or jet plane. Faith takes the prayer of the burdened saint to the throne of God and back to earth to the location where requested in less than a flash of time.

Last of all, faith is the only way that we can be acceptable to God. There is no other way to please God than to have faith in Him. I am sure that Hebrews 11:6 needs no comment. "Without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

We see, then, that faith must have works, determination, and desire. We must have works with our faith; faith is dead, being alone. We must have determination to fight the good fight of faith. Last of all we must have desire to please God. Without these three, faith would be void. Let us grasp faith that we may do the will of God!

Now that we have defined faith, it is important that we note what kind of faith it is that reaches God.

Someone has said, "There are over a thousand ways to please God, but not one of them is without faith." This statement of fact is like the depth of the ocean for its meaning and the endless shore line for its truth. How well it was spoken by the writer of the Book of Hebrews when he wrote, "But without faith it is impossible to please him." Each thought that we bring, each prayer that we pray, and each deed that we do is based on faith. We do it with the intent of pleasing God. Therefore it would be wise to understand the difference between dead and living faith. Let us go, then, to the meaning of what is called "dead faith."

Dead faith has neither activity nor action. It does not apply itself to the laws of God. If a person makes a claim

that he believes the Scriptures, yet the Scriptures do not compel him to action, *he has dead faith*. One may believe in the soon returning of Jesus, but if he does not repent of his ways, take up his cross, and follow Christ, *he has dead faith*. God has so designed His Word that it will encourage faith—living faith.

One may believe that the medicine prescribed by his doctor will make him well. Yet, after a period of time he is no better, if he does not take the medicine. Will his faith save him? I am sure that you will agree he has dead faith.

In contrast, we see a faith with all its glories and victories. This is living faith. Living faith is that which inspires action because of belief in God and His Word. It is the faith which comes from God as a gift into the heart of a person. This faith is the key to righteous living. "The just shall live by faith" (Rom. 1:17).

Living faith demands demonstration. James said, "Shew me thy faith without thy works: and I will shew thee my faith by my works" (James 2:18). James continued to illustrate by mentioning Abraham. In Genesis 22:1 we read, "It came to pass after these things, that God did tempt Abraham." The word "tempt," according to the marginal reading in the Bible, means "to test." It means to show by demonstration. The test was to see if Abraham would give his only son on the altar of sacrifice. This was done as a demonstration of the great faith he had. He not only proved himself before God, but was an example for the whole world. We can say that Abraham had living faith because he demonstrated it.

Among the many excuses that people use for lack of living faith is that of "good intentions." Someone has said that, "The road to the second death is paved with good intentions." Undoubtedly, the person that made this statement was inferring that good intentions are a poor substitute for living faith. Good intentions will never build a church; it will never bring someone to church; and, in fact, good intentions alone will never cause one to rise in time for Sunday school on Sunday morning. There must be *action* with it.

There is no saving power in good intentions alone. One may say, "I am going to take Christ as my Saviour when the call is given at the close of the service." Yet, at the end of the service, when the call is given by the pastor to go forward to be baptized into Christ, if he does not respond, will his good intentions give salvation? One may say, "I must tell my neighbor about the Kingdom, and lead him to the all-saving name of Jesus." Yet when he visits him, he talks about the weather, politics, sports, and so forth, and never mentions his desired subject. Will his good intentions give understanding to his neighbor? We can conclude, then, that we must make

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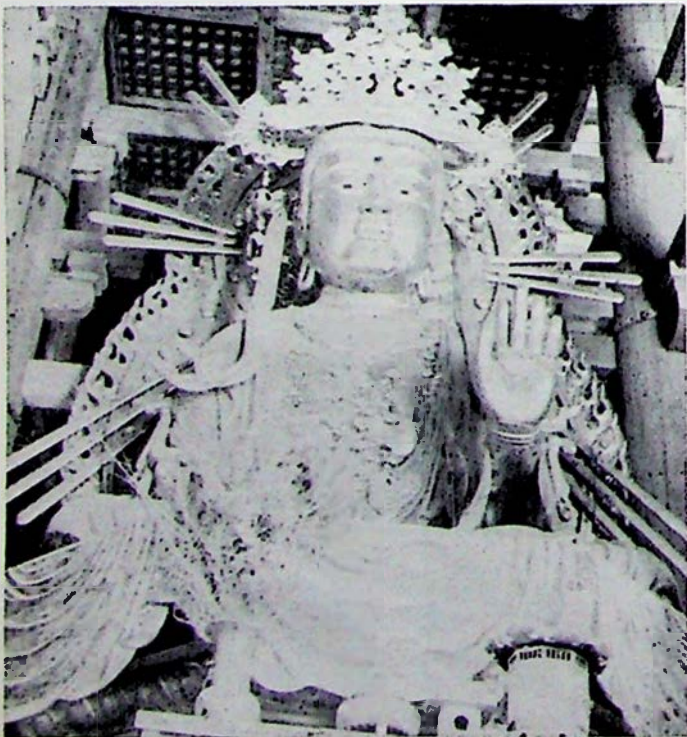


# Christendom Astray

By Pastor T. M. Ferrell  
Los Angeles, California

*The Bible Versus Popular Theology  
The Simple Unity of God Versus the Trinity*

*"The doctrine of the trinity is an invention of the pagan mind, triads of gods existing in many ancient religions."*



IN THIS article it shall be our aim to show that the majority of Christendom is astray in believing in a trinity of God, a fictional teaching, when the Bible teaches the fact of God's simple unity or "unipersonality."

## *The Fiction*

The doctrine of the trinity is an invention of the pagan mind, triads of gods existing in many ancient religions. Consider for example this Assyrian triad: "Below Ilu, the universal and mysterious source of all, was placed a triad, composed of his three first external and visible manifestations, and occupying the summit of the hierarchy of gods in popular worship. Anu, the Oannes of the Greek writers, was the lord of darkness; Bel, the demiurgus, the organizer of the world; Ao, called also Bin, that is, the divine 'Son' par excellence, the divine light, the intelligence penetrating, directing and vivifying the universe. These three divine persons esteemed as equal in power and con-substantial, were not held as of the same degree of emanation, but were regarded as having, on the contrary, issued the one from the other—Ao from Oannes, and Bel from Ao." (*Story of the World's Worship*, p. 128.)

Harnack contends that "the doctrine of the trinity, as professed by the church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as a result of the Arian and Macedonian controversies." (*Cath. Ency.*, Vol. 15, p. 47.) A short review of the history of the doctrine will bear out this contention.

According to the Roman Catholic Church, "The word 'trias' (of which the Latin 'trinitas' is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of 'the trinity of God (the Father), His Word and His Wisdom.'" (*Ibid.*) Tertullian, a Roman theologian, who lived 160-230 A.D., said, "We believe in one only God, yet under this dispensation, which we call 'economy,' that the one only God has a Son, His Word (sermo), who proceeds from Himself, through whom all things were made, and without whom was made nothing. . . . And nevertheless the sacrament of the 'economy' is guarded, which disposes unity into trinity, arranging three, Father, Son, and Holy Spirit." (*Manual of Church History*, Vol. 1, p. 260). Origen, a Greek theologian, who lived 180-254 A.D., further developed the doctrine of the trinity in his writings on the Son, saying He was "begotten by the Father" yet "there never was when he was not," "He is uncreated, God of God." (*Ibid.*, p. 284.)

The first creed in which the trinity occurs is one written by Gregory Thaumaturgus between 260 and 270 A.D. He wrote, "There is therefore nothing created, nothing subject to another in the trinity: nor is there aught that has been added as though it once had not existed, but had entered afterwards: therefore the Father has never



been without the Son, nor the Son without the Spirit: and this same Trinity is immutable and unalterable forever." (*Cath. Ency.*, Vol. 15, p. 47.)

A great controversy on the trinity raged in the church in the fourth century over the teachings of Arius and Athanasius. Constantine called a council at Nicæa in 325 to try to settle the question. The council decided in favor of Athanasius, with the Nicene Creed the result. It is as follows: "We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the only begotten of the Father, that is, of the substance of the Father, God of God, light of light, true God of true God, begotten not made, of the same substance with the Father, through whom all things were made both in heaven and on earth; who for us men and for our salvation descended, was incarnate, and was made man, suffered and rose again the third day, ascended into heaven, and cometh to judge living and dead. And in the Holy Ghost. Those who say: There was a time when He was not, and He was not before He was begotten; and that He was made out of nothing; or who maintain that He is of another hypostasis or another substance (than the Father), or that the Son of God is created, or mutable, or subject to change, (them) the Catholic Church anathematizes." (*Ibid.*, Vol. 11, p. 45.) The Niceno-Constantinopolitan Creed and the so-called Athanasian Creed are further enlargements of the original Nicene Creed. From this time on the trinity was sealed as Catholic doctrine.

There has been opposition to the trinity throughout history, but the Protestant Reformers failed to do any reforming on the idea of a trinity. "The leading Reformers regarded with sufficient [possibly with excessive] reverence the theological results of the Nicene and post-Nicene age . . . they zealously maintained the Nicene and Athanasian formularies." (*Manual of Church History*, Vol. 2, p. 310.)

"In doctrine official Lutheranism is part of what is called orthodox Protestantism, since it agrees with the Catholic and the Greek Churches in accepting the authority of the Scriptures and of the three most ancient creeds (the Apostle's Creed, the Nicene Creed, and the Athanasian Creed)." (*Cath. Ency.*, Vol. 9, p. 458.)

The Book of Common Prayer and the Westminster Confession with their statements of the trinity are the articles of faith of many of the so-called orthodox Protestant churches. There are few churches who do not believe in the trinity, but the universal belief of a theory does not make it a fact.

### *The Fact*

The Bible is silent on a trinity of gods, but contains many references to the *one* God. Consider the following testimony.

Deuteronomy 6:4—Moses to Israel—"Our God is one."  
Psalm 83:18—David—"Whose name alone is Jehovah, art most high."

Mark 12:29—Jesus to scribe—"Our God is one."

Mark 12:32—Scribe to Jesus—"the truth: for there is one God."

1 Corinthians 8:6—Paul to Corinthians—"One God, the Father."

Ephesians 4:6—Paul to Ephesians—"One God and Father of all."

1 Timothy 2:5—Paul to Timothy—"One God, and one mediator."

Isaiah 44:6, 8, 24; 46:9, 10—Concerning Himself—"Thus saith the Lord [Jehovah] . . . beside me there is no God."

From these texts we would conclude that there is but one God, the Father, whose personal name is Jehovah (Yahweh, the Eternal), that He, by Himself, is the Creator, and this truth of His oneness, constitutes the first commandment. To consider Jesus or God's Spirit as gods would be modern idolatry, and against the truth of God's Word.

*Jesus* is the Son of God, not God the Son. He did not exist until He was born. He said "My Father is greater than I" (John 14:28), and "did not count equality with God a thing to be grasped" (Phil. 2:6, R.S.V.). He is a man. (1 Tim. 2:5.) He was imperfect in knowledge. (Mark 13:32.) He died and was buried. (1 Cor. 15:3, 4.) God raised Him (*not Himself*) from the dead. (Acts 2:32; 3:15.) The *Holy Spirit* is not God, but the power of God personified. (Luke 1:35; 24:49.)

We affirm that Christendom is astray in believing in the trinity of God, when the Bible teaches His oneness. We further affirm that it makes a difference what we believe on this subject, because those who "know . . . the only true God" (John 17:3), will receive eternal life, but those who know Him not will be destroyed. (2 Thess. 1:7-9.) Consider well this important teaching of God.

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### CITY FOR THE UNWANTED

A new city is building near Corpus Christi, Texas, called, "The Seventh City of Refuge." The city is sponsored by Roloff Evangelistic Enterprises, headed by Pastor L. L. Roloff.

The name of the city is suggested by the Old Testament record of the six cities of refuge that were to be built in Israel after the land had been won and possessed.

The Seventh City of Refuge, in Texas, will be open to all people, no matter what their background may have been. It is expected that many former convicts and people who have become shunned in their own communities will become residents of the city.





# Light

By Cleo R. Williams  
Liberty, South Carolina

THE WORD "light" is mentioned first in the Bible in Genesis 1:3. After God formed the heaven and earth and while the earth was still without form and void that light was the first force or agent which He called into existence. Throughout the Bible, God uses natural things with which man is acquainted to teach him of spiritual things. Hence, light brings day, which represents life-consciousness, to be alive and in motion when work is being done. On the other hand, darkness brings night, the opposite of day, which is the type of death in which there is no work, no thought, no motion.

When Adam transgressed in the Garden of Eden he brought darkness, or the night of death, to the whole human race; which, in turn, left every person who might come into the world thereafter without hope of ever returning from the grave. When God called light into existence, however, it was also the symbol of another and greater light, which He had in mind at the beginning of creation. This light was Christ, His only begotten Son. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1-4). We are told in John 1:14 that this word was made flesh and dwelt among men.

The light God formed at the beginning was to light the earth and bring day to the whole creation. The greater light He had in mind was to bring understanding to the minds of men concerning Himself and His great plan for man's redemption. "That was the true Light,

which lighteth every man that cometh into the world" (John 1:9). According to Malachi 4:2, it is said, "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." As the created sun arose so should the begotten Son arise.

In John 8:12 we read, "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." What is the light of life? "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "The entrance of thy words giveth light, it giveth understanding to the simple."

To receive this light we must first believe that God is a person and that He does exist; that Christ is the only begotten Son of God, the express image of His Father. (Heb. 1:3.) We must believe God's Word, and that He will fulfill all of His promises through Christ.

The next step is to find out by reading His Word what His promises are, and also their terms. "With thee is the fountain of life: in thy light shall we see light" (Psa. 36:9). Unless we understand God's promises we cannot see the light that is in Christ; in other words, we cannot understand why He is called the Light of the World. The first great promise we learn about is that made to Abraham in Genesis 12 and those renewed to Isaac and Jacob.

The old patriarchs did not live to see Christ, but they believed God's Word concerning Him. "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). It was through the understanding and belief of God's Word and not in person that Abraham saw Christ.

The first letter in the word "light" is the twelfth letter in our English alphabet. If we pause to think, it reminds us of the twelve apostles selected by Christ from His disciples. These twelve were to carry news of Christ the Light of the World to every creature or person. They were messengers of light.

Also in the word "light" we are reminded by the second letter "i" of immortality. This word means unending life. This is the gift of God through Christ the Light, to be presented at the resurrection to those who die in Christ.

We may find just how immortality came about by turning to 2 Timothy 1:10. "But is now made manifest [known] by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel." Christ is the only person who has received the gift of immortality up to this time. "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20).

We are told to seek for immortality. "To them who by patient continuance in well doing seek for glory and



honour and immortality, eternal life" (Rom. 2:7). We do not have immortality now and have further assurance of this in 1 Corinthians 15:53.

Another term to be thought of in light, brought to mind by the letter "g," is grace. This word means favor, good will, or mercy. Truly, it is through the favor of God that we are permitted to receive the gift of immortality. We are taught in John 1:17 that grace and truth came by Jesus Christ. After we have learned of His plan and obeyed accordingly, we are going to fall far short

because of our weak mortal nature, for he says in Romans 3:23: "All have sinned and come short of the glory of God." Yet in the very next verse He promises that we shall be justified freely by His grace through the redemption which is in Christ Jesus.

Paul said in 1 Corinthians 15:10, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was  
(Please turn to page 14)

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## First-born

By Pastor Harry Sheets  
South Bend, Indiana

**A**LL THE firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I halloved unto me all the firstborn in Israel, both man and beast: mine they shall be: I am the Lord" (Num. 3:13).

God, who made all things, and to whom all things belong, has a right to select whatever and whoever He desires for His special service. He selected the first-born.

Even before Israel's experience in Egypt the first-born held a special place in the hearts and affections of men and of God. The first-born was the leader in family worship in the absence of the father, and he received a double portion of his father's estate.

Having the first-born for the priests, who were responsible for the spiritual welfare of the people, did not prove too satisfactory, so God selected the tribe of Levi to replace the first-born as religious leaders. Notice the order: first, one was priest by birth, and, second, one became priest by selection.

While the original Levites were priests by selection, the next generation were priests by right of birth. Many of these Levites were not interested in religion. Some would rather be shepherds, farmers, or merchants than to serve God as a priest. Others were more impressed by Baal than by Jehovah; thought more of worldly pleasure and political intrigue than of service in temple or synagogue. This resulted in an indifferent spiritual leadership. God's people were neglected. Jesus saw Israel as sheep without a shepherd. Ezekiel cried out against these irresponsible priests. (34:1-10.)

When God gave Israel a new covenant through Christ, He changed the priesthood. Jesus became the High Priest of this better covenant. (Heb. 4:14-16; 5:1-10; 6:20; 7:11-27.)

Jesus was called of God as was Aaron. (Heb. 5:4.)

Aaron was the first but not the last high priest under the old covenant. Jesus, is the first and the last High Priest under the new. (Heb. 7:24, margin.) Aaron's descendants were also priests. Jesus, too, has associate priests, His relatives. Jesus said: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50).

The writer to the Hebrews addressed the brethren as "the general assembly and church of the firstborn, which are written in heaven" (12:23). Moffatt translates it thus: "The assembly of the first-borns registered in heaven." The true followers of Jesus are all priests by selection. "Whosoever will may come."

Jesus recognized the priestly nature of His followers when He commanded them to "preach the gospel to every creature" and to baptize in His name. He gave the "keys" of the Kingdom to the twelve—more evidence that He considered them priests. Peter calls the followers of Jesus a "royal priesthood" (1 Pet. 2:9). John the Revelator, permitted to look into the future, saw the redeemed in their glorified condition and heard them singing praises, saying: "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10).

We are priests by selection and not by accident of birth. We do not inherit our priesthood, neither can we pass it on to our children. We receive it through faithful service in the cause of Christ.

If we expect to serve with Christ as priests in the age to come, we must live like priests now. He was made immortal when He arose from the grave. Likewise we expect to come forth to immortality with a body changed and fashioned like unto His glorious body. (See Phil. 3:21.)

"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).

How wonderful is the grace of God! He has some wonderful things in store for those who are willing to serve Him now.





## What's the Secret?

By Your Story Teller  
Muriel Hass

**H**OW is school going for you? Perhaps you're not old enough for school yet. School is lots of fun! Besides the joy of learning new things, it means playing together. It means lots of extra activities for many of you, like music and sports. But in the first place, school is for learning. That may be easy or it may be difficult for you. Here is a secret of how to make school a real joy. To find out the secret, we'll tell you a story about a man who liked to learn.

He was David's son and he wrote several books of the Bible. His name was Solomon. He was king of Israel after David.

David was a good father to Solomon. Besides providing the usual things, such as food and shelter, David did more. He prayed to God for Solomon. He prayed that Solomon would always be a godly man. He prayed especially that Solomon would build a temple to honor God. David had wanted to build the temple, but was not allowed to do more than plan for it. Because of the prayers of David, Solomon was a good king. Israel obeyed Solomon because he obeyed God.

Solomon realized that being king of Israel was a large job. Building the temple was an even larger job. Solomon became very wealthy because God prospered him. Now this did not turn Solomon away from God as wealth sometimes does. But Solomon continued to love God and worship Him.

One evening Solomon offered a large burnt offering to God. During the night God appeared to Solomon. He said to Solomon, "I will give you whatever you ask."

This did not make Solomon greedy, but it made him think. He was very humble. He remembered how God had already given him much. He thought about how God had blessed his father and the nation of Israel. He realized that the people of his kingdom were God's chosen people. Being their king was a great honor and a

great responsibility, and here was God asking Solomon what he wanted.

What do you think Solomon asked for—the fastest chariot? more money? a bigger palace? Well, you'll never guess! Solomon asked for wisdom and an understanding heart. This pleased God. Solomon could have asked for long life, riches, or a victory over his enemies. So God gave Solomon wisdom and an understanding heart. Even more, God said that if Solomon would continue to follow Him, his life would be long and he would have wealth and honor.

Of course, this was long ago. What does it mean to you? Just this. We, too, can be like Solomon. He was the wisest man that ever lived and we can be wise, too. There's a very precious promise found in Matthew 21:22. "All things, whatsoever you shall ask in prayer, believing, you shall receive."

Solomon talked to God and received wisdom. We, too, can talk to God and ask for wisdom and understanding hearts. Just imagine! Whatever problem we have in our school lives, we can ask for God's help. God will give us patience to do our school work. He will help us to help ourselves. You know God does not give us a magic answer to our problem, but He will help us.

Ask God to help you to listen to your teachers. Ask God to help you to understand and remember what you read. Ask Him for good health to be a better student. He will give you wisdom. He gave Solomon an understanding heart. We need that, too. Ask God to give you an understanding heart, a learning heart.

Solomon then offered a burnt offering to God in thanksgiving for this unusual blessing. We must give thanks to God, also. Thank God for America and its wonderful schools. Thank God for your eyes to see, your ears to hear, your hands to do, your feet to go, and your mind to think.

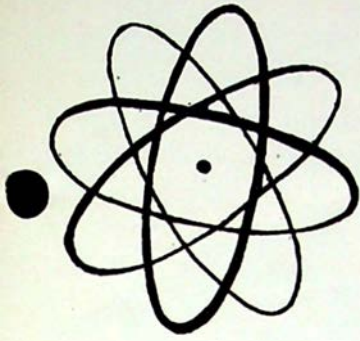
Now we know the secret, let's be little Solomons.

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## CHILDREN'S CORNER

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# The Bible and the News

*By the Editor*

## ARMS FOR THE MIDDLE EAST

"The speed with which the United States is pouring arms into the Middle East is matched only by the enthusiasm with which the Arabs are receiving them. But there seems to be a difference between the shipper and the customers regarding targets. 'At long last,' said an Arab official, 'we are getting the guns we need to defend ourselves against Israel.' His sentiments were echoed by another official who said, 'Those arms will never be used by one Arab against another.' When Jordan's Foreign Minister Samir Rifai was asked if he was alarmed by developments in Syria, his answer was that Israel is a far greater threat than Syria.

"Somebody in this deal needs straightening out before the guns are loaded—and fired."—*New York Post*.

Arab obsession with the idea of destroying Israel will allow them to take guns and money from any nation. The loyalty of the Arab states can be bought momentarily by anyone who does what they want at the time, and is lost as soon as someone makes a better offer.

## COMMUNISTS STIRRING RELIGIOUS FRICTION IN MIDDLE EAST

An effective weapon now being used by the Communist influences in the Middle East is the stirring up of friction between the religious elements. This can be seen in the law recently passed in Syria which gives the Prime Minister the power to make whatever changes he "deems appropriate" in the status of the Christian communities in Syria. The law was enacted suddenly and without public discussion and has sent a spirit of fear into the Christian communities.

## ANCIENT SPRING UNCOVERED

Archeologists have discovered the ancient pool of Gibeon and it is flowing again after twenty-five hundred years. The spring is down eighty-two feet in a limestone well. The pool was an engineering feat which shows the advanced knowledge of the people who constructed it.

The people of Gibeon are called in the Bible "drawers of water" (Josh. 9:21). The pool may have been built by the Gibeonites after they deceived the Israelites and became slaves to them. The pool of Gibeon is mentioned incidentally in 2 Samuel 2:13.

## MILLIONS FOR LIQUOR ADVERTISING

The Methodist Board of Temperance reveals that the liquor and beer interests spend forty million dollars per year in advertising their wares. The principle of the advertising is invariably to "brainwash the American public" into believing that their products are beneficial and acceptable. In fact, the advertising tries to leave the impression that you cannot be a good American and a good host and congenial friend without the stimulation of alcohol.

## WORDS VERSUS DEEDS

No one cries louder than the Russians about the plight of the Arab refugee. With crocodile tears flowing, the Russians hold up the condition of the refugees in an attempt to woo the Arab heart and fool the neutral mind. When it comes to deeds, however, it is a different story.

The United Nations Organization was raising money for the relief of the refugees last month. Twenty-two nations pledged twenty-eight million dollars for aid. The United States pledged twenty-one million of this. The Russian pledge? *Nothing!*

## BEYOND DEATH

Norman Vincent Peale is a man of unquestioned ability, and as a minister has wielded influence far beyond the majority of his fellows. However, when a man goes beyond the Word of God and becomes wise above that which is written, his wisdom is of the world rather than of God.

In the current number of *Reader's Digest*, Dr. Peale in his article "Beyond Death There Is Life," builds a doctrine which he admits cannot be proven—yet he asks men and women to build their faith upon it. He reasons for the natural and universal immortality of man.

"We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing it. . . . The longing for immortality is of such universality that it can hardly be met with indifference by the universe. What we deeply long for, what we deeply feel, must surely reflect a basic fact of human existence."

God enjoins us to "Prove all things; hold fast that which is good" (1 Thess. 5:21). It is true that belief in



the immortality of man cannot be proven—for it is not a truth. It is an untruth. Immortality is something to be sought after (Rom. 2:7), and will be given the seekers at the resurrection. (1 Cor. 15:51-54.) Because some people “long for” it, is no reason to believe they possess it.

When men do not speak according to God’s Word, it is because there is no light in them. (Isa. 8:19, 20.) “There is a way that seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:14).—*News and Prophecy Digest*.

### SHOCKING AMOUNT OF EMPLOYEE DISHONESTY

The community is shocked, the family is disgraced, a career is ruined! Employee dishonesty means all of these. One-fourth of all bankruptcies result from embezzlement.

Such betrayed trust in business is a rapidly growing cancer that is sapping the strength of the American business community.

Last year, United States firms lost more than \$500,000-000 to dishonest employees.—*The Plea*.

### THE DANGER OF BOREDOM

After intensive studies, Professor Wendel White of the University of Minnesota cites boredom as a principal reason why people run away from home, drink and gamble excessively, engage in brawls, start fires, and become involved in scandals. In addition to being a prime cause of divorce, Dr. Louis E. Bisch lists by-products of boredom as irritability, depression, mental confusion, envy, and cynicism.—*Your Life*.

- *We are happy to receive clippings for possible use in “The Bible and the News.” Address: Harold Doan, National Bible Institution, Oregon, Illinois.*

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### FAITH THAT LIVES

(Continued from page 7)

our desires a reality. Without reality, faith cannot have its full work. Living faith is putting good intentions into living realities.

Last of all we see living faith as it gives the “upward look.” Without faith we would have no devotion to God, no worship of God, nor any service for God. Through faith, God becomes the center of our lives by Jesus Christ. The basest sinner takes his walk towards God through it; the greatest saint can look back and see that it led him straight to the center of God’s will. Without this type of faith our destiny is the second death. With it, we will have life everlasting.

Our prayer is that we will all strive to have this living faith, that we may have the gift of eternal life.

with me.” It was only through the grace or mercy of God that he could say in 2 Timothy 4:7, 8, “I have fought a good fight, . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.”

Another word which is brought to mind by the letter “h” in light is hope. Hope means a desire accompanied with at least a slight promise of receiving something. Without promise of anything, we have no hope. Our hope is in Christ. (1 Tim. 1:1.) “My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand” (John 10:27, 28). We do not have eternal life now, but live in hope of receiving it at the resurrection, which God that cannot lie promised before the world began. (Titus 1:2.)

Finally, “t” brings to us the thought of “truth.” Grace and truth came by Jesus Christ. (John 1:17.) What is truth? John 17:17 says, “Sanctify them through thy truth; thy word is truth.” “Thy righteousness is an everlasting righteousness, and thy law is the truth. . . . Thou art near, O Lord, and all of thy commandments are truth” (Psa. 119:142, 151).

Truth is the seal of our hope, which is in the resurrection or sunrise of the unending day of immortality, brought to us by that greater Light, Christ, the only begotten Son of God. This hope cannot be attained until after the sunset of this life, and night of death, ending mortality brought to us by Adam the created son of God.

The light of day and the darkness of night which God formed in the beginning will never end. “While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen. 8:22). How long shall the earth remain? A direct answer is found in Ecclesiastes 1:4. “One generation passeth away, and another generation cometh; but the earth abideth for ever.”

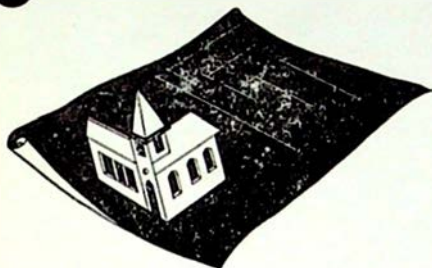
However, speaking of the Holy City and the nations that shall be saved, Revelation 21:25 reads: “The gates of it shall not be shut at all by day; for there shall be no night there.” The night spoken of here is Adam’s night of sin and death and not the night God formed in the beginning.

Christ the Light (eternal) of the World will destroy death—Adam’s night. “The last enemy to be destroyed is death” (1 Cor. 15:26). Along with death will be destroyed all the things associated with it; sickness, sorrow, pain, and crying, because of that greater Light, Christ, which God had in mind at the beginning.



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For ages six through nine, this is a new publication, with plenty of material for all ages. The book contains about seventy pages, with Bible story, application, and handwork for each Sunday. Each, 35 cents

### JUNIOR QUARTERLY

For ages ten through twelve, this is a printed quarterly with abundant lesson helps and ideas. Each, 35 cents

### JUNIOR-HIGH-SENIOR HIGH QUARTERLY

For the teen-agers, this is a fine source of good lesson materials and classroom helps. Each, 35 cents

### ADULT QUARTERLY

This is a Bible-based quarterly of excellent Bible lessons for the older young people and adults. Well-written and edited for use in the Church of God. Each, 35 cents

## VACATION BIBLE SCHOOL LESSONS

### FRUIT OF THE SPIRIT

A ten-lesson Bible school series with books for ages three through twelve. A beautiful set of lessons. Books 1, 2, and 3. Cost per pupil, 35 cents

### THE BIBLE EXPRESSWAY

A ten-lesson set of vacation Bible school lessons. New, beautifully illustrated, and interesting handwork. Books 1, 2, and 3. Cost per pupil, 25 cents

### IN PAUL'S FOOTSTEPS

A five-lesson set of Bible school lessons. For the one-week Bible school, this is a new series of lessons just off the press. Books 1, 2, and 3. Cost per pupil, 20 cents

Order from: **NATIONAL BIBLE INSTITUTION, Oregon, Illinois**



The

# Restitution Herald

VOLUME 47

NOVEMBER 7, 1957

NUMBER 4

## MEMBERSHIP NEWS ISSUE



Northern Illinois Sunday School Rally at Flagg Center on September 22

## A Decade of Development Progress Report



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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Nov. 4-17—Evangelistic Services at Ripley, Ill. Bro. Harry Sheets, evangelist.  
November 18-December 1—Brush Creek Fall Meetings, Harvey U. Krogh, Jr., guest speaker.

#### TAPE RECORDINGS

##### GENERAL CONFERENCE MEETINGS:

We have tape recordings of the business meetings of General Conference and of most of the devotional and evening messages. They will be loaned on request.

**SERMONS BY S. E. MAGAW:** We also have available for loan or sale tape recordings of two discussions between S. E. Magaw and Harold Doan on the Restoration of Israel that were originally broadcast from Chicago. The taped programs (one-half hour) can be purchased for \$4.00, or will be loaned on request.



## The Purpose of The Restitution Herald

For all practical purposes, the Church of God now has two separate papers. Each is named THE RESTITUTION HERALD, but they have different purposes.

On the first week of each month the membership issue of THE RESTITUTION HERALD is mailed to all member families in the Church of God. You are now reading one of the eleven yearly membership issues. The purpose of this membership issue is to inform members of the Church of God of activities, events, and programs in progress in the local churches, the state conferences, and the General Conference. This is a news and information magazine to keep you up to date on the churches, their members, their pastors, and their activities. The paper is also used to inform you of the work of the General Conference, its problems, its progress, and its needs. When we have room, we include articles and pictures of interest. There are also reports about Oregon Bible College and other phases of the work in which all members should be informed and interested.

In the second and fourth weeks of each month we publish an entirely different RESTITUTION HERALD. Its purpose is to bring the message of the gospel to subscribers; members, and non-members. These RESTITUTION HERALDS are designed to present the great Bible doctrines in positive, easy-to-read-and-understand form. We seek here to publish messages on Christian living, the Christian home, and methods of serving the Lord, by the best writers the Church of God can produce. The messages, editorials, and features are written to challenge members, and instruct non-members in the truths of God's Word. These twenty-four issues each year are mailed only to subscribers. We believe that every member of the Church of God should have *all* the issues of THE RESTITUTION HERALD. (If you are not now a subscriber, we are inviting you on page 9 to try THE RESTITUTION HERALD at our expense.)

Understanding that the different issues of THE RESTITUTION HERALD have different purposes, you will quickly see the reason for the type of material they contain. The membership issues are not meant to indoctrinate or teach, but to inform. The evangelistic issues are not meant to be newsy, but to teach and promote the Bible doctrines and Christian-life truths that are needed in coming to a knowledge of the truth and for victorious Christian living. We are striving to obtain articles and news and to separate them into their proper places to serve the dual purposes of the different issues of the church paper.

We want news and reports of interest to the whole church body for the membership issues of THE HERALD. We want articles that present the positive Christian doctrines for which we stand in the general issues. We believe that both HERALDS are important to Christian growth, leadership, and service.



# Are We Pessimistic?

By Pastor T. M. Ferrell  
Los Angeles, California

ELMER T. CLARK, in his book, "The Small Sects of America," includes the Church of God (Oregon, Ill.) in his chapter on "Pessimistic or Adventist Sects." He says that those who believe in the premillennial coming of Christ are pessimistic, teaching that society is deteriorating and will continue to do so until Jesus comes to set things right.

"Pessimism" includes gloominess and "an inclination to put the least favorable construction upon actions and happenings."—*Webster*. Far from being pessimistic, we are realistic, and our beliefs, when carried to their conclusion, are extremely optimistic. "If there is anything worse than bleak pessimism, it is blind and brainless optimism which closes its eyes to the truth of history, the facts of Scripture, and the signs of the times."—*Clarence H. Benson*.

We are *realistic* in recognizing that man, because of his very nature, is incapable of solving this old world's problems. While the leaders of the nations hold peace conferences, not a day goes by without war and trouble somewhere in the world. While the governments of the world continue their race in building missiles and nuclear weapons, they are saying, Peace! These are days similar to those when Judah was facing certain disaster at the hands of Babylon, and false prophets were saying, "Peace, peace; when there is no peace" (Jer. 6:14). Before Jesus comes they shall say "Peace and safety," but "then sudden destruction cometh upon them" (1 Thess.

5:3). Man cannot bring a real and lasting peace to this earth.

Our world is beset with social problems which the social and law enforcement agencies are inadequate to improve. Crime in the United States is increasing every year, with major crimes numbering well over two million last year. Largest increases were in sex crimes and other violent crimes against the person. Statistics from other portions of the social fabric would show the same decay.

We look with great *optimism* toward the Kingdom of God, where the world's ills, insoluble to man, will vanish under the righteous reign of Christ. There will be no more international crises, for God "shall judge among the nations . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). There will be no more social problems, for the "people also shall be all righteous" (Isa. 60:21), "and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13:41).

Knowing that world problems can be solved only under the righteous rule of Christ, let us not be deceived by cries of peace into worshiping the antichristian world government. Neither let us be so engrossed in efforts of social reform that we fail to prepare ourselves for an entrance into the Kingdom of God.

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## Manner of His Coming

Pomona, California  
By Pastor William Dick

THERE are several false teachings about the second coming of Christ. Some say that Christ has already come. Those who teach that the Kingdom began on the Day of Pentecost say Christ's coming was the Holy Spirit that descended on the apostles. We know this is not true, for after the Day of Pentecost, all the New Testament writers still spoke of Christ's coming as future.

Neither did Jesus come at the destruction of Jerusalem in 70 A.D. John, who wrote the Book of Revelation in 96 A.D., was still looking for the Lord's return.

Some say that Christ came secretly in 1914. Yet the Bible does not teach that Christ's coming will be hid from the world. Not only will the faithful see Him (1 John 3:2), but the eyes of *everyone* will witness His return

(Rev. 1:7). Jesus had a real body after His resurrection. (Luke 24:39.) Jesus in His real body ascended to heaven (Acts 1:9) and will return in the same manner (Acts 1:11). In fact, we are warned by Jesus not to be deceived by those who say that Christ has already come, for His second coming will be so vivid to the whole world that Jesus will be seen as easily as lightning (Matt. 24:23-27).

Others teach that Christ will not actually return at all, but that He comes in other ways. One of the ways we are told Christ comes is at the death of a Christian. This is not true, for Christ's coming will not bring death, but the resurrection to life. Death will be destroyed. (1 Cor. 15:26.) Death is an enemy, while Christ's coming is our blessed hope.



# "She Being Dead Yet Speaketh"

By C. E. Lapp, Dean of Oregon Bible College



UNTO the National Bible Institution I bequeath . . . .” These words were written in a lawyer’s office some years ago, signed and sealed and laid away in a safe place to wait for the passing of time. In due course those words penned years before became a reality.

One in the faith of the Church of God, Sister Lillian Dauntler, of the Church of God at Dixon, Illinois, loved the Lord in life and wanted to show her love for Him and His work even in death. Though she wrote those words years ago, they are as powerful today as if she were living and had spoken them in an audible voice.

She speaks to us from her grave, and realizing the state of people in death, she was careful to make full provision for the Lord’s work while she lived. She could not foresee the growth of the Church of God and its program, but she acted in faith, believing it should and would go forward. Literally, she was laying up treasure in heaven against the day when she would stand face to face with her Lord and Master.

## OUR EXPANSION PROGRAM

At this present time, the money which she left has not been used. We thank God, however, it is available to use, and if and when proposed plans are crystallized, a large portion of it will go into the construction of a new Bible College where greater facilities will make possible a better program of training for the youth of the Church of God.

We all know there can be no enlargement of our work upon the present basis of our giving. Unless the Lord moves the hearts of our people to greater things, we cannot go forward. We do believe and feel the time is here when He will move, and move mightily in our midst that His work may grow and prosper materially and spiritually.

## WILLS AND GIFTS

We believe our work will be given a swift impetus when others whom God has blessed with this world’s goods will give generously *now* and make ample provision in their wills for the future.

All of us are somewhat puzzled to hear of those who leave fortunes for the care of a couple of cats or dogs. There are legacies which have caused more harm than good by being left to the unappreciative and irresponsible. If wills are made in favor of unthinking, unappreciative children, or greedily pounced upon by thoughtless relatives, the labor of a lifetime may be lost for eternity because of no planning *now* for a permanent and future stewardship of possessions. How much better it is to leave the accumulation of a lifetime to be used for the glory of Christ and the spreading of the gospel.

## WILLING HEARTS

God’s *work* done in God’s *way* will receive God’s *blessing*. It was true when Moses called for gifts for the tabernacle. “Every one whose heart stirred him up, and every one whom his spirit made willing, they brought the Lord’s offering to the work . . . and as many as were willing hearted . . . and every man that offered offered an offering of gold unto the Lord.”

## GOD PROVIDED ENOUGH

“They spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord hath commanded to make. So the people were restrained from bringing.” (Turn to page 7)

## Manager’s Note

National Bible Institution is one of the beneficiaries of the will of the late Lillian Dauntler. At the present time the funds bequeathed to the Institution are held by the Northern Trust Company and await the order of the Court for transfer. The total bequest will be upwards of twenty thousand dollars. By action of the General Conference and its Board of Directors, these funds will be used for capital improvements in the departments of National Bible Institution, and will not be used for budget expenses. Sister Dauntler’s gift will continue to serve the Lord though she sleeps in death.





## General Conference Board of Directors

Pictured here is the Board of Directors of the General Conference, elected by the delegates to oversee the work of the General Conference. The General Manager is hired by the Board to be its agent in the day-to-day work of the National Bible Institution.

Left to right: Willis H. Turner, president, Oregon, Illinois; Donald Overmyer, treasurer, LaPorte, Indiana; Cecil Patrick, first vice president, Terre Haute, Indiana; Harold Doan, general manager; C. F. Pryor, second vice president, Cleveland, Ohio; Richard Le-Crone, secretary, Fredericktown, Missouri.

The Board of Directors meets in Oregon, Illinois, each quarter to study and discuss the work of the Conference and to establish policies for continuing and improving the work.

Some of the reports and ideas which follow represent the thinking of the Board of Directors and the policies they have established. The Board prayerfully tries to act for the entire Church of God and to make decisions for the best interests of the church at large.

# General Conference Progress

## BOARD OF DIRECTORS MEETING

The General Conference Board of Directors met in Oregon, Illinois, October 11 and 12. All members were present. Several important matters were studied and discussed, including the following.

The dates and place for the 1958 General Conference meetings were chosen. Camp Mack will again be the site of Conference, and the dates will be August 10-15. These are the only dates the camp is available to us.

The Board members accompanied by Brother Arlie Townsend, former Board member, visited several prospective sites for future Oregon Bible College development. Careful study is being given this important expansion program.

Pastoral aid from the General Conference was approved for the new Hillside Chapel Church of God being built at Niles, Michigan. The Michigan State Conference has adopted this field and will also be giving pastoral aid. Brother Bud Goodwin is pastor of this group.

The progress of the Mission Builder's League was discussed. Some standards were adopted which are to be met by church groups applying for aid from the Mission Builder's League. (See below.)

The Board of Directors gives its attention in each meeting to a survey of the treasurer's report. Because contributions and earned income have been sufficient to keep

the work in the black, however, the Board gives most of its time to planning for the future and setting the general direction and course of future progress.

## MISSION BUILDER'S LEAGUE STANDARDS

It was decided at the time that the Mission Builder's League was begun that certain general standards should be established to be met by churches requesting the aid of the Mission Builder's. The purpose of these standards is to assure as much as possible that the contributions of the Mission Builders are wisely used. The following suggestions have been adopted by the Board of Directors and we welcome any further suggestions which may be beneficial to the Mission Builder's League program.

- 1) The church requesting assistance must be organized with a board of officers and trustees for church property. Where necessary, the church must be incorporated to own church property.
- 2) The church should have a record of doctrinal and spiritual stability proved by a period of time in which services are conducted regularly and with a reasonably consistent attendance.
- 3) The church should own a building site and have a building fund.
- 4) The church should have the approval of the state con-



ference with which it is associated. It is recommended that the church hold a joint deed with the state conference or the General Conference.

- 5) The church should have building plans that are in accord with local zoning laws; that are within the financial possibility of the group; that will provide an adequate and attractive building; and that has been approved by the board and trustees of the church.
- 6) The church should have a full-time or nearly full-time pastor who has been licensed by the License and Ordination Committee of the General Conference.
- 7) The doctrinal standards of the church must be in accord with those listed in the By-Laws of the General Conference of the Churches of God, Article 1, Section 2. The Board of Directors, which will administer the Mission Builder's League, is bound by this section to utilize the contributed strength of the church to affirm these doctrinal truths.

#### DELEGATE POOL

It was decided at last General Conference that a delegate pool (similar to the minister's pool used at Midwinter Ministerial Conference) be effected at the next General Conference. The purpose of the pool is to encourage delegates to attend Conference from all Churches of God, whether far or near. It is thought that it is fair to pool expenses of travel so that those who live far from the Conference site will not have to make a greater sacrifice to travel to Conference than those who are fortunate enough to live near by.

The pool will work like this, if enough churches state their willingness to enter the expense pool. Actual travel expenses to and from Conference would be turned in to a committee at Conference. Delegates would be encouraged to travel together as much as possible to economize. Total expenses of all delegates would be averaged. Each church with delegates in the expense pool would then pay half of this average expense and the General Conference would pay the other half. The average expense to a church for a carload of delegates would probably be about \$20.00.

Churches wishing to participate in the delegate pool should write soon to Harold Doan, National Bible Institution, Oregon, Illinois.

#### CAMP AND CONFERENCE TOGETHER

It has been decided by the Board of Directors that youth camp and General Conference should be conducted at the same time in 1958 as an experiment. Youth camp for sixth, seventh, eighth, and ninth grade students will be at Quaker Haven, August 10-15, while General Conference is being conducted at Camp Mack, August 10-15.

There will be a second camp later in the summer

(probably over the Labor Day holiday) near Oregon, for high school and college-age students. This second camp will be designed for the special needs of the older campers and will bring them in contact with the National Bible Institution and Oregon Bible College.

There will be more information later when dates and places are confirmed.

#### UNIFIED BUDGET

Any church which would like assistance in preparing a unified budget is invited to write the General Conference treasurer, Don Overmyer, 435 Walton, LaPorte, Indiana. Brother Overmyer has made a study of unified budgets and was instrumental in arranging a unified budget for the Burr Oak Church of God.

Brother John Denchfield, 401 E. Rainbow Lake Dr., Rt. 1, Trufant, Michigan, is also interested in assisting Churches of God in their financial programs. He would be glad to hear from you and to suggest what he could do for your church.

We highly recommend that each church and state conference give serious thought to the possibility and advantages of establishing a unified budget for its program. We are convinced that this is a step toward financial order and stability. Coupled with the tithe, it makes a sound and Scriptural basis for orderly church financing. The system has been tried successfully by your General Conference, several state conferences, and some local churches.

#### THE GOOD SAMARITAN

We read an article recently that pointed out that the Good Samaritan not only provided for the present, but for the future with his giving. He made arrangements to have the injured Jew taken care of in the inn and also provided for the possibility that he might not have left enough money with the innkeeper.

In our giving we can provide for the present with outright contributions. This is most necessary to the continuance of the Lord's work. Like the Good Samaritan, we can also provide for the time when we are gone, by leaving a will that directs that a part or all of our estate be used to further the Lord's work.

There are many ways in which this can be accomplished. Because of the many possibilities open, and because of the various things to be considered, like taxes, family needs, and possible future changes, it is always recommended that an attorney be consulted in the preparation of will, trusts, and bequests.

National Bible Institution will be happy to furnish information to you or your attorney, if it is to be made a beneficiary in your estate. When National Bible Institution is included in a will or trust, it would be wise to send a copy of the terms of the will or trust to National Bible Institution to keep on file.





### NATIONAL BIBLE INSTITUTION SALES ROOM

Pictured here is Sister Mattie Agard, manager of the sales department of National Bible Institution, showing merchandise to Sister O'Neil, of South Bend, Indiana, in the salesroom in the General Conference office building. Sister Agard serves customers who come into the store for religious supplies, and also takes care of mail orders for quarterlies and supplies for the churches in the field.

National Bible Institution publishes some materials (for complete list see back page), and is the agent for other publishing and religious supply companies. Sister Agard is able to order anything in the way of religious supplies, and give you quick mail service directly from the publishers.

Your purchases of supplies, especially the publications of National Bible Institution, enables your General Conference to further expand its evangelistic services.

### CAMP CONTRIBUTIONS

Contributions made at General Conference were all used (unless otherwise specified by contributors) for the expense of the camp. It was assumed that such contributions were intended for camp expense, and the contributors were not listed with the sponsors in *THE RESTITUTION HERALD*.

### "SHE, BEING DEAD, YET SPEAKETH"

(Continued from page 4)

Our God has endowed the Church of God with the richest of gospel truth to proclaim to a sin-sick and dying world. That message must have consecrated workers who are trained to go unto "the uttermost" parts of the earth. God could have used stones to do His bidding, but, rather, He has chosen *you*, His child, to be a faithful steward and use your money and possessions for His exaltation.

Will you lay up a generous portion of your treasure for the Lord *now* and then remember His work even when yours is done? Ask the Lord what He will have you to do with what He has given. *The earth is the Lord's!*

# THE 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:

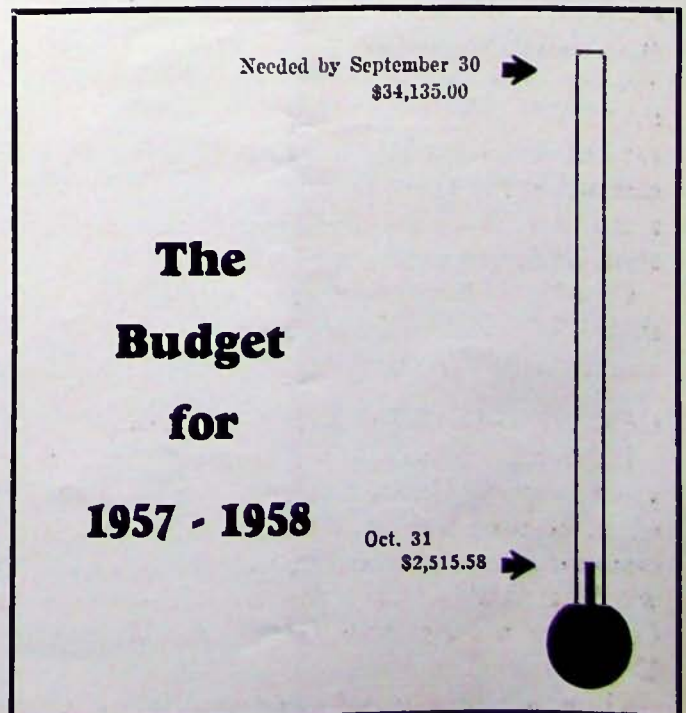
Machinery	\$1,000.00	
Retirement of loan	1,500.00	2,500.00
		<u>\$86,635.00</u>

### 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
		<u>\$84,135.00</u>

### TOTAL CONTRIBUTIONS NEEDED

\$84,135.00





# NATIONAL BIBLE INSTITUTION

Treasurer's Report for July 1, 1956 - September 30, 1957

The following Balance Sheet and Summary of Receipts and Expenses have been prepared after an examination of the books of 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

Assets	
<b>Current Assets</b>	
Cash on hand and in bank	\$ 1,200.31
Savings account	2,852.10
Accounts receivable	2,718.05
Notes receivable	1,500.00
Inventories	18,079.04
<b>Total Current Assets</b>	<b>\$26,349.50</b>
<b>Fixed Assets</b>	
Furniture & fixtures	\$12,851.67
Cameras	305.00
Machinery	13,436.85
Equipment	375.00
Buildings & real estate (NBI)	59,194.32
Buildings & real estate (GRII)	19,150.02
<b>Total Fixed Assets</b>	<b>105,312.86</b>
<b>Total Assets</b>	<b>\$131,662.36</b>

## LIABILITIES & NET WORTH

<b>Liabilities</b>	
Accounts payable	\$1,400.80
Notes payable	1,500.00
Contract reserves	11,832.00
<b>Total Liabilities</b>	<b>\$14,732.80</b>
<b>Net Worth</b>	
As at 6-30-56	\$115,386.12
Add: Net receipts over expenses	1,543.44
<b>Net worth, 9-30-57</b>	<b>116,929.56</b>
<b>Total Liabilities and Net Worth</b>	<b>\$131,662.36</b>

## NATIONAL BIBLE INSTITUTION Statements of Receipts and Expenses July 1, 1956 - September 30, 1957

<b>Receipts</b>	
Contributions	\$38,834.86
<b>Contributions</b>	
Foreign student	2,021.88
Foreign missionary	879.30
Earned income	2,348.80
College tuition	4,532.22
Camp tuition	7,448.80
Berean dues	28.86
Interest earned	230.98
Room, board & rent	8,044.05
Sales	\$55,057.96
<b>Less: Cost of goods</b>	<b>17,732.42</b>
<b>Total Receipts</b>	<b>\$101,695.29</b>

<b>Expenses</b>	
Salaries	\$50,022.52
Light, fuel, water	3,492.11
Telephone & telegraph	541.88
Insurance	816.45
Postage	1,328.07
Supplies	493.08
Incidentals	2,563.14
Camp expense	5,819.30
Foreign student	1,705.80
Foreign missionary	879.30
<b>Taxes</b>	
Real estate	849.97
Retailers occupation	254.10
Social security	761.16
Cuts	842.96
Pictures	150.33
Printing	12,491.07
Repairs	1,884.81
Advertising	85.80
Travel expense	4,746.18
Towel service & cleaning	1,055.88
Promotion	184.20
Interest expenses	231.10
Speakers	40.00
Catalogs	111.36
Editorial expenses	800.00
Literature	449.67
Visual education	95.78
Services to churches	1,380.00
Groceries & meats	6,075.83
<b>Total Expenses</b>	<b>\$100,151.85</b>
<b>Excess Receipts over Expenses</b>	<b>\$ 1,543.44</b>

## GENERAL CONFERENCE

### Statements of Receipts and Expenses July 1, 1956 - September 30, 1957

<b>Receipts</b>	
Contributions	\$17,097.48
Earned income	150.00
<b>Total Receipts</b>	<b>\$17,247.48</b>
<b>Expenses</b>	
Salaries	\$7,292.09
Light, water, & fuel	1,510.19
Telephone & telegraph	461.17
Insurance	775.26
Postage	207.00
Supplies	139.49
Incidentals	472.10
<b>Taxes</b>	
Real estate	627.94
Social security	266.65
Cuts	22.03
Pictures	18.93
Printing	439.84
Repairs	709.82
Advertising	81.50
Travel expense	995.28
Promotion	184.20
Interest expense	231.10
Towel service & cleaning	679.11
<b>Total Expenses</b>	<b>\$15,113.70</b>
<b>Total Receipts over Expenses</b>	<b>\$ 2,133.78</b>

## OREGON BIBLE COLLEGE

<b>Receipts</b>	
Contributions	\$ 8,011.22
Tuition	4,532.22
<b>Total Receipts</b>	<b>\$12,543.44</b>
<b>Expenses</b>	
Salaries	\$10,840.00
Postage	40.59
Supplies	162.91
Incidentals	12.10
Pictures	13.95
Cuts	54.50
Printing	39.72
Repairs	101.80
Travel expense	58.77
Speakers	40.00
Towel service & cleaning	329.50
<b>Total Expenses</b>	<b>\$11,693.84</b>
<b>Excess Receipts over Expenses</b>	<b>\$ 849.60</b>

## PRINTING AND PUBLISHING (Resale—Restitution Herald)

### Statements of Receipts and Expenses July 1, 1956 - September 30, 1957

<b>Receipts</b>	
Contributions	\$ 5,044.11
Sales	55,048.86
<b>Total Receipts</b>	<b>\$60,092.97</b>
<b>Expenses</b>	
Cost of merchandise	\$17,732.42
Salaries	21,072.60
Postage	919.78
Incidentals	93.76
<b>Taxes</b>	
Retailers occupation	254.10
Social security	411.42
Cuts	691.84
Pictures	100.95
Advertising	2.10
Catalogs	111.36
Editorial expense	800.00
Printing	10,972.69
Supplies	31.56
Repairs	272.56
Travel expense	85.60
Towel service	47.27
<b>Total Expenses</b>	<b>\$53,600.01</b>
<b>Excess of Receipts over Expenses</b>	<b>\$ 6,492.96</b>

## EVANGELISM AND MISSIONS

<b>Receipts</b>	
Contributions	\$6,705.98
<b>Contributions</b>	
Foreign student	2,021.88
Foreign missionary	879.30
Earned income	2,003.80
<b>Total Receipts</b>	<b>\$11,610.96</b>
<b>Expenses</b>	
Salaries	\$4,236.40
Postage	34.10
Incidentals	
Foreign student	1,705.80
Foreign missionary	879.30
Cuts	14.69



Printing	302.56
Literature	449.67
Visual education	60.72
Travel expenses	2,204.35
Services to churches	1,380.00

Total Expenses \$11,267.59

Excess Receipts over Expenses \$ 343.37

#### GOLDEN RULE HOME

##### Statements of Receipts and Expenses

July 1, 1956 - September 30, 1957

#### Receipts

Contributions	\$1,315.23
Interest earned	218.33
Room, board & rent	8,044.05

Total Receipts \$9,577.61

#### Expenses

Salaries	\$5,093.20
Light, water & fuel	1,981.92
Telephone	80.71
Insurance	41.19
Supplies	70.48
Incidentals	1,985.18
Taxes	
Real estate	222.03
Social security	83.09
Repairs	800.63
Advertising	2.20
Groceries & meats	6,075.83

Total Expenses \$16,436.46

Excess Expenses over Receipts \$ 6,858.85

#### YOUTH DEPARTMENT

#### Receipts

Contributions	\$ 311.89
Sales	9.10
Tuition	7,448.80
Berean dues	28.86
Earned income	195.00

Total Receipts \$ 7,993.65

#### Expenses

Salaries	\$1,488.23
Postage	126.60
Supplies	88.64
Incidentals (camp)	5,819.30
Cuts	59.90
Pictures	16.50
Printing	736.26
Visual education	35.06
Travel expense	1,402.18

Total Expenses \$9,772.67

Excess Expenses over Receipts \$1,779.02

#### MINISTERIAL FUND

#### Receipts

Contributions	\$348.95
Interest earned	12.65

Total Receipts \$361.60

#### ADIB LIDDAWI'S EXPENSES

Since Adib Liddawi has transferred to another college, he is no longer receiving expense money from the General Conference. A ruling has been requested from the Immigration Department concerning the financial obligation of the General Conference to this foreign student in the future, but no decision has yet been forwarded to the Conference.

#### OCTOBER SPONSORS

Mr. & Mrs. Loren Burnett	\$ 10.00
Mr. & Mrs. Harold Domigan	50.00
Mr. & Mrs. Wm. Andrew	60.00
Mr. & Mrs. Francis Burnett	50.00
Mr. & Mrs. Delos Andrew	5.00
Golden Rule Sunday School	130.00
L. H. Anderson	5.00
Mattie Agard	15.00
Helen Burnett	22.00
Leota B. Hanson	14.00
Leila Mae Doeden	30.00
Evangelism & Missions	438.00
Ripley Sunday School	25.00
Eastern Nebraska Conference	21.90
Mr. & Mrs. C. E. Lapp	25.00
Mr. & Mrs. Curtis Simpson	70.00
Laura M. Keenan	10.00
Isie Jenkins	5.00
Truth Seeker's Church	25.00
Vivian Lewis	5.00
A Family	3.00
L. J. Elton	10.00
Virida Sitler	10.00
Macomb Church	16.80
Mr. & Mrs. C. Ballentine	10.00
Lawrenceville Church	26.18
Mr. & Mrs. G. M. Siple	10.00
Southwest Conference	500.00
Burr Oak Church	85.00
Pennellwood Church	103.52
Mr. & Mrs. Howard Moore	25.00
Illinois State Conference	50.00
Leila E. Whitehead	5.00
Rockford Church	54.40
Blood River Church	54.63
Dixon Church	36.02
Merle A. Patrick	150.00
Mrs. J. A. Patrick	25.00
Willis Turner Family	20.00
Ripley Church	67.95
Maybelle Hanson	5.00
Mrs. E. C. Olmstead	2.00
Litchfield Sunday School	5.68
Mr. & Mrs. Cecil Patrick	28.20
Mrs. Patricia Furber	15.00
Mr. & Mrs. Edward O'Neil	40.00
Mrs. Julia Warren	10.00
Fonthill Church	62.47
A Brother	75.00
Michigan State Missionary Society	66.13
Verna C. Thayer	5.00
Maurertown Sunday School	43.12
Mr. & Mrs. Vernon Nichols	50.00
Mrs. Floyd Stilson	10.00
Mr. & Mrs. Harold Doan	10.00
Hope Chapel	5.00
Happy Woods Church	32.38
Warren Story	10.00
Mr. & Mrs. H. U. Krogh, Jr.	4.00
Mrs. Ed Eades	4.00
Nettie Nichols	5.00
Mrs. L. R. Hillard	15.00
Mr. & Mrs. Milo Magaw	5.00
Mrs. Emma Railsback	50.00
Little Beavers S. S. Class, Oregon	1.00
Robert Johnson	5.00
Larry Townsend	50.00
Mr. & Mrs. Ralph Lutton	25.00
Golden Rule Adult Ladies Class	10.00
Mr. & Mrs. Harry Payne	10.00
Mr. & Mrs. Arthur Johnson	5.00
Oregon Church	38.15

We are thankful to each individual, church, and conference which makes possible the work of the General Conference through contributions and prayers.

#### HERALD RECEIPTS

Mrs. Edith A. Barber (2); Mrs. Ray Sarcolls; Carrie Henkel; Hollis Partlowe (2); Don Swartz; Raymond Brown; Isie Jenkins; Laura Mae Voorhies; Celaine Randall; C. E. Randall; Loie Jones; Beulah Dunbar; Mrs. M. W. Lyon; William M. Wachtel; Mrs. E. W. Curry; Mrs. Eva L. Funk; Mrs. Thomas Lewis; Alice E. Sword; Southlawn Church (3); Catherine Weathers (5); Mrs. M. S. Guest; Vernon A. Nichols; Mrs. Ruth Bulthaus; Beulah Slater; Mrs. L. R. Hillard; Weldon Holland; Mrs. Hattie Long; Virida Sitler; Mrs. Fred Nelson; Mrs. R. E. Powell; Joyce Stadden; E. C. Pearson.	
H. P. Brown; Mrs. C. A. White; Mrs. Minnie Ealy; Mrs. Martha Myers; E. Ordnung; Billie Kennedy; Chester A. Ferrell; Daniel Fyfe; Mrs. W. D. Tempel; Mrs. Iris Kirkley; Mrs. John Long; Clyde M. Long; Mrs. Steve LaDew; Leon C. Pixley; Robert O. Smith; Emmie L. Stone; Lawrence Robins; J. C. L. Michaels; Blanchard Missionary Society; William Andrew; Julia Walker; R. F. Robbins; Frank Danskin; Mrs. Maud Graham; Ellen Riesener (2); Mrs. Ethel Manekin; Jack Parsons; Rosie Wilson; Ernest McCorkle; Louis Cronbaugh; George Adamson; L. J. Elton; Rolla Hightower, Jr.; Leora Spindler; Rhoda Hanson; Cora Shipman; Herbert Huenerkoff; David J. Holquist; George F. Hanson; H. T. Zeller; Ella C. Boyer; Walter Fisk; Mrs. Connie Henley; Mrs. John Jacobsen; Mrs. Waldo Wood; W. H. Boyer; Ruth B. Johnson; Fred H. Mills; David Stein; Devere Larington; Mrs. Emma Carruthers; Jesse Pestle; Lois Hunt (2); Grace M. Marsh; Etta Mattison; B. H. Utch.	

#### 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.

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, Trufaut, Mich.

Ten Steps to Leadership, by J. Vernon Jacobs, \$2.25 from National Bible Institution, Oregon, Ill. This is a book suitable for a series of ten lessons by the teacher to inspire leadership.

Leadership Education in the Local Church, by Price H. Gwynn, Jr. \$2.75 from National Bible Institution, Oregon, Ill. Good for recruiting leaders for the Sunday school.



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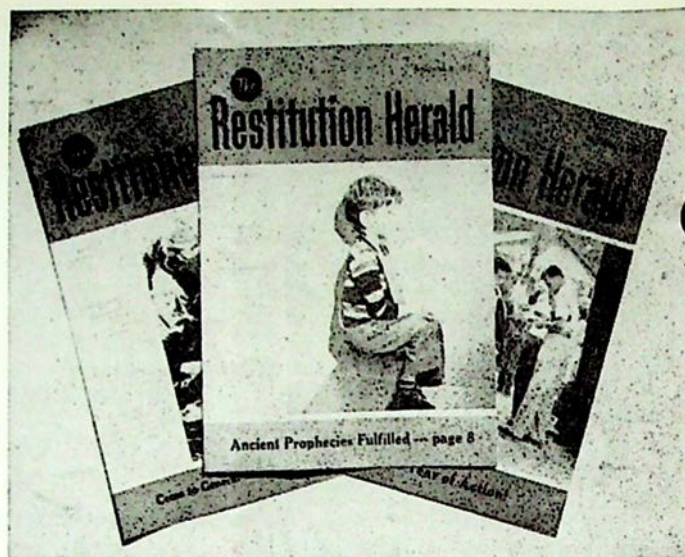
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### RIPLEY, ILLINOIS

We are happy to introduce to the household of faith, Gary Ralston, son of Bro. and Sr. Victor Ralston, and Gene Burnett, son of Bro. and Sr. Harold Burnett. They requested baptism on Sunday, August 18, 1957. The right hand of fellowship was extended to them at the close of the service on September 8. It is wonderful to see young people give their lives to Christ. May we all help these two young people as they strive to walk in this new life.

The Bereans met at the parsonage on Thursday night, September 26, and had their social. Games were played and refreshments were served. They then painted signs to replace the old ones that they had put along the highway several years ago.

Some of our young people attended the Berean Youth Rally at Macomb, September 28 and 29. They much enjoyed their fellowship with other Christian young people.

On September 15, Bro. and Sr. William Fey and Sr. Tessa Laning attended the Houser-Shram reunion in Lincoln, Nebr.

Sr. Addie Nell who has spent three months with her sister, Tessa Laning, went to Springfield, Mo., to visit another sister, Helen Schaffer, before returning to her home in Tempe, Ariz.

Our Sunday school had its Rally Day and Sunday school picnic on September 22. Several attended and all had an enjoyable time.

The Co-Workers have made apple butter at the home of Sr. Mary Burnett. A goodly number came to help, and an enjoyable time was spent together.

Helen Lewis, Secretary.

### ELDORADO, ILLINOIS

We are having good attendance at Sunday school. The Doreas Society is held the second Thursday of each month. They were making plans to help buy an oil furnace being installed in the church basement, but were greatly pleased when the total amount was donated by a member.

Mrs. Ernest (Lola) Patton is in serious condition in Ferrell Hospital. . . Mrs. Mina Martin is in poor health and is suffering greatly. She says the only thing she has to look forward to is the hope to be in the resurrection when Christ comes again. She needs the prayers of everyone. . . Lonna Jane Patton, daughter of Mr. and Mrs. Lonnie Patton, will undergo surgery November 11, at St. Louis Children's Hospital. Please remember us in your prayers. . . Mr. and Mrs. Bill Kittinger are the parents of a son, Billy Lynn. . . Mr. and Mrs. Ed Masley are the parents of a baby girl, Dana Sue.

Lorotta Patton, Reporter.

Inspiring sermons by Illinois pastors and good fellowship characterized the Illinois quarterly conference at Eldorado, October 26, 27. Churches represented were: Rockford, Oregon, Dixon, Peoria, Macomb, Ripley, Casey, and, of course, Eldorado.

### WESTERN NEBRASKA CONFERENCE

The annual Conference of the Churches of God in Western Nebraska, was held August 11-18 at Holbrook. Guest speakers were Bros. Clyde Randall and Grover Gordon.

Sr. Lucille Appleby, assisted by Mary Lou Hornaday and Mary Alice Long, conducted an interesting Bible school for the children.

The attendance and interest were good for the week.

At the business meeting, Clyde Long was re-elected vice president; and Lulu Johnson was elected recording secretary. The terms of Wayne Wilson, president; Lila Gardner, treasurer; and Gladys Stedman, corresponding secretary, did not expire this year.

Sr. Lucille Appleby gave the concluding sermon of the Conference in the afternoon of August 18. Gladys Stedman, Cor. Secretary.

### NEBRASKA FALL CONFERENCE

The Fall Conference held in Omaha proved to be a spiritual blessing, with Christian fellowship reaching high tide in the Saturday and Sunday periods between services.

The services were all that could be desired in way of spiritual food. Bro. Routson brought some very inspiring messages, each having a distinct challenge to full Christian service. Some very fine papers were presented by Sr. Opal Nelson and Sr. Mildred Roberson. Bro. Kenneth Nelson gave an excellent talk on "Selling the Church to the Community." Others participating in the program were: Srs. Harper and Policz and Bro. Elza Appleby. The ladies did a fine job in providing the temporal meat in due season. Worshipers came from the following places: Fremont, Arlington, Scribner, Yutan, Milford, Amelia, Fort Calhoun, Holbrook, Moorefield, Blair, and North Platte, Nebr., and Little Sioux, Iowa.

The following officers were elected: president, C. E. Randall; vice president, Kenneth Nelson; secretary, Norma Appleby; treasurer, Russell Johns, with Elza Appleby continuing as fifth member of the board.

—News and Prophecy Digest.

### MICHIGAN CONFERENCE

#### Southlawn Church

Bro. Daniel Fyfe was the speaker the first evening which was Youth Night. His sermon was inspiring and was enjoyed by the group of young people. Bro. Orville Westlund arrived Tuesday and was the guest speaker at the rest of our services. His sermon topics were: "Publishing the Good News"; "Corrected Vision"; "Our Lord Saw Levi"; "The Wonder of the World"; "Many Believed Because of the Testimony of the Woman"; and, "Now Is the Day of Salvation." These were all inspiring sermons! Bro. Westlund kept urging us as Churches of God to be diligent in carrying the gospel message to others. Our attendance was very good and all enjoyed having Bro. Westlund with us.

At the business session, the following officers were elected: Paul Riley, first vice president, and Mrs. Rhoda Hanson, secretary.

#### Blanchard Church

We were happy to have Bro. Harvey U. Krogh, Jr., as our guest speaker. His sermon topics were: "Is Yours a Christian Home?" "Why I Became a Christian"; "Serving the Lord"; "The Glory of a Sunday School Teacher"; "A Message for Young People"; "The Story of the Scapegoat"; "The Clock

of the Ages and Signs of the Times"; and "Are You Prepared for Christ's Return?" Attendance was good and all enjoyed Bro. Krogh's timely sermons and the Christian fellowship. We were glad to have some of the members from Hillside Chapel and their pastor, Bro. Bud Goodwin, with us. All are happy to have this new group join our Michigan Conference. Bro. Robert Huddleston from the Hillside Chapel has been chosen as second vice president. Rhoda Hanson, Secretary.

### SOUTHWEST CONFERENCE REPORT

During the year 1956-57, the Southwest Conference has been active with its many projects and activities. The Midwinter Conference, held in Pomona, was one of the most successful. There was a good representation from all our member churches, and business was transacted that meant more progress in the Lord's work.

The ministers of the Conference met in Tempe, Ariz., the week of April 21. They were in conference for three days, during which time they studied together and discussed plans for the Summer Youth Camp and Conference. In the evenings, special services were held at the Tempe Church. Each of the ministers spoke one night. The Tempe church expressed appreciation for these meetings.

The Southwest Conference sponsored the Youth Camp which was held in Prescott, Ariz. There was an enrollment of forty-nine young people, which is the largest number we have had. This is the third year a youth camp has been held, and we feel that it is a worthwhile project. We appreciate the help and interest of each one who had a part in helping to make the Youth Camp a success, and particularly to Bro. T. M. Ferrell for his work as director.

The annual Camp Conference was also held at camp from July 25-28. There was a much better attendance than our Camp Conference has ever known. The program was full, and everyone participated in as many of the activities as was possible.

Bro. Gerald Cooper was appointed historian of the Southwest Conference. He will compile the history of the Conference from its beginning. We would appreciate your sending in data or clippings you might have to Bro. Cooper. His address is P. O. Box 423, Campbell, Calif.

The year 1956-57, was a profitable year from a financial standpoint. Here is a brief summary:

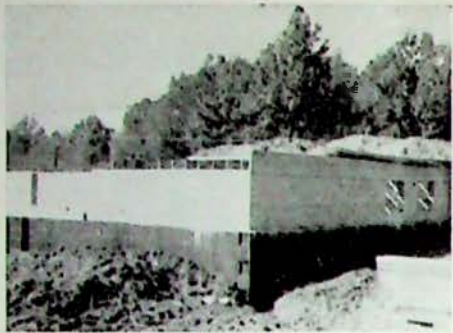
San Jose Pastoral Aid	\$1,365.00
Tithes and Offering to General Conference	1,242.13
Southwest Newsletter and Conference Programs	70.00
Youth Camp and Camp Conference	1,377.38

After contributing to these projects and carrying out the rest of our budget, the year was closed with \$1,436.59 on hand.

It is always good to summarize our work and see what has been done, but we realize that there is much more we can do. We, as a Conference, will continue our support to the General Conference, to the San Jose Church, to evangelism (tracts and Heralds), and to our summer camping program. If we continue to support these works, then we can feel that something good has been done for our Lord.

Vernis Wolfe, President.





### HILLSIDE CHAPEL Niles, Michigan

Four miles south of Niles, Mich., on Bertrand Road, a Church of God is being built. Each Saturday and evening during the week, folks come to let God use their hands and their talents to build this church which we are praying will be a center of evangelism in this community. Hillside Chapel is dedicated to the cause of Christ alone. We believe that God's people today are the extension of God's great redemptive act in Christ.

At this writing the roof is going on the basement, which will be used as our Sunday school and church until such time that we can build the rest of the building. We are hoping that it will not be too long before we can meet in the basement for services.

We would like to invite any of the brethren to stop and visit us at any time that you may be going through this vicinity.

Bud Goodwin, Pastor  
Niles, Mich., Rt. 4, Box 152

### MEETINGS AT BLOOD RIVER LOUISIANA

We were happy to have Bro. Harold Doan here for meetings September 29 through October 3. He was also here for the Louisiana Youth Retreat of the Churches of God, October 4-6, at the Salvation Army camp eighteen miles east of Hammond.

The meetings were well attended and Bro. Doan's sermons were very good. Attendance the last night was one hundred twelve. Many of the Happy Woods folks attended the services. Our thanks to them for dismissing regular Bible class on October 2. Bro. Doan's work here did the church a lot of good. All who attended were lifted up.

James Mattison, Pastor.

### GLAD TIDINGS CHAPEL, Dayton, Ohio

Glad Tidings Chapel rejoices over the decision of three of its young people to join themselves to their Saviour and work for Him. On September 29, the following were baptized at Bro. Doll's farm near Brush Creek Church of God: Bill Smith, 84 Meadow Dr., Dayton, Ohio; Ronnie Morris, Rt. 1, Ludlow Falls, Ohio; and Carol Sigler, 5508 N. Dixie Dr., Dayton.

These three have been active in Sunday school and church activities. Carol attended the National Youth Rally this year where she announced her decision to the pastor about baptism. May the Lord daily bless these members of the household of God.

Timothy Pearson, Pastor.

### LEONARD BROWN TO JORDAN, MO.

Bro. Leonard Brown, formerly pastor of the Church of God at Baraga, Mich., has moved to Jordan, Mo., to pastor the churches at Jordan, Kansas City, and Bosworth.

### BAPTISMS AT HECTOR, MINNESOTA

Mrs. James Hammer, 1806 Fifth St. S.W., Rochester, Minn., was baptized September 29, 1957, in Lake Allie, which is near Hector. Sr. Hammer is the wife of Bro. James Hammer, who formerly lived near Hector. Bro. and Sr. Hammer have one child.

Lloyd Hammer of Bird Island was baptized at Lake Allie on October 20, 1957. Lloyd is the eleven-year-old son of Bro. and Sr. Olaf Hammer. May the Lord richly bless this young person throughout his life.

Delbert A. Jones, Pastor.

### BAPTISMS AT MACOMB, ILLINOIS

Again we have cause for rejoicing! On Sunday, October 6, 1957, Wendell Weaver accepted his Saviour and was baptized. Wendell is the husband of Vada Weaver, who was baptized a short while ago. We pray that God will bless him and that he may serve his Master to the end.

J. Roy Humphreys, Pastor.

### POMONA, CALIFORNIA, BAPTISM

We are happy to report that at the close of the worship service on Sunday, September 22, 1957, a baptismal service was conducted for one of our young people. Miss Verneille Bodin, 1265 W. Fernleaf Ave., Pomona, Calif., made public confession of faith in Jesus Christ and was immersed in His saving name. We pray that Verneille will enjoy many blessings in the new way of life and will be a faithful worker for the Lord.

William Dick, Pastor.

### BAPTISMS AT LOS ANGELES

We are happy to announce the baptism of the following young people at Los Angeles, Calif.: Frances and Linda Goodwin, daughters of Mrs. Gladys Goodwin of Compton, on August 11, 1957; Ronald and Joyce Johns, son and daughter of Bro. and Sr. Robert Johns of Canoga Park; and Stephen Ferrell, son of Bro. and Sr. T. M. Ferrell of Los Angeles, on October 13, 1957. We pray God's blessing upon them as they devote their lives to Him.

T. M. Ferrell, Pastor.

### FREDERICKTOWN, MO, BAPTISM

At the final service of the Missouri State Conference at Fredericktown, Mo., two young men presented themselves for baptism. Larry Graham and Floyd Dale Bailey both confessed their faith in Jesus as the Son of God and belief in His saving power. They are looking for the coming Kingdom to be established when Jesus returns. They were baptized in a river west of Fredericktown by the writer, who was then pastor of the congregation at that time. We pray that each may follow the confession of faith through life and be among those who meet the Lord when He comes.

Kirby Davis.

### GOLDEN RULE MISSIONARY SOCIETY

On Friday, September 13, 1957, the Missionary Society of the Golden Rule Church of God of Cleveland, Ohio, held a special meeting at the church. Although it was a regular meeting night, we invited the entire church and its friends to join us in a special program.

Pastor S. C. Osborn was guest speaker and showed slides of his work on the Island of Formosa. Mr. Osborn and his wife have devoted their lives to the missionary field. They first left the United States in 1916 and

worked in the mission fields in China. During the second World War, they were taken prisoner by the Japanese and returned home on the exchange ship, Gripsholm.

Due to the devotion and love for their work, they grew restless at home and, in 1955, although already retired, they returned to the mission fields.

Mr. Osborn presented a short talk concerning their work and way of life. He also recited the Lord's Prayer in Chinese for our pleasure.

His talk was followed by slides taken in the mission field. They showed views of the people and churches of Formosa and typical scenes of the streets and homes in Kaoshiung where they reside. Some of the most interesting slides were of the work in a leper colony and with non-leprous children of leper parents. These children are cared for in a home and taken to visit their parents on occasion by the missionary workers. They are not allowed to reside in the colony due to fear of spread of the disease.

After the talk and slides, refreshments were enjoyed in the basement of the church by all who attended. This gave us an opportunity to speak more personally with the Osborns.

Although not members of the Golden Rule Church of God, the Osborns are related to the Stadden family.

The Missionary Society is continuing its monthly meetings and hopes to start new projects soon for the fall and winter months.

Hazel Gallagher, Reporter.

### OUR MISSIONARY WORK IN NOVA SCOTIA

Since our General Conference meeting in August, Bro. Roddy Pike has put his hand to the plow with all the strength God has given him. He, too, has been plagued with sickness as well as we, but, with God's help, he is seeking to establish the work.

Quoting from a letter of Bro. Pike, we read: "Our Sunday school was good last Sunday. We had 34; our second Sunday was 22; our first Sunday was 14. We had our first Berean young people's meeting on Friday with an attendance of 16. Our worship service attendance last Sunday was 40; the Sunday before was 35 or 36."

We realize this is a costly venture and will take more effort in the beginning to get things started than it will after the work is established. We can back this work in three ways:

**First:** Bro. Pike needs our prayers, and everyone can pray. No work of any importance will ever be accomplished without prayer.

**Second:** Our National Foreign Missionary Society is backing Bro. Pike financially, but we must remember that our money depreciates every time we send it to Canada, so what is sent does not go as far, due to foreign exchange.

**Third:** We can support this work with good used clothing which is greatly appreciated by Bro. Pike. You can prepare this clothing and send it through your local church missionary society.

The call is the same today as it always has been: The fields are white, the laborers are few! What will the Lord have you to do to help in this mission work so near our own borders?

Foreign Mission Board.



## SUNDAY SCHOOL NEWS



Pictured left to right, first row: Hilda Kump, Blanche Diek, Mary Krogh, Sonja Armes, Phyllis Wachtel, Louise Lapp, Jean Doan; second row: Ann Cullen, Lawan Cullen, Ruth Lewis, Sally Pestle, Mary Lou Smith, Hilda Partlowe, Betty Townsend, Cecil Railton, Sara See.

### EVENING CLASS STUDENTS

Several young ministers' wives and other consecrated members of the body of Christ are taking evening classes at Oregon Bible College each Thursday. There are two classes, one in Bible training, and the other a course of practical instruction for ministers' wives.

Sr. Blanche Diek teaches the Bible class, for which college credit is given if desired. Sr. Louise Lapp plans the class for ministers' wives, with several classes being taught by wives of ministers who have served in the field.

It is hoped that these evening classes may develop into a regular evening school at which a variety of subjects will be offered to members of the church and community.

### COLLEGE NEWS

On Friday, October 25, 1957, the students, faculty, and their families were privileged to have breakfast at White Pines State Park. About thirty-five gathered for breakfast prepared by Ted Armes and Richard Worley.

Our fellowship began with prayer by Bro. Diek. After the breakfast, Sr. Betty White led the group in some lively and inspirational choruses. Bro. Jesse Pestle gave a message on some of the wonders of God's creation. He brought out the fact that we are very small compared to the great expanse of space which God has filled with stars and planets.

After the devotions, we were free to take part in recreation. Some went on hikes through the beautiful woods and others played croquet, volley ball, baseball, badminton, and football. We thank God that we have the privilege of worshiping Him and fellowshiping together in this wonderful creation of His.

Bro. Otto Diek accompanied by Pat Tempel traveled to Kozsta, Iowa, on September 28, where Bro. Diek spoke Saturday night and Sunday afternoon at an Iowa youth rally. Pat gave a short talk about the College.

Otto E. Diek.

Five students took part in the gospel team trip to Grand Rapids, Mich. They were: Dolena Ward, Joyce Sigler, Donald Ward, Hollis Partlowe, and Paul Shaw. They took part in the morning service and an afternoon serv-

ice in the Southlawn Church of God. Bro. Partlowe delivered the morning message and the quartet furnished special music. After a delicious meal in the church basement, the afternoon service was begun at two o'clock. Congregational singing and special music by the team members characterized the afternoon service. Bro. Donald Ward delivered the afternoon message. The trip was a wonderful Christian experience for all participating. We appreciate the invitation to have a part in Oregon Bible College Booster Day at Southlawn Church.

Dolena Ward.

On College Booster Day, Sunday, October 6, 1957, a gospel team accompanied Bro. C. E. Lapp to Peoria, Ill. Participating in the worship and afternoon services were Elaine Lapp, accompanist; Nancy Demmitt and Richard Diek, singing solos and duets; Dean Swartz and Richard Diek, playing trumpet duets; and Russell Magaw, who took part by giving his testimony. Bro. Lapp delivered the morning message concerning pride.

Following the worship service a potluck dinner was served in the basement and students enjoyed fellowship with the congregation until the afternoon service, presented in behalf of the college in keeping with College Booster Day. After the musical portion of the program, each student was given the opportunity to say a few words in testimony. Bro. Lapp's message was in regard to the church and its relationship to Christ.

Those of the gospel team were encouraged and uplifted by the enthusiasm and the hospitality shown to them in the Peoria church. They are thankful for the opportunity they had to testify in song and in word for Christ, and for the College that is dedicated to train young people in Christian service.

Nancy Demmitt.

### SCHOLARSHIPS

One way that churches can encourage young men and women to attend Oregon Bible College is to provide scholarships and other financial help directly to the students. This might be especially effective as an incentive to young people from the church willing to give this help. A promise of assistance might help some young person decide.

Who can be a successful Sunday school teacher? Anyone can be a successful teacher through prayer and proper planning of the lesson.

The teacher should always know his lesson well. Many times much study and research is required in order to know the background of the lesson, together with other interesting events and facts regarding characters in the lesson.

The teacher must first study the lesson, choose which method he will use in presenting the lesson, and then gather all the material that is needed for the lesson.

The Bible should be his main textbook. Other books which may be used in lesson preparation are Bible dictionary, Bible Atlas, concordance and commentaries. Teaching is made easier by using a lesson quarterly especially prepared for specific age groups. The quarterlies contain a lesson text and comments pertaining to the text.

Materials needed for lessons could be as follows: News clippings, pictures, phonograph records, flannelgraph, and object lessons.

There are several methods which can be used in presenting a lesson, some of which are story-telling, discussion, lecture, and project.

Everyone enjoys a good story and the Bible is a gold mine of stories. Most people enjoy talking and expressing their views on certain subjects. However, it is not always easy to get a discussion started in class. It is necessary for the teacher to begin his lesson with questions requiring more than a yes or no answer. Some teachers prefer the lecture form of lesson, particularly in adult classes. Projects are used for smaller children's classes in order to give them something to do and to teach a lesson thereby.

A teacher who feels he is in a teaching rut needs to attend a teacher training course, inasmuch as many new ideas are presented and much is gained by attendance at such a course.

Juanita Logsdon, Secretary

National Sunday School Department

### W. J. RUSSELL

William James Russell, son of Robert and Sarah Russell, was born August 4, 1872, near Norborn, Mo. He died on August 26, 1957.

He came to the Jordan community when a young man. He was united in marriage to Martha Jane Driskill, November 12, 1897. Both he and his wife became members of the Church of God at Jordan in their early marriage.

To this union four children were born, Mrs. Lola Howard, Urick, Mo.; A. F. Russell, Cross Timbers, Ida Russell, of the home, and Mrs. Beulah White, Camdenton. He also leaves a foster son, Clyde Thomas, Kansas City, Mo.; five grandchildren; four great-grandchildren; and two sisters. One brother and two half-sisters preceded him in death.

He was a loving father and grandfather. He always had a smile and jovial word for all those he met.

Among his last words were "Thy kingdom come, Thy will be done."

Funeral services were conducted at the Jordan Church of God, August 29 by Bro. Iyle Rankin, assisted by Bro. Daniel Fyfe.



### FRANK OSCAR JENKINS

Frank Oscar Jenkins, son of Frank R. and Tena Jenkins, was born October 27, 1884, at Arlington, Iowa, and died Friday, October 4, 1957.

In 1901, Mr. Jenkins moved to the Stanhope community where he was united in marriage to Agnes E. Lavine, who preceded him in death in 1935.

On June 28, 1938, he was united in marriage to Esther D. Sealine, and the couple made their home in the Stanhope community.

He is survived by his wife; one son, Pvt. Paul Oscar Jenkins, with the armed forces at Mannheim, Germany; and one daughter, Ruth Esther Jenkins, who is attending the Electronic Institute at Omaha, Nebr. Two sisters also survive: Mrs. Mable M. Runkle, Vancouver, Wash., and Mrs. Neva Ross, Marshall, Mo.; also many nieces and nephews.

Mr. Jenkins was a devoted member of the Church of God. He was a member of the Acorn Lodge, 601, AF and AM, of Stratford, and a member of Eastern Star, Avon Chapter 704, at Stratford.

Mr. Jenkins was a kind and loving husband and father, and a very generous man who was always interested in the welfare of his family and friends.

Bro. Oscar Jenkins served as vice president of the Iowa Conference of the Church of God and was a willing and faithful worker in this office.

Services were held at Webster City, Iowa, October 7, and he was laid to rest in the Stanhope Cemetery, where he awaits his Saviour's call.

Louis Cronbaugh.

### GEORGE ELGIN BLACK

George Elgin Black was born January 15, 1883, at Frederick, Ohio. He died Monday, September 30, 1957.

He was married to Addie V. Macy, October 2, 1901. To this union were born two sons, Roy, who lives in Tipp City, and one who died at birth.

He was baptized into Christ by W. H. Wilson in January, 1903, and became a member of the Brush Creek Church of God.

He leaves to mourn, his wife, Addie; one son, Roy; one brother, Herbert; one sister, Grace; three grandchildren, Lois Black who lives in the home, Dorothy Moore, Maywood, Calif., and Patsy Perry of Tipp City; two great-grandchildren, Pamela Gene and Timothy Roy Perry; a number of other relatives, and a host of friends. Preceding him in death were two sisters, Ada and Edna, and one brother, Sumner.

The funeral service was held in the Brush Creek Church of God, October 3, 1957. The pastor was assisted by C. R. Randall, a former pastor of the church.

Blessed are those who look for the coming of our Lord Jesus when He shall appear without sin unto salvation.

Francis E. Burnett, Pastor.

### J. R. BURNETT

J. R. Burnett, son of Alfred and Mary (Bailey) Burnett, was born November 5, 1871, in Brown County, near Ripley, Ill., and died August 30, 1957, at his home near Coopers-town, Ill.

He was married to Ora Maddock and to this union was born one son, Melvin, who survives. Also surviving are six grandchildren and five great-grandchildren; and one sister, Mrs. Angie Hess.

He was a baptized member of the Ripley Church of God.

Funeral services were held at the Rounds Funeral Chapel, with burial in Ripley Cemetery.

Warren Sorenson, Pastor.

### GERALD LEWIS

Gerald Lewis was born February 5, 1951, to Seward and Caroline Lewis, Oregon, Ill. He fell asleep on October 7, 1957. Besides his parents, he leaves three sisters, Susan, Mrs. Delores Driskill, and Mrs. Jacqueline Holt; four brothers, Harvey, Seward, Jr., Terry, and Mickey; and his grandparents.

Services were conducted by the writer, and Gerald was laid to rest in the Daysville Cemetery to await the time when the children shall return from the land of the enemy.

Harvey U. Krogh, Jr.

### VIOLET LOVETT GRAHAM

Violet Lovett Graham was born to Jesse and Sabrey (Wilson) Lovett, July 15, 1891, in Blythedale, Mo., and died at the home of her brother, Cecil Lovett, October 3, 1957. She married Fern Graham on December 31, 1915. She became a member of the Church of God by immersion, being baptized in the fall of 1934 by Bro. J. C. Wilson. She was the eldest of three children. Surviving are Edith Mills, Savannah, Ga., and Cecil Lovett; also two nieces and two nephews.

Funeral services were conducted by the writer at a funeral home in Eagleville, after which she was laid to rest in the Blythedale cemetery, awaiting the resurrection call. The large number of friends attending the service evidenced the esteem in which she was held in the community.

C. E. Randall.



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The

November 15, 1957

# Restitution Herald

VOLUME 47, NUMBER 5

## THANKSGIVING ISSUE

Be Thoughtful and Thankful

Thanksgiving, the Root  
of Happiness

The Giving in Thankfulness

A Life of Thankfulness

## THE HARVEST FESTIVAL

Thanksgiving is a harvest festival, a time to remember and thank the Lord of the Harvest who so abundantly provides for the needs of His children.

The Lord also has a harvest, not of grain, but of lives. Soon, God will reap His harvest and draw into His garner all His own through Christ. Then, too, there will be great rejoicing and thanksgiving among the redeemed of the Lord. Will you be there?



IS BAPTISM NECESSARY? --- 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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Nov. 4-17—Evangelistic Services at Ripley, Ill. Bro. Harry Sheets, evangelist.  
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# Editorials

## *Criticize, Complain, Condemn*

One of the secrets of winning friends and influencing people, a la Dale Carnegie, is to never criticize, complain, or condemn. Instead, one would get better results from trying to understand why the situation is as it is, and tactfully make suggestions for improvement. This is the better way to correct a problem, secure co-operation, and get things done.

In thinking of the responsibilities of leaders of the church we wonder if it would not be wise to consider the wisdom of this approach. Rather than meeting opposition or lukewarmness with sarcasm, complaints, criticism, or condemnation, would it not be better to recognize the problem, seek out the cause, and then carefully suggest improvements?

It was called to our attention by Otto E. Dick, Superintendent of Oregon Bible College, that in a study of this problem in College, the students quickly realized the futility of trying to change a situation with criticism. Criticism usually has the effect of putting the victim on the defensive in an attempt to save face and justify himself. Few people, especially those out of Christ, will willingly acknowledge error.

Pastors will soon learn that they cannot encourage better attendance by shameing non-attendance at services. Leaders will soon discover that new leaders cannot be recruited by complaining about the lack of willing workers. As one leader loved to state, "It's easier to catch flies with sugar than with salt."

We wonder if this is what Jesus meant when He said, "Judge not, that ye be not judged"?

Paul was also aware of this truth in instructing Timothy in his pastoral pursuits. "All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." When the pastor simply states, "The Bible says," it removes the personal bitterness from his criticism. "Reprove, rebuke, exhort with all longsuffering," Paul continued. Long-suffering certainly limits condemnation, criticism, and complaining.

## *Be Thankful*

Possibly one of the best ways to overcome the very prevalent human tendency to revenge others' shortcomings which we believe to be personally detrimental to us, is to learn to be thankful for the good that is present. When the congregation is not singing as well as it might, the leader does not say, "It sounds like most of you are not singing." Instead, he says, "Now let's all sing out joyfully and from the heart for the Lord." When the crowd is slim, the pastor does not say, "It looks like most everybody stayed home tonight, but we will try to struggle along the best we can." Rather, he says, "We are happy for each one who is here tonight to worship the Lord, and we know He will bless us as we fellowship with Him."

Criticism, condemnation, and complaints will not win anyone to Christ, nor recruit anyone for leadership, nor encourage increased service. Understanding, and imaginative, inspiring suggestions and encouragement will.



● By Pastor J. R. LeCrone  
Fredericktown, Missouri

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he redeemed from the hand of the enemy. . . . For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psalm 107:1, 2, 9).



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## Be Thoughtful and Thankful

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SOME time ago, I had occasion to look up the word "thank" in Webster's Unabridged Dictionary. In giving us the background of the word, that authority tells us that it is derived from the Anglo-Saxon "pank" or "ponk," thanks, favor, thought; akin to Old Saxon "thank," favor, pleasure, thanks; Dutch and German "dank," etc. But the information that impressed me and has stayed in my mind ever since was this: "originally a thought, a thinking, from the same root as think."

The more we meditate upon this information, the more meaning it has for us, for we cannot escape the truth that the thoughtful person is also the thankful one. Only the thoughtless and the heedless can long remain unthankful to God for the blessings that they enjoy.

Every schoolchild is familiar with the story of the first Thanksgiving Day to be observed in America. Though he may comprehend little of the meaning of the fact, he also knows that the Pilgrim Fathers first came to these shores in search of religious freedom—the privilege of worshiping God in the manner that they believed to be most pleasing to Him.

Even the poorest among us enjoys comforts and conveniences undreamed of by the Pilgrims. Instead of being forced to endure hardships and privation for the privilege of worshiping God as we see fit, we are constantly being urged to take advantage of this hard-won right. Indeed, it is still true that the words "thinking" and "thanking" are closely related in our lives if not in our vocabularies. We need to be led to think about the blessings that we enjoy, and to thank God for them.

Thousands of years before the Pilgrim Fathers came to the shores of a new land in search of religious freedom, God gave to the people of Israel special days, to be observed in a manner which would cause them to think about and to appreciate the blessings that He had poured out upon them—blessings both spiritual and material.

The first of these was called the Feast of the Passover.

This was designed to commemorate the marvelous manner in which God had delivered the nation from a life of slavery in Egypt. As the Pharaoh of Egypt repeatedly refused to obey God's command to let the people of Israel go, God sent a series of plagues upon the land, culminating in the death of the first-born male of every family throughout the land. This proved to be the calamity which persuaded Pharaoh that it would be better to let the Israelites go out of the land free, than to attempt to keep them in captivity and suffer further punishment at the hand of God.

It was only by obeying the command of God to slay a lamb, and sprinkle its blood upon the doorposts of their houses, that the Israelites themselves escaped this plague. They also were to roast and eat the body of the lamb in a certain way. The whole story may be read in the eleventh and twelfth chapters of the Book of Exodus.

When this crisis was past, and the Israelites were safely out of the land of Egypt, God set aside the date for their deliverance from the plague as an annual feast day, when they would repeat the ritual that had saved them from the fate of the Egyptians. He said to them, "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever" (Ex. 12:14).

The reason for this annual observance is plainly stated in Exodus 12:26, 27. "It shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped." The heavenly Father wanted them to be continually reminded that the freedom which they enjoyed was theirs only as a gift from Him. He wanted them to be constantly aware of this precious gift of freedom, that they should not become indifferent to it, nor despise it.



In thanksgiving to God, He wanted them to exercise it every day of their lives.

Later, after the nation had endured the hardships of the wilderness journey for forty years, and were finally enjoying the peace and prosperity of the Promised Land, the heavenly Father devised an ingenious plan to keep Israel conscious of their debt of gratitude to Him for the material comforts and conveniences that they enjoyed. Lest they take the blessings for granted, and forget that the same God who gave them is capable of taking them away again, He instituted what is called in the Scriptures the Feast of Tabernacles, or the Feast of Booths. In the fall of the year, when they had gathered in all the fruit of the land, they were to take the branches of trees and build them booths or huts out of them, and, forsaking the comforts of their permanent homes, they were to live for one week in these crude shelters. As an explanation of the reason for this, they were told, "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God" (Lev. 23:42, 43).

If we were to observe an equivalent feast, we would, for one week, dwell in primitive dwellings, similar to those that the Pilgrim Fathers were able to erect to pro-

tect them from the rigors of their first winter upon these shores. We would have to abandon our snug houses for hastily erected log cabins. We would have no furnaces, or stoves, but would be dependent for heat upon wood-burning fireplaces which we had built with our own hands of the materials to be found upon the land about us. Instead of electric lights, we would have homemade candles which we must use sparingly lest our supply be exhausted. Instead of running hot and cold water in the house, we would have to carry our supply from a stream, or melt snow. And, of course, all of the electrical appliances that we have come to take for granted and to use so casually, would be completely absent.

Surely, a week of such living would bring to each of us a renewed appreciation of the material blessings that we enjoy today. We would no longer accept them casually as our right, but would offer to God our heartfelt thanksgiving for them. No doubt, we would be interested in the advice given in Leviticus 22:29: "When ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will."

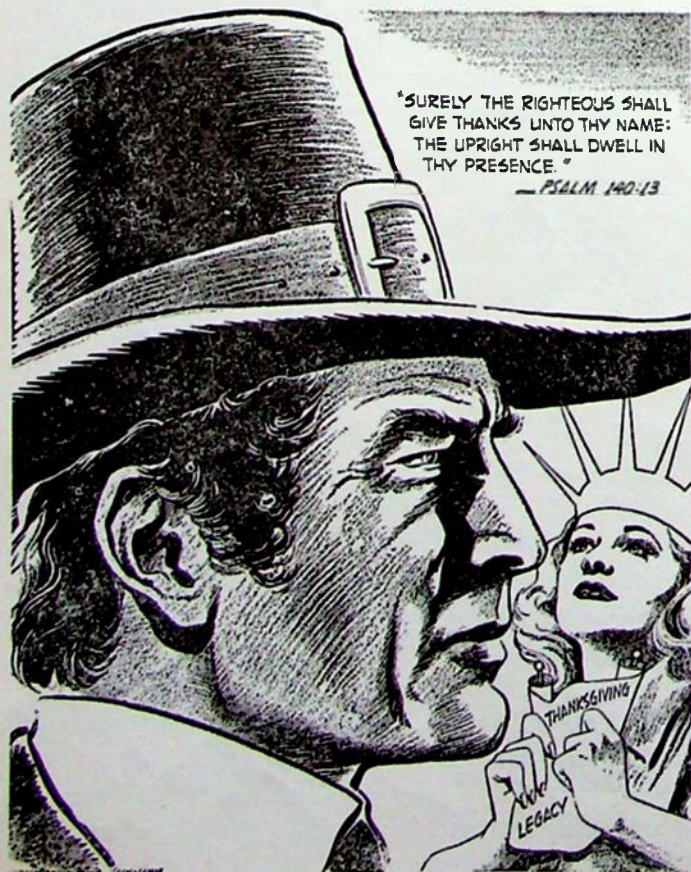
One measure of the extent of a person's spiritual development is whether or not he is thoughtful enough to recognize the truth expressed by James, when he said that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (1:17). If he does recognize this truth, and give thought to it, he can hardly escape the urge to "offer a sacrifice of thanksgiving unto the Lord."

There are many forms that such a sacrifice might take. It might take the form of material aid to those with fewer material blessings than ourselves. Perhaps, it will take the form of bringing the comfort of faith in God into the lives of others who have not yet known this greatest of all blessings. Others may wish to provide financial assistance which will help the church in its task of strengthening the Christian brethren and preaching the gospel that others may hear and believe.

If we would offer sacrifices of thanksgiving to God, there is one sacrifice that all must make. Without it all other sacrifices are unacceptable to God, because we have overlooked His greatest and most precious Gift, that of His Son Christ Jesus. In view of this fact, the Apostle Paul said to the Roman Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). This is the full fruition of your thoughtfulness and thankfulness!

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### Our Sacred Heritage



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# THANKSGIVING, The Root of Happiness

By Pastor William Wachtel  
Dixon, Illinois

*"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).*

**T**HE GREAT search of people today is for happiness and a feeling of security. The conditions present in the world of our time only serve to intensify this search, as international fears and anxieties increase and the specter of atomic war looms ever larger on the horizon.

In this troubled search for peace, many different approaches to the problem are tried, without finding the real solution. The frantic hurry and scurry after the solution only reveals the more vividly how far from finding it most people are!

A large number of individuals try the approach of *pleasure*. Many today are thrill-seekers—they run from one amusement to another, and try this diversion and that. They constantly look for entertainment of one kind or another. But in the end they discover, as such people have always discovered, that their pleasures are hollow and can bring no lasting contentment!

Others seek escape in their *work*. They bend all their energies and concentrate all their abilities on the tasks at hand. But if they do not understand the deeper purpose behind all their efforts, they, too, discover that mere work itself, for its own sake, cannot produce the peace and happiness they long for.

Strangely enough, the solution to this problem, though sought by so many people and in so many ways, is not so hard to find as it might seem. The trouble is, only, that most people are looking in the wrong place to find it! Instead of looking to the One who created them and who, therefore, understands how to fulfill the longings of their hearts, most people look everywhere else! They will seek anywhere—but to God!

The key to our problem, actually, lies in the verse quoted above. After telling his readers that they should "be careful [anxious] for nothing," Paul goes on to describe how this coveted state of mind may be attained.



*"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God."*

This is one of the most practical doctrines of Christianity, besides being a well-known psychological fact: when one is thankful for what he already has—for the abundance of blessings already showered upon him from God—he has little time to be discontented or anxious over the cares of tomorrow!

Furthermore, when we know that we can approach our heavenly Father at any time and "find grace to help in time of need" (Heb. 4:16), how much less do we see occasion for discontent, anxiety, or unhappiness! Thus, Paul is able to go on and promise that if we do this, then "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

No matter how hard one may feel his lot to be, there is always something for which to be thankful. As the old saying goes, "Things are never so bad, but that they could be worse." If we deliberately thank God for what blessings He *has* given us, and keep doing it, we shall soon discover that those things in our life which cause discontent and anxiety do not seem so large and important after all. They will dwindle in significance until they finally disappear altogether!

Jesus did not want His disciples to live in an anxious, worried state of mind, as people of the world. He did not desire them to be always discontented, fearful, and fretful, as the unconverted. (See His words in Matt. 6: 25-34 and Luke 12:22-31.) As we observe the Day of Thanksgiving this year, let us determine to make the attitude of thanksgiving a vital part of our lives!





## A Life of Thanks

By Pastor T. M. Ferrell  
Los Angeles, California

**T**HANKSGIVING DAY, which most Americans will celebrate on Thursday, November 28, 1957, was originally a day of worship and prayer. While a special day of thanksgiving is better than not giving thanks at all, the Christian will be thankful not just one day of the year, but will live a life of thanks every day.

The life of the UNthankful follows the pattern in Romans 1:21-25. Though we may know God, if we are not thankful to God for all the things He does for us, vanity, self-importance, and self-sufficiency soon lead to actual denial of God and His truth. The Apostle Paul included unthankfulness in his list of things contributing to the perilousness of the last days. (2 Tim. 3:1, 2.) People who are unthankful are also apt to be materialistic and godless.

For the Christian, Jesus is the great example of one who lived a life of thanks. Jesus gave thanks for the five loaves and two fishes when He miraculously fed the multitude. (Matt. 14:19.) He gave thanks for the bread and cup at the Last Supper—symbols of His broken body and shed blood. (Luke 22:19, 20.) Having commanded the

men to remove the stone from the mouth of Lazarus' tomb, Jesus thanked God, for hearing him, recognizing that His power came from God, then He called Lazarus forth from the tomb. (John 11:41.) Jesus so lived a life of thanks that He was known to the two disciples at Emmaus after He blessed and broke the bread. (Luke 24:20, 31.)

The Christian is admonished: "In *every thing* give thanks" (1 Thess. 5:18). We should thank God for His "unspeakable gift" of Christ (2 Cor. 9:15); for His provision of our daily necessities (James 1:17); for brethren of like precious faith (2 Thess. 1:3); for inward peace in this troubled world (John 14:27); and even for some things not so pleasant, such as being accounted worthy to suffer shame for His name (Acts 5:41, 42).

A life of thanks is the only life that pleases God. Anything short of this is denying God His due as Creator, Ruler, and Sustainer of our universe. Are you living daily a life of thanks?

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## Thanksgiving Prayer

By Esta L. Starbuck  
Rockford, Illinois

Father in heav'n, to Thee we raise  
Voices and hearts in grateful praise.  
For all the blessings of this day,  
Accept our thanks, dear Lord, we pray.

We thank Thee for our homes so dear,  
For friends and loved ones far and near;  
For the rich bounties of our land—  
Wonderful blessings from Thy hand.

For golden days of sunshine bright,  
For rest that comes with tranquil night;  
Learning to trust and not to fear—  
Blessed assurance, Thou art near!

For faith that lifts our hearts above,  
For hope and joy and peace and love;  
For all the blessings Thou dost send,  
Accept our thanks, dear Lord. Amen.

(Can be sung to the tune, "O, Master, Let Me Walk With Thee," or, "When I Survey the Wondrous Cross.")

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## THE BIBLE

"The Bible is a Book, in comparison with which all others in my eyes are of minor importance, and which, in all my perplexities and distresses, has never failed to give me light and strength."—Robert E. Lee.



# The Giving in Thankfulness

By Mary Ann Wright

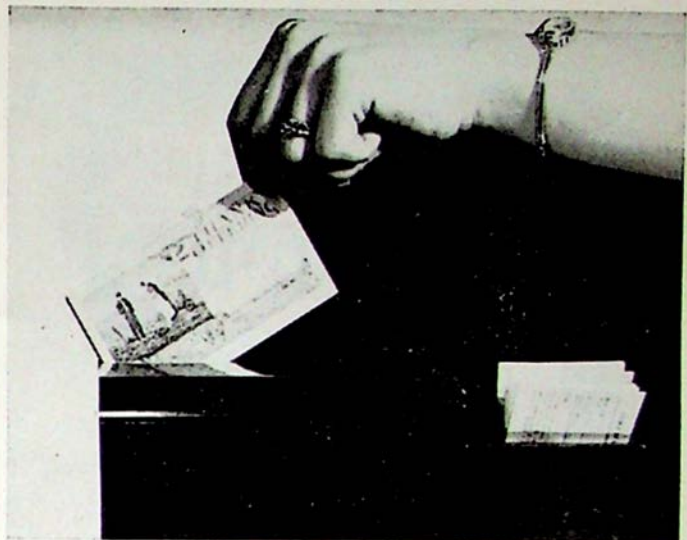
I REMEMBER hearing a minister say that the best way to thank God is to keep on taking! Sounds wonderful that all is ours for the asking, and yet how few there are who ever dare to take of God's abundant love and grace, for with the taking comes giving—and when we have to give of ourselves, it's another story.

On every hand, we read and hear of remarkable growth of church membership in the United States. There is evidence of interest in religion, and readiness to unite with churches. Latest estimates fix the membership of Protestant churches at about fifty-eight million, above thirty-five per cent of our population. Never before has the nation been so religious from a statistical standpoint. But, oh, how much we are lacking and how great is the call for *committed Christians!* It is not enough for us to fill our little cups and be satisfied, for if we truly know the love of God, our lives must overflow, sharing this salvation and lordship with all whom we meet. Jesus has made the more abundant life possible, and it's ours for the taking.

One of the greatest enemies of the Lord Jesus Christ today is the lack of private life with God. How often we neglect to be still and know God—and then wonder why our lives get so bungled and tossed! I thank God that I have found the strength and joy that come with a close walk with Him. Our spiritual lives can become so tired and weary, so worn and weak, that unless we seek the renewal that God gives, our cups will become empty. But as we seek God and as He fills our lives to overflowing, the beauty of giving self, time, and possessions quickly replaces the "my right to myself" attitude and the joy of Christ is born within.

There is one particular verse in the Book of Hebrews that is almost frightening to me. Paul says, "How shall we escape if we neglect so great salvation?" Surely so great a salvation cannot end with our own acceptance of Christ, but it then becomes our duty and privilege to tell and live this salvation. And only when we are willing to give all can we be used fully. Are we neglecting this part of God's great salvation? "How shall we escape" if we do?

Had you ever thought of the difference between the Sea of Galilee and the Dead Sea? Both seas are fed by the same source and, yet, the Sea of Galilee has life and beauty, while the Dead Sea has no life and is ugly. The



Dead Sea has no outlet and thus it takes and takes and never gives, whereas the Sea of Galilee gives of itself as fast as it receives. Our lives are like that, and God fills them faster than we can empty them!

A little fellow went into a museum with his father one afternoon. They wandered about, gazing at the lovely works of art, and paused to see a painting of Christ before Pilate. His hands were bound as He stood on trial. The boy and the father walked on. As they left the art center and started home, the boy was deep in thought. Soon the father felt a tug on his coat tail. Looking into the face of his son, he saw tears falling down each cheek, as the boy with trembling lips said, "Daddy, let's go back and untie His hands." (Please turn to page 14)

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## Wondering Thankfulness

If I could bring some worthy gift  
To Him,  
For all the loving kindness  
He has shared with me—  
The little service I could do  
With faltering voice and artless fingers,  
The coins I might bring,  
Even the worship of my heart,  
This bit of verse,  
Seem all too tiny,  
Tawdry,  
For a gift in gratitude to Him  
Who bore a cross for me.  
Perhaps,  
If I could only bring  
A wondering thankfulness,  
A heart that stands in awe before His love  
And gives itself again in love to Him,  
Perhaps, If I should bring this gift  
Calvary would be more real  
To me.—James Asu Johnson.



# Is Baptism Necessary?

## *Scriptural Commandment*

**B**APTISM is necessary because it is an ordinance required by our Lord and Saviour. Before Jesus ascended to heaven, He commissioned His disciples to preach the gospel in all the world and baptize all nations. (Matt. 28:19.) No one is excluded from this command. The expression, "all nations," takes in everyone.

The Apostle Peter, in carrying out the commission of Jesus, also required baptism. In his sermon on the Day of Pentecost, Peter demanded of his listeners: "Repent, and be baptized every one of you" (Acts 2:38). He did not tell them to go home and pray about it, and they would be saved. He said, "Be baptized every one of you."

## *Obedience*

Baptism is necessary because it is an act of obedience. Peter said that baptism is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God" (1 Pet. 3:21). There is nothing miraculous about the water used in baptism. It certainly is not intended for the washing of the body. Rather, baptism is a rite that is performed to show our obedience to Jesus. We are baptized because He tells us to do it.

Baptism is proof of our faith. It is the answer of a good conscience toward God and His Son. No one can have a good conscience while willfully violating one of Christ's commandments. Jesus is not interested in good intentions but in the carrying out of God's will. "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). The only way to do His will is to obey Him. Paul was thankful that his readers had "obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17). In verses three through five of that same chapter, Paul pointed out that one basic "form of doctrine" was baptism.

## *Excuses Examined*

Some attempt to excuse themselves from baptism by saying that only belief is necessary. (Acts 16:31.) Good

students of the Bible avoid the error of emphasizing and isolating one verse of the Bible to the exclusion of several others. For instance, Paul listed at least three principles as essential doctrines. They are: repentance, faith, baptism. (Heb. 6:1, 2.) Yet, in Acts 2:38, Peter required repentance and baptism, but said nothing about belief. Are we to assume that faith is not necessary? Of course not! Similarly, in Mark 16:16, Jesus listed belief and baptism as being essential, but did not mention repentance. So the whole Bible must be used to find the Lord's will for us. We could hardly expect to find all the requirements for salvation given in one verse alone.

Let us recall the idea that belief alone is sufficient, and read again Acts 16:30-34. We find that the jailer not only had faith, but he took the other two steps—repentance and baptism! He showed his repentance by washing the stripes of Paul and Silas, and then he was baptized.

Some think that being a good person is all that is necessary. This idea is refuted by one classic example—the Roman centurion, Cornelius. He was a good man. The Bible describes him as being devout and just. (Acts 10:2:22.) With such a recommendation, Cornelius would be admitted easily to many churches today without any further requirements, yet his goodness could not save him. When Cornelius asked how he could be saved, an angel told him that Peter would give him the answer. (Acts 11:13, 14.) What did Peter tell Cornelius? He commanded him to be "baptized in the name of the Lord" (Acts 10:48).

Some avoid baptism by saying that sincerity is enough. The Bible teaches, however, that we must have more than sincerity. Lydia was a woman who was devoted and sincere in her worship of God. Why require anything more of her? Yet, when "she attended unto the things which were spoken of Paul . . . she was baptized" (Acts 16:14, 15).

Others say we are saved by the blood of Christ, and nothing else is necessary. John shows that our salvation cannot depend upon Christ's blood alone. When Jesus was on earth, three things—water, blood, and the Spirit—bore witness of Him. (1 John 5:6.) These three testified that Jesus was Christ. The water represented Christ's baptism, the blood, His crucifixion, and the Spirit, by the descent of the dove, showing God's approval of His Son. Now that Jesus is in heaven, these three witnesses are still in the earth. (1 John 5:8.) They testify that we are His followers. The Spirit represents the written Word of God put into our lives, the blood, the partaking of Christ's Communion, and the water, our baptism. Notice that John said, "These three agree in one" (1 John 5:8). We cannot have one without the other. As all three were necessary to testify of Christ then, all three are necessary to testify of our faith in Him now. We cannot leave out baptism.



## *Remission of Sins*

Baptism is necessary for the remission of our sins. (Acts 2:38.) The repentance mentioned by Peter could not take away sins. The people had to take another step—baptism. After Paul was converted, Ananias instructed him: "Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). We have ample evidence that Paul believed and had repented, but these acts could not wash away his sins. Baptism was necessary. If Paul had already received remission of sins, why did Ananias insist on baptism to wash away his sins?

Since God offers the only remission for our sins, we cannot refuse His method for doing it. Naaman's leprosy was not healed until he had dipped seven times in the Jordan River. We know not why that was necessary. Elisha could have healed him in other ways, but he did not.

You may ask, "Did not Christ's death on the cross take away my sins?" We answer, "Only if you accept that deliverance." How? By baptism. Baptism by immersion symbolizes Christ's death, burial, and resurrection. (Rom. 6:4.) "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (v. 3).

### *Entrance Into Christ*

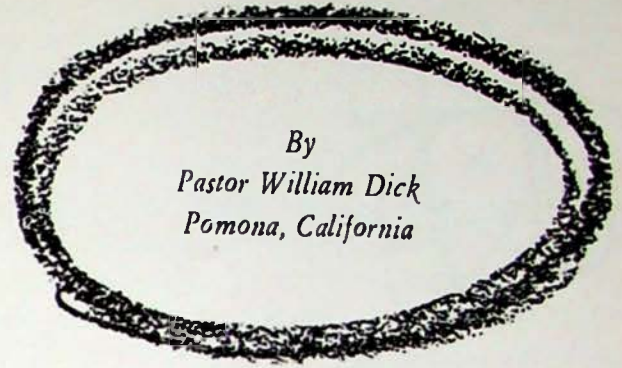
Baptism is necessary for an entrance into Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). This verse read conversely would state that if we have not been baptized, we have not put on Christ. Some may exclaim, "Oh, I believe; I go to church; I'm living for Jesus." But this is not enough! A foreigner may come to our country to live, but he cannot enjoy the privileges of a citizen until he is naturalized. Baptism is the legal step necessary to bring us into Christ.

Baptism is necessary for a productive Christian life. "We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). The symbol of immersion has a second meaning. It represents our own death to the old way of life, the burial of our sins, and the rising to walk in a new way of life. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12).

Baptism is necessary for the unity of the body of Christ. In Ephesians 4:4-6 are given seven "ones" which make up this unity. Baptism is one of these. The number seven signifies perfection, completeness. Without baptism, the body of Christ could not have unity.

### *Requirement for Salvation*

We understand the Bible to teach that baptism is essential to salvation. It is a paradox to us for some churches



By  
Pastor William Dick  
Pomona, California

to say that baptism is a requirement for church membership, yet it is not essential to salvation. Jesus said clearly, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Naturally, the person who does not believe would not be baptized and would be condemned. Jesus taught that our future salvation depends upon our faith and baptism.

Peter also linked salvation closely with baptism. "The like figure whereunto even baptism doth also now save us" (1 Pet. 3:21). Some try to explain away the teaching of baptism in this verse by showing that it was not the flood waters that saved Noah, but the ark. Nevertheless, the previous verse states plainly, "Eight souls were saved by water" (1 Pet. 3:20). Of course, baptism alone does not save or guarantee salvation. It is an essential step in the process of salvation.

### *Baptism of Jesus*

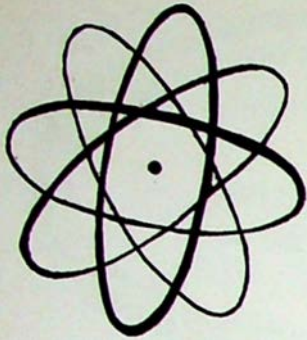
Baptism is necessary for us because Jesus was baptized. Why was Jesus baptized? Not for remission of sins, for He had none. The reason usually given is that He was an example for us. Yet we feel that His baptism was more than an example. Jesus did many other things, certainly not as examples. He died on the cross, but He does not ask us to do that. The reason given by Jesus to John the Baptist was: "Thus it becometh us to fulfil all righteousness" (Matt. 3:15). What is "all righteousness"? It is God's righteousness. It is what is right. God decides what is right. God offers a plan of salvation. Paul warned that some people are ignorant of God's righteousness and go about "to establish their own righteousness" (Rom. 10:3). They try to decide for themselves what is right.

If we want to please God, we cannot afford to decide what is right in our own eyes. We are in no position to question why we must be baptized. God offers salvation, and He stipulates the requirements. If we want salvation, we must comply. Even Christ had not the authority to countermand God's way of achieving righteousness. As Christ was baptized to "fulfil all righteousness," so we too must fulfill all righteousness by being baptized.

### *Hope of Resurrection*

Baptism is necessary because it assures the hope of our  
(Please turn to page 14)





# The Bible and the News

*By the Editor*

## NOTE TO MINISTERS

Ministers who let the April, 1957, deadline pass without electing to participate in the Social Security program now will have another opportunity. By act of Congress, you will have until April 15, 1959, to elect to take part.

## COLLEGE NEEDS IN AMERICA

By 1972, said Dr. DuBridge, President of Caltech, the number of young people old enough to enroll in college will be up seventy-five per cent, to four million. The number of these who desire to enter college will also be increased. This means, he said, that we will have to double the capacity of American colleges in fifteen years, if we really want our young people to attend college.

Doubling the capacity of the college means one of two things, or both, to you. It means higher taxes to build state colleges, or more gifts and wills and grants to private colleges. Either way or both ways, we must look to the future and realize that college for our children will require investment by us. This fact applies to private church colleges as well as to state universities.

## "KING OF ALL THE NATIONS OF MEN"

"Bishop Tomlinson will come, he has announced, both as bishop of the Church of God, and as 'king of all the nations of men,' to claim Cuba, Haiti, and the Dominican Republic in his realm, as he has already done in England, France, Italy, a total of thirteen countries. In such capacity, he will board the Cuban Airlines plane at the International Airport, Miami, Florida, Monday, November 4, attired in his \$600 royal robe, a golden crown, and carrying his portable throne, of aluminum and cloth of gold. He is to arrive at the Havana Airport fifty-five minutes later, and will proceed to a 'throne room' he has reserved at the Lincoln Hotel for a two-day stay in that city.

"Bishop Tomlinson holds the title of 'King Homer I, of Ecclesia,' from the Church of God, of which he is the senior bishop and general overseer, a world movement founded by his late father, Bishop A. J. Tomlinson, June 13, 1903, in the mountains of North Carolina, U. S. A. Ecclesia is a three-hundred-square-mile kingdom the Church of God holds in the Syrian Desert a hundred miles east of the Sea of Galilee, and which the church

counts a buffer state, along with the Druse nation, from whom the church acquired the area between Jordan and Syria, and which, the bishop thinks, may be a 'pivotal area for peace' in the Middle East uncertainties, possibly a refuge for the one million displaced former dwellers in Palestine now being cared for by the United Nations in various refugee camps. Bishop Tomlinson visited Ecclesia two years ago, predicts Ecclesia will blossom as the rose, according to Bible prophecy of Isaiah 16:4; 35:1; and Ezekiel 36:33-35."

The foregoing is part of a press release from Bishop Tomlinson, who has assumed the title "King of All Nations." (The Bishop also will be running for President of the United States in 1960.) He claims to be the spiritual father of all the various Pentecostal organizations in the world, numbering about seventy million people.

With his titles, claims to miraculous power, land in the Middle East, and fantastic claims to government leadership, one is reminded of the beast of Revelation 13.

## SECULAR RECOGNITION OF PROPHECY

The fulfillment of Bible prophecy is so obvious today that even the secular press recognizes it, as evidenced by an article, "Bible Prophecies Are Coming True," in the October 13, *American Weekly*.

The article especially recognizes that the regathering of the people of Israel, and rebuilding of the land is an obvious fulfillment of Scripture. Quoting many passages from Old Testament prophets, the article by Blake Clark points out the accuracy with which the Israel nation is fulfilling these predictions.

We live in a time of signs to all men that Jesus may soon return.

## BRINGING UP CHILDREN

Evangelist Billy Graham, speaking in Madison Square Garden, New York City, offered parents six suggestions on how to curb juvenile delinquency. They are:

- 1) Take time with your children.
- 2) Set your children a good example.
- 3) Give your children ideals for living.
- 4) Have a lot of activities planned for your children.
- 5) Discipline your children.
- 6) Teach them about God.



## CAN WE LEGISLATE MORALITY?

President Eisenhower in a speech from Newport on the crisis at Little Rock, stated, "You cannot legislate morality where human beings are concerned—that must come from within." Immediately, commentators assumed that he was referring to Prohibition, and went into wailing lengths about the "tragic experience of Prohibition."

The attempt to lay all the country's ills at the door of Prohibition is, of course, foolish. While Prohibition may not have been paradise, because of the laxness of government officials to uphold the law, it was certainly an improvement from the conditions that exist now under "liquor control." Gangsterism, bootlegging, crime, alcoholism, accidents, which were a wind in the 1920's are a whirlwind in the 1950's.

While we realize that the presence of laws on the books will not reform hearts, is it not true that every criminal statute is an attempt to legislate morality? There are offenders, but the presence of law labels them as offenders, and provides for their punishment. While we may not successfully legislate morality, we can identify it, and discourage immorality.

## IT WAS NOTHING BUT WINE

Out in Long Beach, California, Caroline Ann Eisenhower, who is a thirteen-year-old junior high school girl, told the police about the wine drinking spree which ended in the fatal shooting of her boy friend. "The gun went off and hit him in the face," she said.

Repeatedly, she screamed, "Don't let him die! Don't let him die! I didn't mean to shoot him."

The boy's mother supplied the first glasses of wine, and then left the two at the house alone. They continued drinking the wine until they began inspecting a .22 rifle. He told her to pull the trigger because it wasn't loaded. She did, and he died. All the wine in California will not bring him back to life.—*The Plea*.

## RUSSIAN SATELLITE

The Russians have scored a great victory in the successful launching of the first man-made satellite to girdle the globe. Its purpose is peaceful, but it is the forerunner of many subsequent inventions that will not be so classed.

This is an age in which man is "seeking out" many inventions (Eccl. 7:29). Dr. Strong, in his concordance, renders "inventions" as "warlike machines." It is not constructive use of inventions that causes worry, but the destructive purposes that frighten the people.

It staggers the imagination with frightening effects when one thinks of what would happen if satellites and missiles were loaded with germs and sent on their mission of filling the air with disease and death. The increase of knowledge (Dan. 12:4) that marks the last days has brought such a large number of inventions—"warlike

machines"—one wonders if the days foretold by Jesus, when no flesh would be saved except they were shortened for the elects' sake, are not near at hand. At least, we see them coming!—*C.E. Randall*.

Since this article was written, the Russians have launched a second satellite, carrying a dog, which is circling the earth on a different orbit. Rumors are that they will soon launch a rocket to the moon, if they have not already done so. This is a headline-making demonstration of Russian scientific progress, celebrating the fortieth anniversary of the Russian Revolution, and the Geophysical Year.

## ONE REASON FOR MARRIAGE

*Time* magazine mentioned in its *People* page and article by Hollywood gossip, Sheilah Graham. "Gossipist Sheilah Graham cheerfully prattled: 'Mickey Rooney will try marriage again with (fourth) wife Elaine. With the high cost of alimony, Hollywood males are finding it cheaper to reconcile.'"

The insincerity of modern marriage is reflected in this kind of Hollywood thinking.

## PROTESTANT MISSIONARIES

There are now 34,692 Protestant missionaries in all the world. Two thirds of these come from the United States and Canada. This is approximately one missionary for each two thousand Protestants in the United States.

## WHEN IS SMOKING SIN?

Francis J. Connell, dean of the School of Sacred Theology, at Washington's Catholic University, has decided that for Roman Catholics moderate smoking (up to three packs a day) is not sin, unless it has been forbidden by a doctor. After weighing the fact that some inhale and some do not, and some smoke the cigarette all the way to the end and some do not, and ignoring the filter-tips entirely, the borderline between sin and tolerance was placed at three packs a day. (This should hurt no one's feelings and keep peace in the church.)

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## **New Books**

*Ten Steps to Leadership*, by J. Vernon Jacobs.

Have you ever said, "I wish I could be a leader, but I am just not cut out to be one"? Then this book will be a help to you. It is a new approach to the problem of leadership in the church.

The book is written in such a way as to be usable by a teacher in a ten-lesson course in leadership training. The ten steps considered are: Wish, Grow, Understand, Study, Pray, Think, Speak, Plan, Co-operate, and Serve.

The book may be purchased from National Bible Institution, Oregon, Illinois, for \$2.25.





## The Falling Away

By Pastor Harry Sheets  
South Bend, Indiana

**S**TATISTICS can be very deceptive and, on occasion, deadly. It is said that a man once drowned in a creek that averaged only six inches deep. However, statistics do reveal truths.

Statistics tell us that sixty per cent of the people of the United States are members of some church. This is a higher percentage than a hundred years ago. This is encouraging. But should it be? A recent survey revealed that seventy-five per cent of all Protestants do not attend church regularly.

### *United States Record*

On an average Sunday in the United States there will be ten out of every one hundred people attending church services in the morning and less than two out of each one hundred will attend on Sunday night. (Less than one out of a hundred will attend the midweek meeting.) This is the record of a nation that claims to be Christian.

### *English Record*

The downward trend is not limited to the United States. In 1900 there were 3,302,000 attending Sunday schools in Great Britain. Today there are 1,533,000 attending. The country that gave Sunday schools to the world has decreased in attendance over fifty-three per cent in the last fifty-seven years.

### *Missionary Decrease*

The falling away is revealed in other areas as well as in Sunday school and church attendance. A recent count revealed that there are only about one third as many Christian missionaries in foreign lands as there were thirty years ago.

### *Others Advance*

A medium-sized church can seat about one hundred fifty people. This is not many, yet it could have seated all the Communists that were in the world forty years ago. Today there are nine hundred thousand Communists who control about one third of the earth's surface and over one billion of the world's inhabitants. They have made these gains because they are a people with a mission.

During this same period the Mohammedans have doubled their members. They, too, have a mission.

### *Our Trouble*

Do we need to ask how it is possible for the Communists and the Mohammedans to make such progress, while Christianity slipped backward? Would our army win its battles if only one out of four men would be present when needed? We seem to expect God's work to advance in spite of infrequent attendance and indifferent support.

Paul S. Rees wrote in *Christian: Commit Yourself*: "Our churches are not weakened and thinned out by the people who would like to be present and can't, but by the people who *could* be present and *aren't*." Someone else has said: "What the church needs is:

More action and less faction,  
More workers and fewer shirkers,  
More burden-bearers and fewer tale-bearers,  
More backers and fewer slackers."

### *Our Responsibility*

The Church of God has a tremendous responsibility in these last few days of grace. Not one of us can afford to neglect his duty. Our own eternal destiny is at stake, as well as that of others. "Let us hold the hope we avow without wavering; and let us consider how to stir up one another to love and good deeds, not ceasing to meet together, as is the habit of some, but admonishing one another—all the more so, as you see the Day drawing near" (Heb. 10:23-25, Moff.).





# The Twelve

By your Storyteller  
Muriel Hass

apostles were twelve special men. They were special because Jesus picked them to work for Him. They were to teach, preach, and show the gospel."

"How do you show the gospel, Mother?" asked Sue.

"The gospel is the good tidings or story about the Kingdom of God, Sue. In the Kingdom, everything will be perfect. There will be no sadness nor sickness, so the apostles healed people to show them the gospel. Do you understand?" explained Mother.

"Like if the apostles made Grandma hear again, it would be like showing how the Kingdom will be?" inquired Sue.

"Yes, that is part of it," continued Mother. "One of my favorite stories about the apostles is not how the apostles preached or taught but how Jesus taught them."

"One day Jesus and His apostles went into a ship to cross the lake. As they sailed along, Jesus fell asleep. There were very few times that Jesus could rest because, wherever He went, people crowded about Him. Either they wanted to be healed or they were curious and wanted to see someone else healed. As Jesus was sleeping, a storm came up. The waves tossed high and the boat tipped and turned in the water. There was even water in the boat. This frightened the apostles. They went to the back part of the boat and awakened Jesus. 'Wake up and save us. We are in great danger,' they told Jesus. Jesus commanded the wind and the sea to be calm. Immediately the storm quit. This really surprised the apostles. Even though they had asked Jesus to save them from the storm, they could hardly believe that the wind and the waves would obey Him," said Mother.

"The apostles learned a great truth from this experience. We, too, can learn from this story. Just as the apostles felt helpless against the wind and the waves, they asked Jesus for help. Whenever we ask Jesus to help us, He will. He is bigger and greater than any storm."

"Oh, I like that story, Mother. Are there more stories about the apostles and Jesus?" yawned Sue.

Yes, Sue, and perhaps some other night we can talk about another of their experiences.

The next Sunday the teacher asked the girls if they knew the apostles' names. What do you think Sue re-

"Mother, our Sunday school teacher asked us to know the twelve apostles' names. Who are they? Can you help me? I have to know six by next Sunday," said Sue.

"Now, not so fast, my dear. Yes, I'll help you and you help me," replied Mother.

"How do you mean, Mommy?" asked Sue.

"Well, I'm not sure I could name all twelve of them," replied Mother.

"Oh, dear, how can you help me then?" wailed Sue.

"Why, Sue, come here. I know where the answer is," said Mother.

"Where?" Sue giggled, as she saw Mommy open the Bible. "Of course, the answer is in the Bible!"

"Yes, dear, right here in the first book of the New Testament, Matthew 10:2-4," continued Mother.

"I'm going to show my Sunday school teacher where it tells their names," said Sue.

"Do you remember any of the names, Sue?"

"Well there was a James, and a John, and a let-me-see, oh, yes, Philip. You know how I remembered them?" answered Sue.

"How?" asked Mother.

"James and John are the names of the Brown twins down the street, and Philip because it is Brother's name," finished Sue.

"That's a good start," said Mother. "Now, I'll read them in the order the Bible gives and then we'll say them together. Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the Less, Thaddaeus, Simon, and Judas."

"Say, Mom, what's so special about the apostles, anyhow?" asked Sue.

"That's a good question, Sue. How about telling you about the apostles for our bedtime story tonight?" remarked Mother.

"Remember, Mommy, what you promised me?" asked Sue, when she was ready for bed.

"Yes, I do," said Mother. "Are you ready to listen? The

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## Children's Corner

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plied? Well, of course, she knew them! She showed her teacher just where in the Bible she had found their names. She also had a little song for the class to sing to help them remember the names of the apostles. Would you like to sing it, too? It is to the tune of "Jesus Loves Me."

Jesus called them, one by one;  
Peter, Andrew, James, and John;  
Then came Philip, Thomas, too,  
Matthew and Bartholomew.

James, the one they called the less,  
Simon, also Thaddaeus;  
The twelfth disciples Judas made,  
Jesus was by him betrayed.

*Chorus:*

Yes, Jesus called them,  
Yes, Jesus called them,  
Yes, Jesus called them,  
He called them, one by one.

---

## THE GIVING IN THANKFULNESS

*(Continued from page 7)*

If we claim the name of Christian, and fail to live completely committed to Christ, we are "tying His hands." Yes, there is a great call for committed Christians. Unless you are willing to give of yourself as you pray, "Lord, use all of me," then don't claim to be a Christian! It's a serious business, and it calls for your all.

God has given us so much, and there is even more. Are you thankful enough to keep taking, and growing, and giving?—*Herald of Life.*

---

## IS BAPTISM NECESSARY?

*(Continued from page 9)*

resurrection to eternal life. Peter said that "baptism doth also now save us . . . by the resurrection of Jesus Christ" (1 Pet. 3:21). How does baptism save us by Christ's resurrection? The answer is that His resurrection assures our own. Paul points out in First Corinthians 15:29 that we are baptized in the hope of being resurrected from the dead. If Christ did not rise from death Himself, we have no hope of resurrection, and our baptism was a waste of time.

The symbol of immersion has yet a third meaning. It represents our own actual death, burial, and resurrection to eternal life. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). Would not the converse of this statement be true? If we are not planted in the likeness of Christ's death (by baptism), we cannot expect to

rise in the likeness of His resurrection (to eternal life).

### *Entrance Into the Kingdom*

Baptism is necessary for an entrance into the Kingdom of God. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Some Bible students think Jesus spoke of only one birth in this scripture, and say that the birth of water and the Spirit are the same. Yet in no other place is the birth of the Spirit associated with water. Such an interpretation here would not harmonize with other scriptures. Others say that the birth of water means our natural, human birth. If so, why would Jesus make our natural birth a requirement for entrance into the Kingdom? Every living person on earth had to be born. We understand that to be "born of water" means to be baptized, and that to be "born of the Spirit" means to be resurrected or changed to life everlasting.

Baptism is the birth to the newness of the Christian life now. The resurrection will be the birth to eternal life in God's Kingdom at Christ's coming. We believe that we cannot be in that Kingdom without first being baptized. Jesus' statement in John 3:5 is very strong. "Except a man be born of water . . . , he cannot enter into the Kingdom of God."

Friend, do you want to receive remission for your sins? Do you want salvation and eternal life in God's Kingdom? If you neglect this great salvation, there is no escape. (Heb. 2:3). If you have not already done so, take this important step now and be baptized into the saving name of Jesus.

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## The Fullness of Blessings

*(To the tune of "He Leadeth Me")*

Oh, giving God, Oh, God of love,  
Who showers blessings from above,  
Oh, may we be so worthy, Lord,  
To find the blessings in Thy Word.

*Chorus:*

Our thanks we raise, oh, God of love,  
For blessings pouring from above.  
So good and right, and fair and free,  
They fall upon us bounteously.

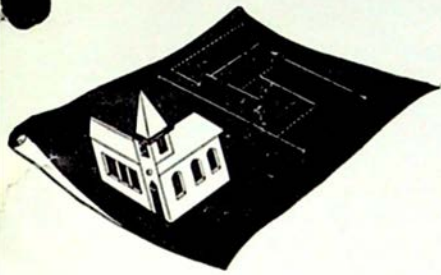
Thanksgiving Day! Oh, what a time  
To lift our voice in thankful chime,  
To lift our gratitude on high,  
Our gratefulness to amplify.

For blessings of the days gone by,  
For blessings with us, and blessings nigh,  
For all the love that is to be,  
Our heavenly Father, thanks to Thee.



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The

# Restitution Herald

47  
VOLUME 46, NUMBER 6

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What does the Bible say about space travel?

### SMOKE FROM THE NORTH

What does the Bible say about the role of Russia in future events?

### WHITHER HUMANITY?

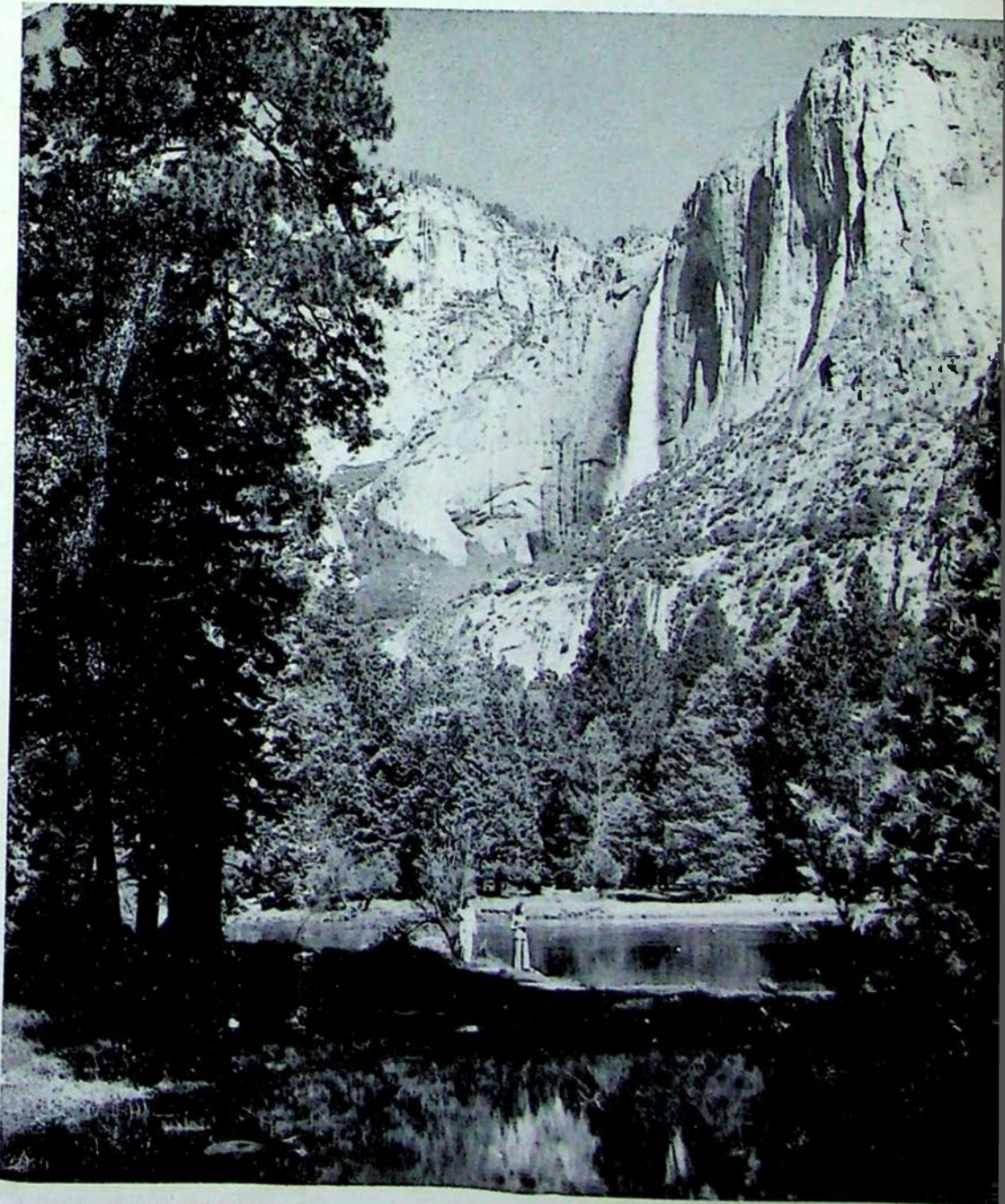
Where will modern scientific discoveries lead man?

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—Authenticated News photo



**SPUTNIK AND PRIDE!**

See page 2



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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The grandchildren like to stop in for cookies after school. The other day when they got ready to leave, Ellie said, "Grandma, I don't see my mittens." "Did you look for them?" I asked, and she said, "Well—no." It took a bit of hunting, but we finally found them tucked inside her jacket sleeve. I hear people say when some problem comes up, "I don't see what I can do about it." Maybe they need to do a bit of looking, too.



*Sputnik and Pride*

One of the dangers of man's new leap into space is reflected in a poem printed in the Russian magazine *Krokodil* concerning Sputnik and the Russian view of God. The last verse of the poem reads:

"And here we have our Sputnik!  
No secret: the newborn planet  
Is modest about its size,  
But this symbol of intellect and light  
Is made by us and not by the God  
Of the Old Testament."

Russia is admittedly an atheistic nation, and its pride in placing a satellite in the heavens is an opportunity to ridicule the Bible story of creation and the God worshiped by the Western nations. Though God has created millions of stars, planets, and satellites which have been traveling in their orbits for ages, the Russian feat has not brought to the mind of the godless man the wonder of God but the greatness of man.

Perhaps the greatest danger of the atomic age of missiles and the conquering of space is that pride of accomplishment will lead man away from humility before God. In fact, we have every indication from the Bible that it is this very pride that will cause God to bring this age to an end with a time of punishment and trouble such as has never before been known.

The Prophet Isaiah wrote, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: . . . and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day" (2:11, 12, 17).

We can take comfort in the fact that Sputnik will not save the godless Communist state from the eventual judgment of God. Though it is the first in space, the pride and loftiness of this nation which has dared to defy God will be brought low.

America can take warning, also. It must not make the same mistake of thinking that its scientists and military might puts it beyond the dependence of God. Should we begin to think we are catching up to the greatness and power of God, we, too, may experience the humbling that Isaiah promises to the lofty.

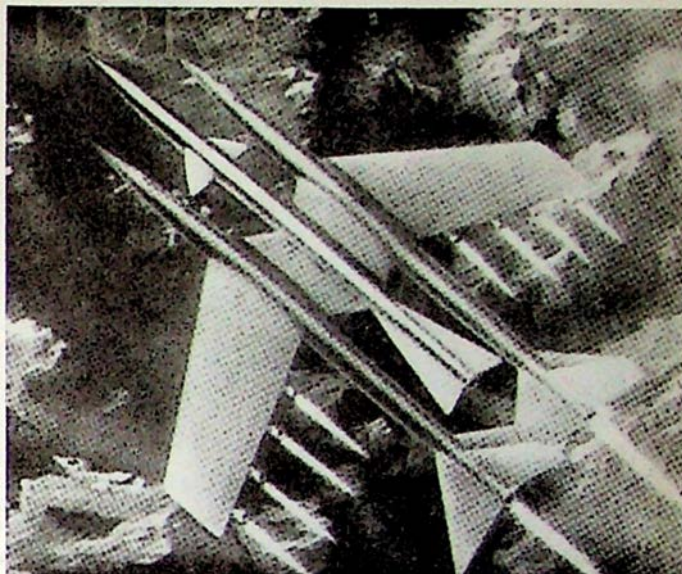
In this day of danger it is more important to know the God of the heavens and be in tune with Him, than to try to become the gods of the heavens. To know the God of heaven through His Son Jesus, will calm the hysteria which has resulted from the Russian bubble which is circling in space.



• By Pastor Timothy Pearson  
Dayton, Ohio

THERE is a striking resemblance between the trend toward satellites and space travel today and the Tower of Babel of Nimrod's day. The lesson taught men building the tower now needs to be relearned.

Let us consider with the Psalmist, "When I see the heavens, the work of thy fingers, the moon and the stars which thou hast formed; what is man?" (Goodspeed). Truly, before God men are minute. According to one of Job's friends, "Since man was placed upon the earth, . . . the triumph of the wicked is but short, and the mirth of the ungodly is but for a moment. If his pride mount up to the heavens, and his head touch the clouds, he will perish forever."



## Rocket to the Moon

Certain limits or boundary lines have been set, forcing men to conform to God's desire in a general way. That God believes in a *freedom of choice* in no way alters this rule. "Thou hast established his bounds so that he may not pass over," wrote Job. Luke wrote that God fixed their appointed times and the limits of their lands. Adam was barred from Eden; Moses was stopped a distance from the burning bush; and none was permitted to look at God's face, to cite a few of these limitations.

### *Moon*

Men hope to, within two years, send a rocket to the moon, exploding a hydrogen bomb on its surface in order to make a mark on it large enough to observe from the earth. The moon is the only true satellite which the earth has and it is in no danger of being destroyed. God created the moon to give light at night and to regulate the seasons. We are told that Jews in the pre-Christian ages used to station watchers on the heights to watch for the rising of the new moon. Catching the glimpse of the moon they would run to the temple to inform the priest that the feast could begin.

That the moon is safe in the heavens from any destruction of man is established by the Psalmist. "His throne be like the sun before me; like the moon it should be established forever, and should stand firm as long as the skies" (Psa. 89:36, 37, Goodspeed).

### *Babel*

Of course the ancient Tower of Babel could never have been built high into the stratosphere, let alone out into space. They were limited by the materials they were using, which were clay and asphalt. Perhaps these engineers

had a certain reasonable height in mind when they started construction. The whole idea was to make themselves famous in this united effort. The will of God was not even considered.

Having decided to abase the pride of these men, God confused their languages. Until this time they all spoke the same tongue, using but few words. Now the multitude of dialects caused nothing but confusion and resulted in babble. Hence the name for the city was Babel, and later the nation was called Babylon.

A paragraph from Isaiah 14 tells the whole Babylonian story. "You said it yourself, 'The heavens will I scale; above the stars of God will I set my throne; I will sit on the Mount of Assembly, in the recesses of the North; I will scale the heights of the clouds, I will match the Most High.' But down to Sheol are you brought, to the recesses of the Pit."

### *Rockets*

God has permitted men to successfully launch satellites. It is reasonable to assume that other wonders will follow shortly. It is not even out of the realm of possibility that men may soon be blasted out into space. Only God can set the limits or boundaries. The important consideration is men's attitudes during all these experiments. Whenever pride overrides humility, judgment will begin. There will be a limit on how far men can go, as we read in the Book of Obadiah. "Though you build your nest high like the eagle, and set your nest even among the stars, from there will I bring you down," is the oracle of God. Through all today's scientific advances we must not forget God.





## Whither Humanity?

By Pastor Delbert A. Jones  
Hector Minnesota

**S**CARCELY a day goes by but what a news item appears in a magazine or newspaper which tells of the destructive power of modern bombs.

A few days ago we listened to a Dr. Burns, an outstanding lecturer from Washington, D. C., who spoke for the National Education Association. Dr. Burns made a very sobering statement: "If World War III should break out, two hundred leading cities of the world would be destroyed, one hundred of which would be American cities."

Inasmuch as Russia has temporarily stolen the leadership of the world from us, as a result of Sputnik, we hear many voices asking, "Can we again become the leaders?" "What is ahead for the world if godless Russia should become the most powerful nation of the world?"

The Bible speaks of the end of this age time and again. The prophecy of the Book is thrilling to study as we note the speed which the world is now making in the field of science. The closer that we get to the coming of Christ the more weapons of destruction, and the more wickedness will there be in the world.

The Prophet Isaiah wrote concerning the end period of time. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty" (13:6). The "day of the Lord" is a period of time which begins three and one half years before the coming of Christ. There is no one single event which marks the beginning of that time, but there are numerous prophecies which have been given to us which suggest its beginning.

God has often used the nations of the world to bring

judgment on people for their wickedness. We know that the peoples of the world are indeed wicked.

The destruction which will come upon the world will be fearful. "Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it" (13:7-9).

We have been told by scientists that one type of super-bomb would destroy all life on the North American continent within a year's time as a result of the radioactive fall out. If man can create bombs, rockets, and other methods of destruction which are that horrible, what can God do? (Turn in your Bible to Isaiah 13 and read verses 10-18.)

Space does not permit the recording of all of the passages which refer to the destruction which will come in the "day of the Lord," but we do wish to call to your attention Isaiah 24:6-12 and 18-23. We rejoice that the saints do not have to go through the time of God's wrath but are provided a means of escape, even as Lot and Noah were granted safety from God's destructive power. "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. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. 26:19-21).

When we read the foregoing verses and think of 1 Thessalonians 4:15-18, we realize that some day the faithful will be caught up so that God's wrath can be poured out on the wicked inhabitants of earth. The bride of Christ will be with Him for three and a half years, and then the bride and Christ will return to the earth for the establishment of the Kingdom of God.

"It shall come to pass in the last days, that the mountain [God often uses the word "mountain" to refer to the government of important nations and "hills" to refer to lesser governments and nations] 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

(Please turn to page 15)



# Myth of the Manse

By

John

Sigsworth



**T**OM CRANSTON is a son of the parsonage. He's a typical "preacher's kid," growing up with the usual restraints of his environment and with everybody watching him like a lynx.

What are Tom's chances of ending up bad? There's a popular notion that ministers' children quite often turn out that way; and, of course, some black parsonage sheep have developed. Infidel Bob Ingersol was one.

The answer to our question is available. Those who have done a bit of investigating into the accuracy of this malicious theory have found it quite false. The manse, or parsonage, or rectory—call it what you will depending on your denominational stripe—is not one of the worst places to be born as far as it relates to your success in life. On the contrary, it is decidedly the best.

Nine of the signers of the Declaration of Independence had ministerial fathers. So did one in four of White House wives and one out of nine of the presidents themselves. These include Cleveland and Wilson.

Among non-political American notables with parsonage backgrounds one finds such familiar names as the following: Samuel Morse, inventor of the telegraph; Cyrus Field, layer of the first trans-Atlantic cable; Edward Jenner, discoverer of vaccination for smallpox; and the Wright brothers, pioneers in the development of aviation. Robert Millikan, Nobel prize winner for work on measuring the electron and noted researcher on cosmic rays, was the son of a Congregational minister and retained his simple faith through his successes. Our contemporary, brilliant Robert M. Hutchins, dean of Yale Law School at 28, president of Chicago University at 30, and now working with the Ford Foundation, had a Presbyterian clergyman for his father.

In letters, especially, have manse-born Americans seemed to blaze. Harriet Beecher Stowe, Francis Parkman, Edward Bellamy, Ralph Waldo Emerson, Oliver Wendell Holmes, Sr., Bruce Barton, Hartzell Spence . . . all had this common type of beginning. Grace Livingston Hill, hailed as the "Queen of the Christian novel," got her start in a Presbyterian manse in New York. And that contemporary writer of popular songs with a religious flavor, Stuart Hamblin, sprang from a Texas Methodist parsonage.

In fact, some years ago, Professor Stephen Visher of Indiana University, made a study of the parentage of Who's Who people and found that in proportion to their numbers, preachers had fathered twice as many eminent persons as other professional men, four times as many as business men, thirty-five times as many as farmers, and

twenty-four hundred times as many as unskilled laborers.

One would expect to find such a trend in other countries, and he does. Look at England. Artist Joshua Reynolds, architect Christopher Wren, sea-victor Horatio Nelson, evangelist John Wesley and his hymn-writer brother Charles, medical missionary Sir Wilfred Grenfell, all were of clergy birth. So again were these well-known British writers—Coleridge, Addison, Goldsmith, Kingsley, Austen, Tennyson. And the propitious influence may easily extend to the next generation, it seems. Rudyard Kipling, the poet and novelist; Stanley Baldwin, the prime minister; and the two outstanding British painters, Sir Edward Burne-Jones and Sir Edward John Paynter, were four first cousins whose mothers all came from a single parsonage in Staffordshire. Field Marshall Sir Bernard Montgomery of El Alamein fame had an Anglican bishop for a father, while his grandfather was Dean Farrar, known widely for his "Life of Christ."

Not a few distinguished Canadians have rectory roots. Andrew Bonar Law and Max Aitken both achieved their fame in England but both were Canadian born. The former became prime minister; the latter, Lord Beaverbrook, wealthy publisher of the *London Express*. Sir William Osler of Johns Hopkins renown, one of the world's best known doctors and medical teachers, was a Canadian and belongs in this list of clergy-born. L. M. Montgomery, creator of lovable *Anne of Green Gables*, grew up in a Maritime manse.

Ontario's present doughty Minister of Education, the Hon. W. J. Dunlop, shares this distinction with Dr. Albert Schweitzer, that jungle genius who was born in Alsace, has labored at Lambarene, but is claimed by the world as her greatest living example of unselfishness.

So Tom Cranston is a member of a noble band. There is obviously something about the "plain living and high thinking" of the people who are his parents which creates a pretty healthy mental and moral climate for him to grow up in. In fact, it's very likely that Thomas Cranston will amount to something!—Reprinted by permission from *Youth in Action*, Winona Lake, Indiana.



# Smoke From the North

By

*Pastor William Dick*

*Pomona  
California*



**B**IBLE prophecy tells us that this age will end in a terrible, armed conflict. The center of this battle will be Jerusalem. (Zech. 14:2.) Although all nations will be drawn into this war eventually, the first move of aggression will come from the north. Several prophecies show that after Israel has returned to the Holy Land and is enjoying a measure of peace, she will be invaded from the north.

Isaiah warned: "Howl, O gate; cry, O city; thou, whole Palestina, are dissolved: for there shall come from the north a smoke" (Isa. 14:31). "Smoke" describes very well the appearance of weapons of modern warfare—such as, the atom bomb. Joel said that God's land would be attacked by the "northern army" (Joel 2:20). Daniel called Israel's invader "the king of the north" (Dan. 11:40). Ezekiel gave the most complete description of this maneuver. "In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: and thou shalt come up against my people of Israel, as a cloud to cover the land" (Ezek. 38:14-16).

What country will be this northern invader? Most Bible students agree that Russia fulfills these prophecies. How can we be sure it is Russia when her name is not mentioned once in the Bible? Old Testament prophets gave the names of countries that existed in their own time. This northern country was not known by the name of Russia in Ezekiel's day. One way to interpret prophecy is to locate the old countries geographically and identify the modern nations that exist in those lands now.

Ezekiel named this northern power, "Gog, the land of Magog, the chief prince of Meshech and Tubal" (Ezek. 38:2). The word "Gog" means "chief prince." It was the common title of the kings of Scythia, as "Pharaoh" was of the kings of Egypt. The land of Magog was the country of Scythia, north of the Caspian Sea. This is now part of Russia. Meshech was the land between the Black and Caspian Seas. This is also in Russia. It is interesting to note that the word "Meshech" is similar to Moscow, the capital of Russia.

The Rand McNally atlas places Tubal south of the Black Sea in what is now Turkey. Other authorities, however, locate Tubal farther north and associate it with Russian Siberia. W. H. Wilson, in his book, "The Destiny



of Russia," makes this statement: "Thubal is the Hebrew name for the Siberians, who occupied the country watered by the Thubl River, north of the Caspian Sea, and east of the Ural Mountains." The name "Tubal" also bears a similarity to Tobolsk, a prominent city in Asiatic Russia.

The American Standard Version of the Bible sheds more light on the subject by calling Gog, the "Prince of Rosh," in Ezekiel 38:2. This name very closely resembles Russia. Historians say that Rosh was the ancient name for the Araxes River, and even Russia itself. W. H. Wilson noted that "the Russians derived their name from Ros, a valiant man, who delivered his nation from the yoke of their tyrants." All of these bits of evidence seem to indicate conclusively that the land of Magog is modern Russia.

The Prophet Ezekiel gave a detailed description of the time when Russia will launch an attack against Israel. "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. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezek. 38:8, 9). This brings to mind a picture of a modern invasion from the air with paratroops.

Why would Russia want to attack such a little, insignificant country? Israel is increasing in wealth every day—with abundant crops, rich oil fields, and the endless resources of the Dead Sea. Daniel called it the "glorious land" which the king of the north will enter. (Dan. 11:41.) Israel's wealth will look so inviting that Russia will not be able to curb her greed and will swoop down upon Israel to plunder such a valuable prize.

Ezekiel predicted further of Russia: "It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:10-12).

How well this description fits Russia! We know how capable Russia is of thinking an "evil thought." She has done it many times before. Latest current events reveal, too, that Russia is becoming more of an enemy than a friend to Israel. Her recent moves to support the Arabs have placed her in opposition to Israel.

Will Russia succeed in this maneuver against Israel?

The countries of the free world will probably try to stop her, resulting in the worst war the world has ever known. What will be the outcome of this battle? Russia's act of aggression will not be successful, for she will be stopped dead in her tracks. Suddenly in the midst of battle, the Lord will come to fight against Russia and destroy her. God said to Ezekiel, "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" (Ezek. 38:22).

God will enter the battle to fight for His people, Israel, and will crush the power of Russia. "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. 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" (Ezek. 39:3, 4). Daniel said the king of the north would "come to his end, and none shall help him" (Dan. 11:45). After the battle is over, Israel will spend seven years in destroying the weapons of war. (Ezek. 39:9, 10.)

The interesting thing about these prophecies is that Russia is unaware of her own destiny. 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, Khrushchev 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.

Bible prophecy presents quite a different picture and shows that the boasting boss of the Kremlin will have to "eat his words." Khrushchev was right when he said there would be a burial, but he did not realize that he and his people would be the victims of his own prediction. Russia's invasion of the land of Israel will end in utter defeat. The slaughter will be so great that it will take Israel seven months to bury the dead Russians. (Ezek. 39:11-15.) What irony! Little does Khrushchev know that the doom he has pronounced upon us will soon come upon himself and his comrades instead.

Why will God destroy Russia? So the nations of the world will know "that I am the Lord" (Ezek. 38:23). God will retrieve the governments from human rulers and will give them to His Son, the King of Kings. God said, "So will I make my holy name known in the midst

*(Please turn to page 11)*





# The Book

By Pastor  
Burr Jak,

**W**HEN Sir Walter Scott, one of the world's great literary writers, knew that death was near in the autumn of 1832, he said to his brother-in-law standing beside his bed, "Bring me the book." Lockhart said: "Which book?" Scott, quickly replying, said: "Why do you ask that question? There is but one book. Bring that." Lockhart handed him the Bible.

In our great nation today when the question is asked what book do you most want, the answer is, "The Bible." As our Lord Christ Jesus has been known as the Lord of Lords, so the Bible has been known as the Book of Books.

"The Bible contains sixty-six books, written by about forty men, covering a period of approximately sixteen hundred years." "It contains 1,189 chapters, 31,173 verses, 773,692 words, and a total of 3,568,489 letters."

"The writers of the Bible came from many different walks in life. Yet their thoughts blended perfectly. Their words harmonized to tell the same sublime story. These men who yielded themselves as human instruments of divine revelation included kings, poets, princes, shepherds, fishermen, statesmen, and others."

No force on earth has been able to destroy the sacred writings. "Jews tried to destroy those who were entrusted with the responsibility of composing the New Testament." Roman emperors turned their powers against the Book, only to find that the Bible, as Constantine did, would make them surrender to the will of God. Today, even the Communists of Russia have sold the presses to the church upon which they published their "League of the Godless" publications; when now Bibles, though limited in number, are being published. The Bible has weathered every storm.

Some men have prophesied that the Book would die of its own accord. The French philosopher Voltaire prophesied that within thirty years after his death the Bible would pass "into the limbo of forgotten literature." But it has been the most remembered Book, the most inspiring Book that the world possesses. The prophecy of Voltaire has never been fulfilled, nor will it ever be. After Voltaire died, the French Bible Society turned his own house into a storehouse for Bibles.

The Bible, the story of God's revelation of Himself in history, has brought the greatest hope to a depressed human race. It has: comforted the sick; healed the broken hearted; changed the wayward; given us courage in fearful times; brought us in communion with the living God and His Christ; has illumined our minds to eternal life. From generation to generation this has been true. The Ten Commandments led King David. The Psalms of David comforted the persecuted Christians under the terror of some of the Roman emperors. The writings of the apostles have brought us the joys of Christ Jesus our Lord.

What is the power of this Book? Why does it change life? This story was told recently of a motel owner:

A couple stopped to look over an apartment for a week-end stay. They were prosperous looking, judging by their car and clothing. The man made the survey of the accommodations, decided they would do, and paid in advance while his woman companion remained in the car. As he turned to leave, his eye accidentally fell upon the Bible on the dresser which had been placed there by the Gideons. To a startling degree, his manner changed; he seemed to freeze into sudden immobility. The manager, a discerning man, asked, "She's not your wife, is she?"

"No, she isn't," he replied guiltily. "By the way, may I use your telephone?" The wife at home was told that her errant husband would be with her very shortly.

The power of the Bible has not come from man himself but from Almighty God our heavenly Father. "The Bible appraises itself as a supernaturally inspired Book in language unmistakably clear. Its pages are replete with such expressions as, 'Thus saith the Lord,' 'God called unto him, and said,' 'God spake.'" The Apostle Peter said: "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." Our New Testament gives us this statement by the Apostle Paul: "All scripture is inspired by God" (2 Tim. 3:16a).

The word "inspire" comes from the Greek word *theopneustos*, which means "divinely breathed in." We recall how God did "breathe into" Adam's nostrils; then, "man became a living soul." Likewise, God entered "into history." We have His divine acts in the lives of men: the destruction of Sodom and Gomorrah; the freeing of the



# of Books

le V. Lund  
Indiana



Hebrew slaves from Egypt; His will for history revealed through the prophets; the birth, death, resurrection of His Son Jesus Christ. These acts of God have answered our human problems; such as, freedom, justice, forgiveness, suffering, and the hope of eternal life. Through its pages we have come to life and the hope of eternal life.

This is the Book that has inspired us and brought to us the truth of the living God in factual history. This has been true not only in our generation but in all generations. We note in the writings of Paul to Timothy in the New Testament, the old generation addressing the new generation, that the sacred writings have been the same yesterday, today, and forever in presenting the will and power of the living God. Paul writes: "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you" (2 Tim. 1:5, R.S.V.). The divine acts of our God in history have come down to us to this present hour.

At the heart of this Book is the theme of salvation that we may survive death as the human race and live forever. Paul exhorts Timothy concerning the primary purpose of all of Holy Scripture: "But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:14, 15). Our Lord said to the people in His day who only had possession of the Old Testament: "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (John 5:39).

The "whole" Bible bears witness to Jesus Christ as Saviour of the world. The Apostle John, in drawing his Gospel to a close, states: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (R.S.V.). That is the beauty and glory of all of Holy Scripture, "that believing you may have life in his name." The Bible is not a book of morals. It is not a history book. It is a Book that tells about the coming of Christ, the Saviour of the world: who was born of the Virgin Mary during the reign of Tiberius Caesar: who took on the nature of man: suffered

like us; faced the same problems we do; was crucified, buried, and resurrected to eternal life. The Book ends with these words: "He who testifies to these things says, Surely I am coming soon. Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all the saints. Amen" (Rev. 22:20, 21, R.S.V.).

After the Apostle exhorts Timothy that the primary purpose of Holy Scripture is to make us wise unto salvation through Christ Jesus, he then journeys in his second letter to the secondary purposes of Holy Scripture, writing: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." The Bible is our manual for Christian living after we have accepted our Lord Christ Jesus. It is our guide to correct us when we stand in the wrong. It is our defense when we stand for religious truth. It is our textbook for all righteousness and how to produce good works for God and lead a productive, Christian life. The Book of Books develops the character of Christ in us.

Though the Bible is the best seller in America, Gerald B. Winrod, once said, "It is a religious paradox that the book which is the world's best seller should also be the least understood and the most abused piece of literature known to mankind." God told the Prophet Ezekiel to eat the book, that it would be like honey to him. As food is no good outside the body, so God's Word, the Bible, is of no value if not read and taken into the heart.

"A minister working in a youth camp found to his astonishment that none of the young people in his class understood any of the things which the Protestant Church stood for. He proceeded to illustrate by telling these young people that one of the major differences in the church was that the Roman Church considered the church to be the final authority and that the Protestant Church considered the Word of God to be the final authority. To demonstrate this he asked, 'How many of you have read the Book of Acts?' Not a single one had. In reporting to a friend, he said, 'That's where I made my mistake, in asking how many had read the Book of Acts.'

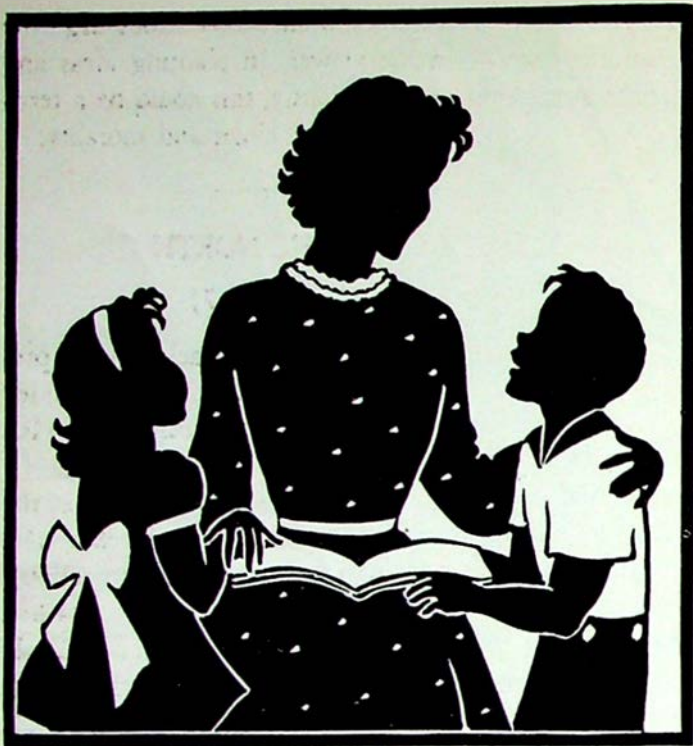
*(Please turn to page 11)*



# U Is for Uzziah

By Your Story Teller

Muriel Hass



**H**AVE you ever heard the name Uzziah? Perhaps not! It was the name of a boy long ago. This story is told in one of our double books of the Old Testament in the twenty-sixth chapter. Can you find it?

When this boy was sixteen years old, he became king of Judah. That was very young, of course, to have such a big job. He was a successful king at the beginning of his fifty-two-year reign. Can you guess why? It was because he did the right things which pleased God. Anyone, young or old, can be successful if he pleases God.

Uzziah went to war many times to fight the enemies of God. He was a victorious warrior.

He had a large army that was very well equipped. He had shields, spears, helmets, and coats to protect his soldiers. Their ammunition was bows and stones. The men who were chosen for the army were the strongest in the nation. Uzziah was very careful to have the best army, the best equipment to fight his enemies. His army was feared by others because of its reputation.

Uzziah was very bold. He was anxious to try new things—anything that looked like progress. He used newly invented machines that would shoot the stones and arrows at the enemy. They were undoubtedly crude according to our modern war machinery, but they were the newest in his day. He hired men to invent new war machinery for his army.

Uzziah was not only an army man, he was a promoter,

or a builder. He tore down the old walls and cities of his wicked enemies. He rebuilt these places. He built towers in Jerusalem for lookouts to provide protection for the city. These also were storehouses for all of his ammunition. He also built towers in the wilderness.

Uzziah was also interested in farming. Whatever he was doing, he did in a big way. He built cisterns in many places to provide water for his large herds. He had huge vineyards. He loved the fertile soil and liked to have it well cared for.

Because he was so successful in everything he did, people honored him. He became very famous. As his fame spread, people were so impressed that they willingly paid taxes to him. This increased his wealth and he continued to do big things.

Everything seemed to prosper with Uzziah's touch. What a combination—young, ambitious Uzziah and God's blessings. No wonder Uzziah became great! But Uzziah was just like too many people today. He became proud and forgot God. He depended on his wealth and reputation instead of on God.

Uzziah went into the temple and burned incense. This was a special job that only the consecrated priests should do. So mighty Uzziah sinned greatly. The priests of the temple asked Uzziah to leave immediately. They knew God would be very displeased with this sin.

Uzziah became angry at all this to-do. He broke out with leprosy on his forehead. When anyone had this disease, he was to be isolated from everyone else. So Uzziah had to live the rest of his life away from all his friends, his army, his possessions, his church.

Just as God had so greatly and many times blessed Uzziah, there was a double curse on Uzziah. Besides the curse of the disease, there was the curse of complete isolation. Uzziah realized this was a punishment to him for his sin of pride.

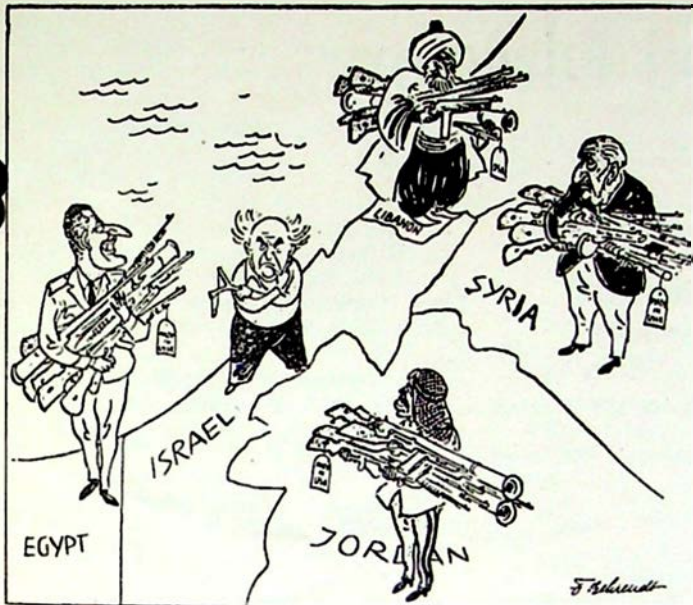
The blessed Uzziah became the troubled Uzziah. Isn't it strange how people turn away from God when He blesses them greatly? Too many possessions often become more important than God and His work.

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## CHILDREN'S CORNER

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From Algemeen Handelsblad, Amsterdam, Sept. 26, 1957.

### ARMING THE ARABS FOR WAR

The cartoon above illustrates the situation that prevails in the Near East. The Western powers and Russia seem to be trying to outdo each other to arm the Arab nations. But why do the Arabs want arms? They will not fight one another. Their only common enemy is Israel. Russia would like nothing better than to see Israel destroyed, for it alone in the Near East is an outpost of democracy. At the same time, the West seems blind to the Arab vow to destroy Israel, and blithely arms the foes of its only friend (aside from Turkey and Iraq) in the area. (The cartoon is from *Israel Digest*.)

### SUBCONSCIOUS ADVERTISING

One of the most subtle and fearful forms of advertising ever developed is now being used on an experimental basis in some movie houses and possibly on television. The terrible thing about this advertising is that one does not know when it is being used or how widespread its use may already be.

Developed by the Subliminal Projection Company of New York and Experimental Films, Inc., of New Orleans, the trick is to flash an advertisement on the screen or on a television receiver so fast that the image is not "seen" but is recorded, nevertheless, on the subconscious mind. The picture is on the screen for about one three thousandth of a second, at regular intervals. It can be flashed into the picture at any time and quite frequently without the conscious knowledge of the viewer.

When tried in a movie house, the message, "Eat popcorn," was flashed on the screen throughout a picture. Popcorn sales increased fifty-seven per cent. When "Drink Coca-Cola" was flashed on the screen, sales increased eighteen per cent. Those who "saw" and bought were not conscious that they had been sold.

Used for the wrong purpose (for instance, for adver-

tising alcohol), who knows what subconscious urge the sponsor can create in the viewer. In planting ideas and desires in the mind subconsciously, this could be a terrible weapon against Christian principles and morality.

### SMOKE FROM THE NORTH

(Continued from page 7)

of my people Israel" (Ezek. 39:7). Israel will be protected from Russia because, "The Lord hath founded Zion, and the poor of his people shall trust in it" (Isa. 14:32).

When will this final battle occur? Ezekiel said, "in the latter years" and "in the latter days" (Ezek. 38:8, 16). Daniel placed it "at the time of the end" (Dan. 11:40). Ezekiel explained further that Israel would be attacked after she had been gathered out of the nations. (Ezek. 38:8, 12.) According to this, the "smoke from the north" could happen at any time now.

Already Russia is showing an interest in the Middle East. Through the Eisenhower Doctrine, the United States has agreed to protect several of those countries and has threatened to stop any aggression by Russia. When Russia makes a move toward the direction of Israel, then we are sure the Lord's coming cannot be too far away. This last battle will mark the end of man's rule and the beginning of the reign of Christ. Are you prepared for that great day?

(See "An Appointment With Russia" in the forthcoming December 15 issue.)

### THE BOOK OF BOOKS

(Continued from page 9)

For there was in that camp a young Roman Catholic girl who came to him at the close of the class and said, "That's just what our priest told us. You Protestants proclaim so much your faith in the Word of God, and your recognition of it as your authority and your right to interpret it for yourself, when you don't even read it, much less to say interpret it." This is our modern paradox.

Our Lord said: "Man cannot live by bread alone, but by every word that proceeds from the mouth of God."

The Book of Books is our spiritual bread. We must eat it daily by reading it daily to have real communion with our Lord and be healthy children of God.

### ADDRESS CHANGES

Please notify THE RESTITUTION HERALD, Oregon, Illinois, immediately of any change of address or correction in the address of your subscription.



# Church of God Directory

Following is a Directory of the Churches of God, listing organizations, officers, churches, pastors, state conferences, and other information. Corrections or additions to this Directory should be sent to The Restitution Herald before January 1, 1958. Soon after this, the Directory will be printed in permanent form for distribution.

It is suggested that those who use the Directory contact the pastor or one of the officers of any given church for time and place of services.

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Oregon Bible College Instructor—Mrs. C. E. Lapp, Box 231, Oregon, Ill.  
National Evangelist—Mrs. Verna C. Thayer, Box 231, Oregon, Ill.  
Print Shop Manager—Paul C. Johnson, Box 231, Oregon, Ill.  
National Youth Director—Darrell Maddock, Box 231, Oregon, Ill.

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Marshall Lloyd, Superintendent, 1809 Illinois Ave., Eldorado, Ill.

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Mrs. Esta Starbuck, Secretary, 601 Royal Ave., Rockford, Ill.  
Mrs. Esta Starbuck, Superintendent

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Sylvan Richey, Secretary, Box 15, Martins-

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### Flagg Center

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Miss Wanda Waggoner, Secretary, 3509 Sidney St., St. Louis, Mo.

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Wallace Tierney, Superintendent, Rt. 1, Dittmer, Mo.

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Marvin Driskill, Superintendent, Cross Timbers, Mo.

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R. D. Stanton, Pastor, 7903 Stanton Rd., Little Rock, Ark.  
Mrs. R. D. Stanton, Secretary, 7903 Stanton Rd., Little Rock, Ark.

**Broadmoor (Little Rock)**  
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Howard Bradford, Superintendent  
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Richard Fluharty, Superintendent

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J. T. Gandy, Superintendent, Sterling City Rt., Big Lake, Texas

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Mrs. Nathan Cox, Secretary, Blum, Texas

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J. Arthur Johnson, Superintendent  
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Frank Morrison, Superintendent, Woodstock, Va.

**Fort Valley**  
Dale Ward, Pastor, Rt. 1, Box 178, Woodstock, Va.  
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H. R. Grove, Superintendent, Box 571,  
Front Royal, Va.  
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Box 83, Laurel, Md.  
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Keith Baird, Superintendent, 7841 Saint  
Claire Lane, Baltimore 22, Md.

#### LOUISIANA DISTRICT

No State Conference

##### Churches in District

**Blood River**  
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Hammond, La.  
Mrs. Sherman Fauntleroy, Secretary, Rt. 1,  
Box S-17, Hammond, La.  
J. E. Fauntleroy, Superintendent, Rt. 1,  
Box S-17, Hammond, La.  
**Happy Woods**  
Harry Goekler, Pastor, Rt. 3, Box 51-C,  
Hammond, La.  
Mrs. Sam Bottolfs, Secretary, Rt. 3, Box  
49-C, Hammond, La.  
Millard Hutchinson, Superintendent, Rt. 3,  
Box A-51, Hammond, La.  
Mrs. Sylvia LaDew, Jr. S. S. Superintend-  
ent, Box 416, Hammond, La.

#### Baton Rouge

Gordon Landry, Pastor, 5154 Adams Ave.,  
Baton Rouge, La.  
Joe Foretich, Secretary, 3015 Madison  
Ave., Baton Rouge, La.  
Joe Foretich, Superintendent

#### NORTHEAST DISTRICT

New York State and Ontario. No District  
Conference.

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Douglas Elliott, Secretary, Fonthill, Ont.  
Joseph H. Fletcher, Sr., Superintendent,  
Box 798, Fonthill, Ont.  
**Digby, Nova Scotia**  
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Charles Hornaday, Superintendent, Arapa-  
hoe, Nebr.

#### Moorefield

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Mrs. John Harbert, Superintendent, Stock-  
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#### Alliance

#### Chappell

Grover Gordon, Pastor, Chappell, Nebr.  
Mrs. Burton Smith, Secretary and Super-  
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#### Wray, Colorado

Mrs. Laura Keenan, Secretary, Wray, Colo.  
Mrs. Henry Engel, Superintendent, Wray,  
Colo.

#### Denver, Colorado

Roy Graham, Pastor, 801 Balsam St., Lake-  
wood 14, Colo.  
Miss Billie Ann Cooper, Superintendent,  
801 Balsam St., Lakewood 14, Colo.

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Secretary—Norma Appleby, 6946 Western  
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Nebr.

##### Eastern Nebraska Churches

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Omaha 11, Nebr.  
Mrs. Barbara Miller, Secretary, 5810 Pratt  
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A. E. Karnett, Superintendent, 525 N. 73rd  
St., Omaha, Nebr.

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##### Northwest Churches

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Gary France, Pastor, Rt. 4, Western Ave.,  
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Mrs. Herbert S. France, Secretary, Rt. 5,  
Wenatchee, Wash.  
Gary France, Superintendent, Rt. 4, West-  
ern Ave., Wenatchee, Wash.

#### Cashmere

Lyle Rankin, Pastor, 102 Paton St., Cash-  
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Mrs. Bill Lawrence, Secretary, 401 North  
Douglas St., Cashmere, Wash.  
Bill Lawrence, Superintendent, 401 Doug-  
las St., Cashmere, Wash.

#### Altoona

Walter Larsen, Pastor, 369 15th Ave.,  
Longview, Wash.

#### Yakima

Ronald Rankin, Pastor, 204 Cottage Ave.,  
Cashmere, Wash.

#### Corvallis, Oregon

Alfred Anthon, Pastor  
Mrs. Alfred Anthon, Secretary, 435 Kings  
Rd., Corvallis, Ore.  
Leo Behrends, Superintendent, Rt. 1, In-  
dependence, Ore.

## WHITHER HUMANITY?

(Continued from page 4)

the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4; read also 11:6-9; 29:22-30:2; Rev. 21).

The nations of the world will continue, at the present time, to get more and more wicked. They will continue to stockpile atomic and hydrogen bombs. But God has not forsaken mankind. He still remembers His own, and will some day send His Son into the world to cause the dead in Christ to come forth from the graves to meet

Him in the air. The living saints will be changed in the twinkling of an eye. Then, after a period of time, the Kingdom of God will be established on the earth, and we will no longer need to pray as we now do in the Lord's Prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven," for at that time His will will be done in earth and His Kingdom will be on earth. Christ said, "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

## LIST OF PUBLICATIONS

On the back page you will find a list of the various other publications of National Bible Institution. You will find valuable aids to Bible study listed there.



# Publications of the General Conference - - -

	Per Doz.	Per 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
Baptism, Lindsay, 8pp.	.30	1.95
Better Than Money in the Bank	.30	2.00
Bible Faith	.30	2.00
Can You Believe? Reed, 6pp.	.25	1.60
Christ Our Strength in Sickness and Distress,		Free
First Principles, G. E. Marsh, 20pp.	.55	3.55
God's Covenant With Abraham, S. J, Lindsay	.55	3.55
God's Promises, Drew, 2pp.	.15	.85
God's Tomorrow, A. Huffer	.25	1.60
God's Two Laws, Railsback	.20	1.25
Guides Toward Christian Conduct	.20	1.25
Is Jesus God? Doan	.25	1.60
Insurance or Assurance	.30	2.00
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, 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
There Is No Fear	.30	2.00
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
Truths a Child of God Should Know, Louise Lapp, 6pp.	.25	1.60
Use the Past to Build the Future	.30	2.00
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
Why Spend the Dark Days Alone?	.30	2.00
Words of Comfort, Marsh, 4 pp.	.20	1.25
Words of Truth, 44 pp. subject concordance	25c	each
Coming Events in the Light of Prophecy Corbaley, 60pp.	10c each,	\$1.00 doz.
History of Church of God	10c each,	\$1.00 doz.
Search the Scriptures, Robbins	50c	each
If I Marry a Roman Catholic	5c each,	\$4.00 per 100

## THE RESTITUTION HERALD

A sixteen page magazine issued thirty-six times per year. Contains articles, features, pictures, and editorials in the twice-monthly evangelistic issues, and news and church information in the monthly membership issues. \$3.00 per year, \$5.00 for two years.

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## CHRISTIAN WORKER'S MANUAL

A loose-leaf manual full of information for church workers and leaders in the state conference, Sunday school youth department, and General Conference. \$2.00 deposit for each copy.

## SYSTEMATIC THEOLOGY

A six-hundred-page, hard-cover, systematic study of great Bible doctrines. Interestingly written by Pastor Alva G. Huffer, the book will be in print by the summer of 1958. Pre-publication price — \$5.00.

## JUNIOR AND SENIOR YOUTH LEADER'S HANDBOOKS

Published quarterly for the use of junior and senior youth leaders, the books are now used as a lesson source for midweek and Sunday night meetings of the young people. The Handbooks also contain fellowship and service ideas and other helpful material for youth workers. Mailed free to youth leaders.

## SUNDAY SCHOOL QUARTERLIES

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For ages ten through twelve, this is a printed quarterly with abundant lesson helps and ideas. Each, 35 cents

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### THE BIBLE EXPRESSWAY

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### IN PAUL'S FOOTSTEPS

A five-lesson set of Bible school lessons. For the one-week Bible school, this is a new series of lessons just off the press. Books 1, 2, and 3. Cost per pupil, 20 cents

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The

December 7, 1957

# Restitution Herald

VOLUME 47

DECEMBER 7, 1957

NUMBER 7

## MEMBERSHIP NEWS ISSUE



LADIES QUILTING AT FREDERICKTOWN, MISSOURI, CHURCH OF GOD

## A Decade of Development Progress Report



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 RESTITUTION HERALD RACKS

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand **Heralds** are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write **The Restitution Herald, Oregon, Illinois.**



#### *Sign on the Dotted Line*

The salesman who calls on a potential customer has a definite aim and purpose in his call. He wants the prospect to try his product, use more of his product, use his product to better advantage, or to tell his friends about the product. The salesman, after stating his aim and convincing his customer of the value of the product, must conclude the sale by writing up an order and getting the customer's name on the dotted line. He must get a definite commitment one way or the other from his customer. He must motivate the customer to some kind of action in regard to the product offered.

We are convinced that any work for the Lord, to be effective, must also have purpose and come to the point of motivation and the signing of the name on the dotted line.

A sermon must furnish more than knowledge. It must create action! It must motivate for action! It must get a commitment! It must challenge to accomplishment! The sermon, after introducing a purpose, and by Scripture and example proving its point, must answer the question which will arise in the mind of the hearer, "What shall I do about it?" A course of action, and a way to use the message in life, must conclude the effective sermon. If one can think of no way to apply the message, perhaps it is not worth while and should be presented in another way.

A Bible school lesson must have a purpose. The teacher and the class should be aware of the purpose. The lesson must then reach a conclusion and challenge to a commitment. It must motivate action.

The pastoral call, or the visitation program, must have a definite purpose, and come to a specific conclusion if it is to be effective. Getting a decision to attend a meeting, or contribute to the budget, or institute family devotions, or to serve in the church program, will leave everyone with the understanding that the call was worth while.

Too much church work is "busy" work. It is done without purpose and leads to no definite conclusion. It keeps the saints busy, but often accomplishes little in the way of concrete results. In these days of stress there is no time to waste!

In this Year of Leadership Development, one of the challenges to leaders and teachers and preachers is to create clear-cut purposes and channel energy and effort toward the accomplishment of a goal. Every service, every project, every effort, should have a justifiable reason and should reach a definite conclusion which motivates action and gets the name on the dotted line. With a great work to be done, there is no excuse for aimless wandering. This is the time for examining the church program to see that every activity has a purpose and is not done merely from force of habit, or to consume time, or to conform to tradition.

Let us move forward to a conclusion with purpose and foresight!



# The Simple Gospel of Salvation

● *By Mrs. James Mattison  
Hammond, Louisiana*

**B**ECAUSE of man's sin, and the resulting condemnation of death, God devised a plan whereby man could be redeemed. This plan is simple enough that people of normal intelligence can readily understand and accept it. One needs no college education to be able to grasp the simple truth of the gospel God has provided.

One must believe that "God is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We must accept His only begotten Son as our Saviour. (John 3:16.) We must have true repentance, and be baptized for the remission of our sins. (Acts 2:38.) Following baptism, we must be of help to our fellow man, and live beyond reproach. (James 1:27.)

All must die because of Adam's sin. (1 Cor. 15:22.) This is our lot, and we have no power over it. What a glorious thing that God, through His love for us, has made provision that we do not have to stay in the graves! If we will live according to the standard that God has set up for us, we will be resurrected when Christ comes again. (John 5:28, 29.) The opportunity is ours to live and reign with Christ on the earth. (Matt. 5:5; Rev. 20:6.) Even God Himself shall dwell on earth. (Rev. 21:3; 1 Cor. 15:21.) We can escape the second death. (Rev. 2:11.)

What a beautifully simple plan of salvation was originated by our heavenly Father! And how man has endeavored to complicate it! Some would ask us to believe that God is three persons instead of one divine, all-powerful Being. They would ask us to accept as fact that one third of God became a seed to be conceived in the Virgin Mary, and brought forth as a baby. They expect intelligent people to believe that this baby grew to manhood, died on the cross, was resurrected, and went to heaven, from whence He came to dwell at His own right hand.

Modern theology also teaches life in heaven for the righteous, and a fiery hell for the wicked, immediately after death. Life for both is taught. It teaches that Jesus

will come soon to resurrect the bodies from the graves to reunite them with the souls which have been abiding happily in heaven, some for thousands of years. Then the reunited body and soul are supposed to live forever in God's heaven.

This is the complicated plan of salvation that man's brain has contrived. It is contrary to God's simple truth!

Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Free from what? Free from sin, and its consequence, death! (Rom. 6:23.) Free to live forever with our Lord!

Suppose you had a friend who was dying with cancer, and suppose you had a prescription that would cure his cancer. Would you sit home and say, "I'd like to give him this prescription, but I just don't know how to approach the subject to him"? Certainly not! You would go quickly and give him a copy of the prescription, feeling happy that because of you his life was prolonged. Are we not doing something far worse when we neglect the spreading of the gospel? The majority of the people in the United States believe man's plan of salvation rather than God's. Will they be accepted into the Kingdom of God, or will they be destroyed? We hold within our grasp the prescription for their eternal life! Is it fair for us to withhold it from them?

Are we pleasing to God when we want to be accepted as "normal" and not as "queer"? Some who have never heard the true gospel will think us peculiar. But God wants a "peculiar people"! (Titus 2:14; 1 Pet. 2:9.)

There are Christians who never miss church services, who believe the truth, who live clean and pure lives, but who are not willing to go all the way for Christ, and teach His truth.

We are reminded of the children's chorus, "Don't do a half day's work for the Lord, and expect a whole day's pay." How many of us are doing just that? Are we keeping the knowledge of God's grace to ourselves, and yet expecting salvation when Christ returns? Let us say with Jesus, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

## A Funrael for "They"

By C. E. Randall  
Omaha, Nebraska

All are familiar with such expressions as, "They ought to do something about it," or, "They should take some action," "They don't seem to be alive to their responsibilities," and so forth. One company decided to take vigorous action against this "they" enemy. They made a casket and put Mr. They in it. Flowers were placed on the bier and a regular service was held and "They" was formally buried. Thereafter no one was to mention "They, Them and Company." It was to be "We, Us and Company."

You have heard many times, "They ought to do this or that in the church," or "They should do differently at Oregon." No doubt but what many things could and should be done in our local churches and at headquarters other than what is being done. But would it not be better if "we" got busy and did something and not leave it all to "they"? What sayest thou?



# General Conference News

## DELEGATE POOL EXPENSES

A letter will be in the mail soon to each church secretary, containing recommendations for the method of administering the proposed delegate expense pool for the 1958 General Conference. It is requested that each church take this matter into consideration and return its answer as to whether or not it wishes to participate in the pool by January 15, 1958.

The delegate pool is an experimental plan and the response and success in handling the program in 1958 will help in making further decisions concerning such a pool.

We believe the delegate pool will encourage a greater attendance of delegates at General Conference, especially from churches that are far from the Conference site. The pool may also encourage a better quality delegation. The pool will equalize expenses and assist churches which are usually without representation, because of distance and cost of travel, to send delegates to the Conference.

## ADIB LIDDAWI INFORMATION

Since Adib Liddawi has transferred to another college, after deciding that he would be better satisfied in a school with which he has more doctrinal agreement, the General Conference is no longer assisting with his expenses. A ruling has been requested of the Immigration Department as to whether or not we are obligated for his return passage to Jordan. As yet, no reply has been received.

## REVISION IN THE CHRISTIAN WORKER'S MANUAL

Revisions are being made in the *Christian Worker's Manual* and the new pages for your *Manual* will be mailed soon after the first of the year. These revisions will bring this important Church of God "how-to-do-it" book up to date and will make it even more valuable to you.

If you do not have a *Manual* you can receive one for a \$2.00 deposit. Address Harold Doan, National Bible Institution, Oregon, Illinois.

## MISSION BUILDER'S MEMBERSHIP CARDS MAILED

The Mission Builder's League now has nearly four hundred members. Membership cards have been mailed to all members who have enrolled to date.

We are thankful for this large number of people who are interested in the building of new Churches of God to the extent that they are offering financial assistance in this way.

We know that there are many more members of the Church of God who have not enrolled and who plan to do so. We urge you to send in your enrollment now (see the back page), since we already have one or two churches who will soon be ready to build and will be calling upon the Mission Builder's League.

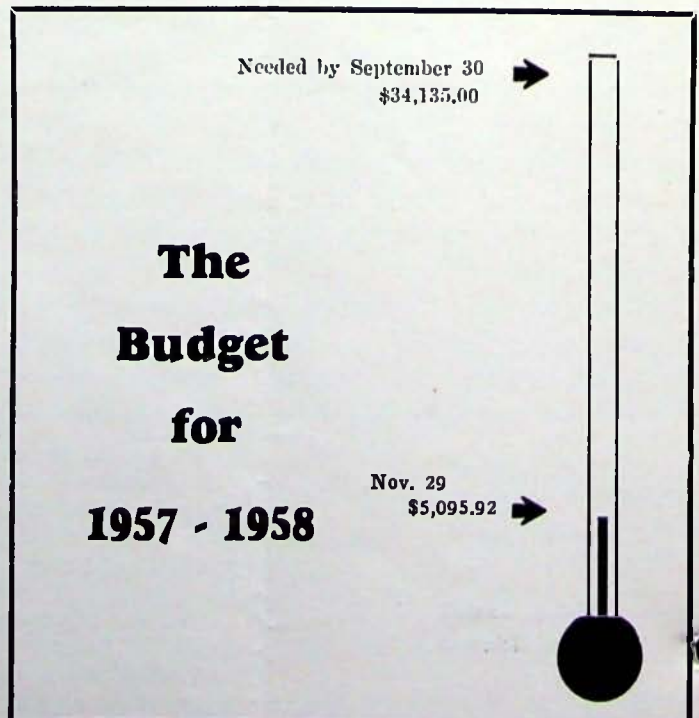
## THE FINANCIAL PICTURE

It has been necessary to buy a new freezer and a new refrigerator for Golden Rule Home. A new water main and new sewer have also been installed. These are very expensive emergency needs that have depleted the cash reserve of the General Conference.

During the summer months, contributions were \$1,500.00 less than the budget called for, and contributions for September and October have not met budget requirements.

We trust that in the months to come the need will be met by God's faithful stewards, and that we can move forward with the progressive program of the Church of God. We ask you to make this a matter of prayer and personal concern.

We are thankful for the sacrificial giving of individuals, and for the fact that many state conferences and local churches now include the General Conference in their budgets. This systematic giving will help us to better plan and carry on the work without seasons of crisis.







# Churches IN THE News

## MAURERTOWN DORCAS SOCIETY

The Maurertown, Va., Church of God Dorcas Society officers elected for the year 1956-57 were: president, Mrs. Beatrice Strosnider; first vice president, Mrs. Seraphine Cleek; second vice president, Mrs. Ora Hammon; secretary, Mrs. Marie Ward; and treasurer, Mrs. Gertrude Morrison.

During the year the Sunshine Committee was in charge of sending cards, gifts, or flowers to the sick, and all worked together to distribute the Priscilla tracts.

With the help of our Sewing Committee, new table cloths were made for the dining tables. Quilts, clothing, and layettes were made to be given away.

The largest project for the year was our offerings to the National Missionary Society. Next, was the purchasing of venetian blinds for the church. Donations were sent to the Baltimore work, Virginia Conference missions, Dr. Michelson for Jewish evangelism, American Bible Society and Care. We joined the College Boosters' Club, gave gifts to the Grapple and Riley Nursing Homes, and sponsored a special missionary service for the church, with Robert Trenbeath, returned missionary from Africa, as guest speaker.

We sent used clothing to California, Michigan, and to the Christian Approach Mission, and also used it locally.

The Society accepted a plan for making our dollar grow from January to June, and helped with Berean projects.

For our devotions we have different members as lesson and prayer leaders, and special programs for Christmas, Easter, and at the annual summer picnic.

We have had four new members join the Society during the year, making our membership twenty-two.

The collections and donations for the year amounted to \$301.27.

We would like to add that it is an inspiration to fellowship and serve with the Maurertown Dorcas Society. All work together in full co-operation in their worship and service. Our prayer is that the Society might continue to be used of God. Marie Ward, Secretary.

## FAITH CHAPEL, PEORIA, ILLINOIS

At our last business meeting at Faith Chapel, it was voted that, instead of pledging individual donations to the State Conference, our church would apply \$10.00 more per month on pastoral aid.

A junior choir has been organized and has already provided special music during worship services.

A Cradle Roll Department has also been organized.

We, of Faith Chapel, were richly blessed, October 13, by having Bro. C. E. Lapp and five Colloge students with us for all-day services.

## BAPTISM AT HAPPY WOODS CHURCH

It was our privilege on Tuesday afternoon, November 19, 1957, to baptize Karen Young into the saving name of Jesus for the remission of sins. Karen is in high school, and has been a faithful worker in church, Sunday school, and Berean services. We pray God's blessing and guidance upon her as a new member of His family, and that she will be found faithful when Jesus comes.

Harry Gockler, Pastor.

## BAPTISM AT CLEVELAND, OHIO

It is always a great joy to see Christian brethren working together to glorify God and to spread the message of salvation to a lost world, but greater is the expression of joy when their labor brings forth fruit. Members and friends of the Golden Rule Church of God, Cleveland, Ohio, experienced such joy Sunday morning, October 27, when Mr. George Kershaw of 16909 Clifton Boulevard was immersed in the name of Jesus Christ for remission of sins.

Bro. Kershaw expressed his desire for baptism by coming forward at the close of the service on the previous Sunday morning. He made a public confession of his mortal condition and his desire to receive the gift of eternal life at the coming again of Jesus Christ. It is my sincere belief that Bro. Kershaw will continue to prove himself to be an asset to the Golden Rule Church and will be a glory to his redemptive Father in heaven and to his new Master, Jesus Christ. It is our prayer that he may be always guided by the Holy Spirit of God and we pray that there may be others who will do as he has done by accepting Jesus Christ as their Lord and Master. "For as many as are led by the Spirit of God, they are the sons of God."

C. F. Pryor, Pastor.

## BAPTISM AT ARKANSAS CITY, KANSAS

On Sunday afternoon, November 3, 1957, Mr. and Mrs. Russell Butler and son Jimmy were baptized into the saving name of Jesus. We rejoice in their decision, and pray God's richest blessings to rest upon them.

R. L. Brown, Pastor.

## BAPTISMS AT MACOMB, ILLINOIS

On Sunday, October 20, 1957, Linda Derry, Christine Carlson, and Roger Lucas accepted Jesus Christ. Then, on November 3, Mary Jane Wilson gave her life to Christ in baptism.

These young people are sincere Christians and we pray that God will use and direct their lives for His service.

J. Roy Humphreys, Pastor.

## UNIFIED BUDGET

The Church of God at Hector, Minn., has adopted a unified budget, their pastor, Bro. Delbert Jones has reported. This is in accord with the recommendation adopted by the delegates of the 1957 General Conference. . . . A recent report received from the secretary of the Ohio Conference shows that it has a unified budget for guidance in membership giving. This is a workable plan being successfully carried out in Churches of God and state conferences, as well as in the General Conference.

## SOUTHWEST MINISTERS

Last November 6, 7, 1957, the pastors of our four churches in California and Arizona, met in Pomona, Calif., for a Ministerial Conference. The program for each morning of the meetings consisted of devotional meditations, prayers, and Bible studies. We discussed such subjects as: "Tree of Life," "Angels," "Kingdom of God," "God Is Invisible," and "Covenants of Promise." Afternoons were spent in conference business planning. We studied ways in which we ministers could help our Southwest Conference work.

Special evening services were conducted by the guest ministers for the benefit of the Pomona congregation. The sermons given were: "Repent, for the Kingdom Is at Hand," by Terry Ferrell; "The New Creation," by Vernis Wolfe; and "Signs of the Times," by Gerald Cooper. We had a profitable time of Bible study and fellowship together. We plan to continue holding such meetings twice a year.

William Dick.

## BLOOD RIVER YOUNG PEOPLE'S MEMORY CONTEST

The two-month 100 Bible Verse Memory Contest among the young people here at Blood River closed November 3. Our admiration goes out to each of these five girls who studied so hard and learned so many verses for the glory of God. Lucille Richardson won the Young's Concordance, first prize, with two hundred eight verses. Mildred McKinney won the Jamieson, Faussett, and Brown Commentary, second prize, with two hundred one verses. Sue Richardson won the Smith's Bible Dictionary, third prize, with one hundred eighty-five verses. Barbara Richardson and Margie Richardson learned one hundred fifty-one and one hundred thirty-one verses respectively, and were awarded copies of the prophetic book, "Jesus Is Coming." May the verses these girls have learned always remain in their hearts to guide them until Christ returns.

James Mattison, Pastor.

## CHURCH EXPANSION AND IMPROVEMENT

The Church of God at Chappell, Nebr., and Southlawn Church of God, Grand Rapids, Mich., are installing new pews. . . . The Oregon Church of God anticipates a substantial expansion of its church building in the near future. . . . The Dayton Church of God is moving ahead with plans to complete its building. . . . A new church is in the process of building at Niles, Mich. . . . The Peoria, Ill., Church of God anticipates completion of its building in the near future.

It is gratifying to realize that the Church of God is "enlarging its borders" and moving ahead to better serve the purposes of God.

## EASTERN NEBRASKA CONFERENCE ASSISTING IN SURVEY

The members of the Eastern Nebraska Conference plan to assist the members at Fremont, Nebr., in a community survey to determine the opportunities the city offers for church growth. This is a project worthy of the study of other new church groups.



THE NATIONAL SUNDAY SCHOOL  
DEPARTMENT

By Orville Westlund, Treasurer

One of the sure signs of the Christmas season is the making out of Christmas gift lists. Though we are inspired by the commercial world to do this, nevertheless, we are still inspired by the great gifts of our heavenly Father that He has given to us; especially the supreme gift of His Son to the world. We are still inspired by the story of the wise men from the East, who presented our Lord with gifts of gold, frankincense, and myrrh.

Have we ever considered making out a Christmas gift list for our Lord? The Apostle Paul believed it was a must and said in his Roman letter: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). In other words, one's whole life should be a gift to God.

What does a Christmas gift list for our Lord have to do with the National Sunday School Department? Just this! In almost all of our Sunday schools there is a teacher shortage, as there is in our public schools. If we are wise men today, we will give of our time and talents to teaching the Word of God in our Sunday schools. For what greater gift could we give our children and fellow men than the gospel of the Kingdom of God?

Have you made out your Christmas list for the Lord?

CHARLES BUCANAN ELLIOTT

On Tuesday, November 19, 1957, the community of Fonthill, Ont., especially the members of his church, were shocked to hear of the sudden death of Bro. Charles Bucanan Elliott. His death removes the last member of the first church board of 1905.

He was born in Crowland Township, October 27, 1881. In 1904 he was baptized by Bro. F. L. Austin. In 1905 he was married to Etta Ball, the eldest daughter of Bro. and Sr. David Ball. Mrs. Elliott died in July, 1939.

Bro. Elliott was one of the pioneers of the church in Fonthill. He was a member of the first church board and was a deacon in 1905. He was an elder for some years and had served on the trustee board for many years, which office he was holding at the time of his death. His pleasant smile and pleasant disposition, and his willingness to help others will be greatly missed.

Bro. Elliott had two sons, David and Donald, and one daughter, Helen. He also had fifteen grandchildren and three great-grandchildren. The pastor preached the funeral service. Bro. Elliott was laid to rest November 23, to await the trumpet call. May God's richest blessing rest upon the fruits of his efforts until Christ comes to give him his crown.  
E. M. Hall, Pastor.

BIRTH ANNOUNCEMENTS

Jared Scott was born October 30, 1957, to Mr. and Mrs. Gordon Landry, Baton Rouge, La. . . . John George was born to Mr. and Mrs. John Kinsey, November 10, 1957.



SAN JOSE, CALIFORNIA, CONGREGATION

Pictured here is the congregation of the San Jose, Calif., Church of God. The group is in front of the residence that they own at 355 McGlinecy Lane, Campbell, Calif. Pastor Gerald Cooper lives in part of the house and the rest is used for services. Plans are to build a church on this same property in the near future. The home would then be used as a parsonage.

Photo by T. M. Ferrell.

EMERSON E. McMILLIN

Emerson E. McMillin, son of Joseph and Philena McMillin, was born September 7, 1866, at Vinton, Ohio, and died August 29, 1957, at the Howard County Hospital in St. Paul, Nebr.

In 1892, he moved to Nebraska and on December 25, 1895, was united in marriage to Margaret Lillian Hunt in the Glenwood Church north of Palmer. To this union six children were born, one son dying in infancy. Following their marriage they moved to Howard County near Cushing, where Mr. McMillin taught in rural schools, later engaging in farming, until the spring of 1925, when they moved to St. Paul.

Mr. McMillin is survived by five children: Philena M. Davis of Washington, D.C.; G. Wilson of Las Vegas, Nev.; Solon E. of St. Paul, Nebr.; E. Lois, of Maywood, Ill.; and Irma L. Jacobs of Fremont, Nebr. His wife Margaret preceded him in death on January 18, 1946.

Funeral service was conducted by the writer at St. Paul, Nebr., and burial in the Glenwood Cemetery north of Palmer, Nebr.

G. J. Gordon, Pastor.

CHURCH DIRECTORY BEING  
PREPARED

The November 30 issue of *The Restitution Herald* contains a Directory of Churches of God. If there are any corrections that should be made in the Directory, please send them to Harold Doan, National Bible Institution, Oregon, Ill., before January 1. After that, the Directory will be printed in permanent form.

JOSEPH WILLIAM COUCH

Joseph William Couch was born July 19, 1890, at Silvermine, Mo., the son of Walter and Isabel Couch. He died suddenly October 24, 1957, while waiting for his small granddaughter to be dismissed from school. He leaves his wife and five children: Joseph, Sr., and Howard of Cottage Hills, Ill.; John of Wood River, Ill.; Mrs. Loraine Brown of Bethalto, Ill.; and Charles of White Hall.

He was baptized into Christ by Bro. S. J. Lindsay in October, 1915, and remained faithful until death. He was a member of the Blush, Mo., Church of God.

Bro. Couch was laid to rest October 26, 1957, in the White Hall Cemetery near his home, there to await the call of our Lord. The services were conducted by Bro. Kirby Davis of St. Louis, pastor of the Church of God there.

NETTIE SMITH EVANS

Mrs. Nettie Smith Evans died at the Williamsport Community Hospital October 19, 1957. She had been ill for several months, and in the hospital since February.

Mrs. Evans was born September 27, 1874. She and her husband Cyrus, who preceded her in death, were members of the Hedrick, Ind., Church of God. Mrs. Evans was very interested in the welfare of the Hedrick Church and it was through her support that the present church building at Hedrick was built.

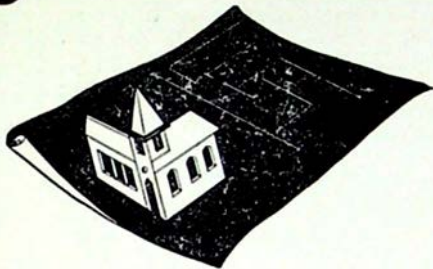
Sr. Evans was laid to rest in the West Lebanon Cemetery, October 22. It is here she rests in hope of the resurrection.

James M. Watkins, Pastor.



# Mission Builder's League

**For New Churches of God**



The *Mission Builder's League* is a plan for sharing building costs of new churches and encouraging the construction of new church buildings from which the gospel of Jesus Christ and the Kingdom of God can be preached.

Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

Individuals, youth groups, Sunday school classes, families, men's groups, missionary societies, or anyone interested in the expansion of the Lord's work may be a member of the *Mission Builder's League* by filling in the coupon below and mailing it to National Bible Institution, Oregon, Illinois.

This is your opportunity to assist in the building of new churches for the glory of God and the spreading of the gospel. Enroll today!

**Mail your enrollment today to:**

**National Bible Institution  
Oregon, Illinois**

**Please enroll me as a Mission Builder**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_



## MEMBERS ENROLLED

240. Mrs. Ed Eades
241. Thomas Savage
242. Ralph Lutton
243. Mrs. Amy Lutton
244. Ladies' S.S. Class, Pennellwood
245. Nadeen Burke
246. Laura McCallister
247. Austin Railton
248. Mary C. Railton
249. Kenneth Milne
250. Mr. & Mrs. Harold Starbuck
251. Mr. & Mrs. Rand Smith
252. Mr. & Mrs. Earle H. Mogle
253. Mr. & Mrs. Herbert Kasper
254. Myrle Clausen
255. Lena Lindsay
256. The Martha Walls Circle, Rockford
257. Blessed Hope Church, Rockford
258. Robert and Sara See
259. Mr. & Mrs. V. J. Reeves
260. Scott Reeves
261. Mr. & Mrs. Raymond L. Brown
262. Mr. & Mrs. B. M. Whitehead
263. Mrs. Hazel Pritchard
264. Mr. & Mrs. L. A. Chaplin
265. Robin D. Bauerle
266. Lyle D. Lewis
267. Wayne Laning
268. George Long
269. Co-Workers of Ripley Church
270. Mr. & Mrs. Loren Burnett
271. Fairy C. Lyon
272. Mr. & Mrs. Harold Simpson
273. Mr. & Mrs. Robert Duncan
274. Miss Jane Duncan
275. Eric Duncan
276. Seraphine R. Cleek
277. Mr. & Mrs. Burton Everle
278. George McMurtrie
279. Helen McMurtrie
280. Carole McMurtrie
281. Willard E. Lay
282. Mr. & Mrs. Milford Heaton
283. Mrs. Jennie Thorp
284. Miss Martha Burnett
285. Mr. & Mrs. G. J. Gordon
286. Paul Schaer Family
287. Lowell E. Holt
288. Good Will Class, Oregon
289. Floyd Dimmick
290. Doreas Society, Pennellwood
291. Miss Joyce Stadden
292. Edward A. Schroth
293. Mr. & Mrs. Fred M. Brough
294. Mr. & Mrs. Ferrill Purdy
295. Mrs. George W. Kinsey
296. Lula E. Tremaine
297. Litchfield Sunday School
298. Mr. & Mrs. W. D. Tierney
299. Doreas Society, Blanchard
300. Mr. & Mrs. Homer Snyder
301. Lorene Orr
302. Mr. & Mrs. Waldo Wood
303. Mr. & Mrs. Meredith New
304. Mr. & Mrs. William Huffer
305. Mr. & Mrs. Paul E. Bond
306. Oregon Sunday School
307. Otto E. Dick, Jr.
308. Mr. & Mrs. George Siple
309. Mrs. Otto E. Dick, Sr.
310. Mr. & Mrs. Milo Magaw
311. Rachel and David Krogh
312. Violet Reed
313. Robert P. Johnson
314. O. F. Marsh
315. Mr. & Mrs. Dolos Andrew

(To be continued)



December 30, 1957

The

# Restitution Herald

VOLUME 47, NUMBER 9

## THE MISSILE AGE

Pictured is the United States Air Force "Snark," the first true intercontinental guided missile. The "Snark" has a proven range of five thousand miles and can accurately hit a target at that distance.

We begin a New Year with man-made satellites orbiting around the earth, and with several nations launching guided missiles of various shapes and sizes into the air. Truly, it is an awesome time in which we live.

Each year brings us nearer to the coming of the Lord and the end of this age. Man's rapid progress and scientific developments convince us of this. Perhaps this will be the "year of the redeemed." Let us be ready!

(Official U. S. Air Force photo, released by the Department of Defense.)



## New Year's Greetings!



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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Pa usually winds the clock, but he was so tired after a special sale last Saturday that he forgot, and the clock stopped. I wound it, but later I noticed it wasn't ticking. "You have to give that clock a little shove," Pa said, "to start it going." People often get inspired to do things, but need a little extra shove to get them started, like someone saying, "Here is a job for you that needs to be done by Thursday night."



### *The Universal Church of God*

The Church of God is a universal, eternal body. It stretches backward in time to Christ its Head. It stretches forward to an endless eternity, for the Church of God will never be destroyed, even death and the grave not prevailing over it.

The Church of God is world-wide in scope, crossing national boundaries, color lines, denominational fences, and political divisions. Jesus recognized the world-wide work and scope of the church when He told His followers to witness to the "uttermost part of the earth" (Acts 1:8).

Membership in the Church of God is not limited by God, for He would have all men to hear the gospel and come to salvation. It is not limited by the love of Christ, for He gave up His life for all the world which will believe on Him. It is not limited by Christ's sacrifice, for His blood is sufficient for the sins of any person who comes for cleansing. The Church of God is not limited by the invitation of the Lord, for He has said, "Who-soever will, let him take of the water of life freely" (Rev. 22:17).

### *Limitations of Man*

The Church of God is limited, not by God, or Christ, or the gospel, but by man himself. Membership in the body of Christ, which is the church, is limited by the extent to which the true gospel is preached by the children of God, and by the extent to which man accepts the conditions of God for membership in the body of Christ.

Membership in the Church of God is dependent upon hearing and believing and acting upon the gospel of the name of Jesus Christ and the Kingdom of God. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:13, 14). Membership in the church is limited by the lack of "preachers," faithful witnesses to proclaim the good news.

Membership is also limited by the fact that many will not accept the conditions of salvation demanded by God and explained in His Word. To hear the gospel, to believe it in the heart, to repent of sin, to be baptized into Christ for the remission of sins, and to live a new life by the power of God; are all conditions of salvation, and conditions of membership in the body of Christ. These God-given conditions of membership confine the church within the boundaries defined by God's Word; albeit, not within the boundaries of nation, color, denomination, or political parties.

The Church of God is universal in scope and purpose, and eternal in existence. It is confined only to those who hear, accept, and act upon the good news which has its center in Jesus Christ, the Son of God. It is limited only by the lack of preachers of the true gospel, and the unwillingness of many to believe.



# Your Credit Rating

By Pastor J. R. LeCrone  
Fredericktown, Missouri

IT is a well-known fact that a large portion of modern business deals (both large and small) are transacted on credit. Under this system, the purchased goods are delivered immediately upon partial payment of the price (and sometimes upon no payment at all), and the customer's promise to pay in certain specified amounts on or before certain dates. Opinions differ with regard to the long-range advantage of such a system, but the fact remains that the majority of us use it, at least occasionally.

This credit system is made possible by the average man's recognition that it is to his own advantage to pay promptly what and when he has promised to pay, and thus keep his credit rating good. Credit bureaus report that eighty per cent of us pay our financial obligations promptly when they fall due. Eighteen per cent of us are, for one reason or another, slow or careless about meeting our obligations, but pay up when reminded of them, or pressed by our creditors. Only two per cent of us actually purchase goods on credit with no intention of paying, or else, having purchased the goods, use illegal means in seeking to avoid payment. In such cases, of course, creditors may legally repossess the goods which they sold, or use other legal means of forcing payment. When this happens, the credit rating of the purchaser is destroyed and he finds it difficult or impossible to obtain further credit.

In meditating on this, we fell to wondering whether we are equally intelligent in recognizing the advantage of paying our religious and spiritual obligations promptly when they are due. These obligations do, of course, include the financial support of the church of which we are members, but we are thinking primarily of those frequently overlooked or ignored obligations which can be paid only in the coin of loyalty, sacrifice, service, love, and labor.

It is true, as we are told in John 3:16, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nor do we deny the truth of the words of Romans 6:23, which assure us that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." But we often overlook the fact that, in accepting this gift, we assume certain obligations which are just as binding as any agreement to purchase



on contract which we sign when we buy our new automobiles. Jesus did not attempt in any way to disguise or hide this fact.

Multitudes of people were attracted to Jesus by the authority with which He spoke the Word of God, and by the miracles of healing which He was able to perform. Jesus made it clear to them that being a disciple of His meant much more than just hearing His word and benefiting from His miracles of hearing. "There went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:25-27).

Now there is something to consider! "If you accept My invitation to become a disciple of Mine," said Jesus, "you must love Me more than you love your nearest relatives, or even yourself, and you must be willing to bear burdens on My behalf."

We ministers, in our anxiety to increase the membership of our churches and thus increase our own prestige and salary, are prone to speak only of the privileges of Christianity and to leave its responsibilities for consideration later. Not so did Jesus! He invited them to count the cost, and thus determine *beforehand* whether or not they wanted to be His disciples enough to pay the cost. Hear Him: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish" (Luke 14:28-30).

This Jesus followed with another illustration concerning a king who gave serious thought to the question of



whether or not his military forces were sufficient to overcome those of an enemy before engaging in battle with the enemy. If he concluded that his forces were insufficient, he sought to make peace with the enemy. Then, lest they should misapply or miss the point of His illustrations, Jesus said plainly, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (v. 33). There can be no doubting Jesus' meaning. Unless we are willing to put Jesus and the gospel before our love of our kinfolk, our love for ourselves, our love for possessions, or any other love in our lives, we are unworthy of discipleship, and ought not to bring discredit upon the name of Christ by taking His name upon ourselves and pretending to be a disciple.

This was a constantly recurring theme in the ministry of Jesus. In Mark 8:34-37 is recorded another similar incident. "When he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Whether or not we bothered to read the contract, at the time that we repented of our sins and were baptized into the name of Jesus for the remission of our sins, we at the same time pledged to Him our undivided loyalty and devotion for the rest of our lives. Jesus was not seeking part-time or fair-weather disciples. He sought only those who would be loyal to Him and faithful to the promises that they made to Him, regardless of what others might say or do. Every Christian has, in effect, signed a contract with Jesus. He has said to Him, "In acknowledgment of the forgiveness of sins, and the eternal life

which you purchased for me with Your Own righteousness and the shedding of Your righteous blood, I will make serving You and Your gospel the first business of my life."

Surely it is a healthful spiritual exercise for us to pause occasionally and ask ourselves whether or not we are living up to the terms of our agreement. If Jesus sent out receipts for payments of loving loyalty and service rendered, and notices when such services are due or past due, how would yours read?

Possibly the faithful Christian, who takes advantage of every opportunity to further the work of the gospel would read a note, saying, "The faithful and prompt manner in which you meet your obligations is greatly appreciated. The privilege of dealing with you is greatly valued." We are not left in doubt regarding the final settlement, for it is pointed out to us. In the familiar parable of the pounds, Jesus said of the faithful servant who had put his lord's interests first, "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:23).

I fear that many of us, if Jesus were sending out notices today, would receive one which might read something like this: "Your agreement to take up your cross and follow Me has not been kept. You are now many payments overdue on your promise to attend church regularly. Your obligation to give regular and liberal financial support to the church has been flagrantly disregarded and your payments are past due. Your agreement to choose service to the gospel in preference to the seeking of pleasure has not been kept, you are loving pleasure more than you love God. Instead of doing good to, and encouraging other Christians in faithful and loving service, you are

*(Please turn to page 13)*

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## Family Worship

*By Pastor Timothy Pearson  
Dayton, Ohio*

I can just imagine *my* family having a family worship, can't you?" Yet, it is being tried and enjoyed by many families every day. The lack of such a service is responsible for much of what ails humanity today.

One of the toughest problems to solve is what to do about our young people. They are independent, dreamy, disobedient, impetuous; and the list goes on and on. All of these things do not apply to every young person but, on the average, they are true.

Our young men and women are basically what we made them; or, rather, what we did not make them. Instead of discipline, we have taught freedom. For religion,

we have substituted pleasure. The Bible has been supplanted by novels and magazines.

Family worship is a way of bringing Christ into the home, instead of leaving Him at church. We must not crowd Him out of our lives. We stood by and saw Him *expelled* from our schools through distortion of the United States Constitution. We have neglected Him in the home.

Do not raise your child to be delinquent to be shut out of society and later barred from the Kingdom of God. Family worship will help make sure that this will never happen.



# The Bible Promises

## ● Life Through **Resurrection**

By Jeanette Reeves  
Loving, New Mexico

**F**OLLOWING my recent letter to the Open Forum, holding that man has no conscious existence between death and the resurrection, another writer has sent in a letter opposing this view.

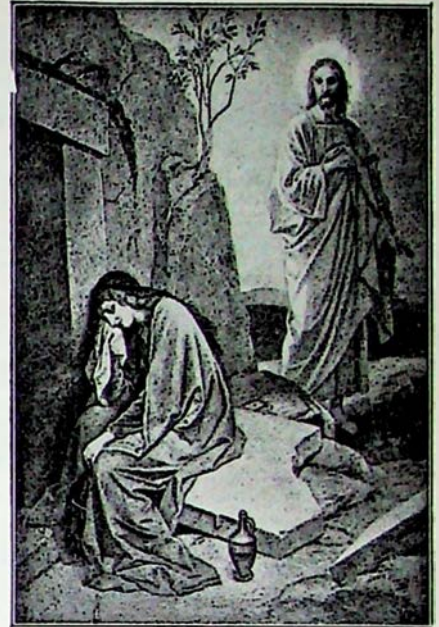
The writer states that "Jesus proved that souls live" by raising dead bodies of those who were in the grave. In word, but not intent, the Bible agrees with him in this. Hear Psalm 30:3: "O Lord, thou has brought up my soul from the grave." Few people today think of the soul as going to the grave.

Hear also Job 33:22, 28: "Yea, his soul draweth near unto the grave, and his life to the destroyers. . . . He [God] will deliver his soul from going into the pit, and his life shall see the light." This shows that "soul" does not mean an immortal entity, but the man himself, or his life. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" (Psa. 89:48).

Genesis 2:7 says that God created man of the dust of the earth and breathed into his nostrils the breath of life, and man became a living soul" (or living being). It does not say a word about its being immortal. Man himself has added that idea.

I agree with the writer that Jesus and his disciples believed in a life after death; but I maintain that they believed in a restored life, not a continued life. They taught a resurrection from the dead, not a conscious existence in a spirit world. "If there be no resurrection of the dead . . . then they also that are fallen asleep in Christ are perished" (1 Cor. 15:16, 18).

In John 11:23-26 Jesus was teaching resurrection and nothing else. He said to Martha, "Thy brother shall rise again." She said, "I know that he shall rise again in the resurrection at the last day." Jesus replied, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." We ask, "How shall believ-



ers live?" By resurrection, as Jesus and His disciples taught throughout the New Testament.

Continuing, Jesus said, he "that liveth and believeth in me shall never die." Who will never die? Answer: Those believers who are living at the time of the resurrection. "We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed" (to immortality, as other verses show) (1 Cor. 15:51, 52).

The writer states, "Jesus proved that the soul lives after death by coming forth from the grave Himself."

Very true, but there is no life until that soul does come forth. When Jesus died, He died completely, otherwise His death would have been a sham. "He poured out his soul unto death," and committed His spirit of life to His Father, who brought Him forth from death. ("Now the God of peace, that brought again from the dead our Lord Jesus.")

When Jesus came forth from the grave, He came forth bodily, as a complete man. That is the way His followers will come forth—bodily. Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [hades, the unseen, or grave] and of death." With these keys He will bring forth His followers out of death when the trumpet sounds for that great event. "Believest thou this?"

END \* \* \*

*This is a letter to the editor, printed in the Current-Argus, Carlsbad, New Mexico. Mrs. Reeves uses this opportunity to witness quite extensively, and has had some very interesting correspondence. Mrs. George Thibault, Corpus Christi, Texas, has recently used this same means to inspire quite a discussion in the pages of her local paper of the question of evolution. These letters, plus letters to the Bell Telephone Company concerning their recent science television programs, have had their effect. Have you considered this possibility for witnessing to the truths of God's Word?—Editor.*





We read in Jeremiah 32:17, 19, 20, "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to the fruit of his doings: which hast set signs and wonders in the land of Egypt, even unto this day and in Israel, and among other men; and hast made thee a name, as at this day." Yes, God has "set signs and wonders among other men," even the leaders of the close of this age.

Concerning the last days of this age, Jesus said, "Great

## Signs and Wonders

By Pastor Francis Burnett  
Tipp City, Ohio

RECENT developments in electronics and this jet age have caused deep concern among the leaders of the world. The launching of the satellites by Russia has shown the great power that man is able to build. It is an established fact that many of the leaders of the nations are afraid. This is true, too, of people in general. We are reminded of the words of Jesus, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). The sad part of this is that men are fearing the wrong thing. They are fearing other men and the instruments which they can invent, whereas they should be fearing God and what He will do. We know that, "the powers of heaven shall be shaken" (Luke 21:26).

We believe that these inventions may be a *means* to the end—the "consummation" of this age. Evil leaders at the close of this age will be able to do marvelous feats before the eyes of many people. "There shall arise false Christ's, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). In Revelation 13:13, 14 we read, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast."

Jesus indicated that the power used and the miracles performed by the "man of sin" would be deceptive. In other words, it would be trickery. It will be much like sleight of hand and other processes used by magicians. It is highly probable that some of the recent developments of missiles, satellites, and so forth, could well be used by evil men for deceptive purposes. But, brethren and friends, the fear should not be of other men and their inventions, but should be a *fear of God*.

earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. . . . And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:11, 25). The indication here is of a confusion among the nations because of the "fearful sights and great wonders" in the heavens. "He that sitteth in the heavens shall laugh" (Psa. 2:4).

There surely is no question that these events which will take place in the heavens will be the work of God. "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2:30, 31). This prophecy certainly ties in with the word in Revelation. "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God" (Rev. 15:1).

In Revelation 16 we find the sea "became as the blood of a dead man" (v. 2), "the rivers and fountains of waters . . . became blood" (v. 3), "and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues" (v. 9). Remember, Joel said that "in the earth" should be blood, fire and pillars of smoke.

Let no one be deceived! God is *supreme*. He will continue to be *supreme*. Others will deceive and be deceived, but God will cause these "fearful sights and great wonders" to come to pass by His own hand. This will be the time when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains" (Rev. 6:15). These great and major signs and wonders



God will perform. They will be at the very close of this age when Jesus shall come. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

We, as servants of the living God, have nothing to fear at the hands of men. Let them invent and develop. Let them boast of great things to come. God said through

Jeremiah, "Learn not the way of the heathen, and be not dismayed at the sights of heaven; for the heathen are dismayed at them" (Jer. 10:2). We are living in a wonderful age—wonderful because of the fulfillment of God's Word.

We have nothing to fear in the satellites or the inventions of man. But there is the wrath of God to fear. Jesus warned of those who would "be overcharged with surfeiting, and drunkenness, and cares of this life" (Luke 21:34), and urged that we "watch . . . 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). END \* \* \*

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# The Earth and the Moon

**I**N THE beginning God created the heaven and the earth. . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:1, 16). This is one of the chief witnesses to mankind of the goodness, wisdom, and power of the Creator.

For centuries man has been dreaming of traveling to outer space, even to the moon, and more so since Sputnik I was sent up some five hundred miles into space. Then, several days later, Sputnik II was sent up to an estimated height of over one thousand miles. The result has stimulated some nations with their enthused scientists to try and be the first to make a landing on the moon. Is this possible?

The largest satellite of the earth is the moon, which is approximately 240,000 miles from the earth. This distance varies more or less, due to the sun's attractive energy. The moon is almost a perfect sphere, and its diameter is 2,160 miles. The moon always presents the same face to the earth, as is evident from the permanency of the various markings on its face. In the clear sky of the east the moon shines with peculiar brilliancy. It was especially useful to the early races of men because of their lack of artificial light.

The moon was anciently an object of worship, and even in the Seventeenth Century was supposed to exercise great influence over human affairs. This special influence of the moon on persons of weak or wavering reason is preserved in the words *lunatic* and *moonstruck*.

The Prophet Isaiah tells us that "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (45:18). It is quite evident that God never intended that man should have a place on the moon as recorded in Psalm 115:16. "The heaven, even the heavens [all outer

By *Howard H. Hawkins*  
East Rochester, Ohio



space] are the Lord's: but the earth hath he given to the children of men."

Astronomers cling to the old idea that the moon is a dead world, destitute alike of air and water. Is it not reasonable to believe that God placed the moon in this position to reflect the sun's light to the earth as mentioned in Genesis 1?

Through all the planets there exist hundreds of relatively small planets which revolve around the sun. The largest groups are between the orbits of Mars and Jupiter, and the largest one discovered is estimated to be about four hundred fifty miles in diameter. God no doubt had a purpose in placing these small planets in space.

Why cannot man confine all of his activities here on the earth, which has ample water, oxygen, and other necessities to support him in the manner to which he has become accustomed? God has always placed a limit on man's wisdom and power, and has "hid things from the wise and prudent," and Paul states that "the wisdom of this world is foolishness with God . . . and the thoughts of the wise are vain."

Let us not be like the foolish ones, who are eager to list passage to the moon, but "be content with such things as ye have" awaiting the coming of the Lord from heaven to establish His Kingdom and reign on the earth. END \* \* \*



# The Conversion of a Moral Man

By Pastor Gordon Smith  
Clarence, Iowa



**M**UCH emphasis is put on morality, as though, if a man at least acknowledged the existence of God, paid his debts, helped his neighbors, lived a moral life, he would be acceptable to God, because of his moral goodness. True, it is better to have a community of moral people rather than immoral. But the plane of moral respectability is not enough. It is also better to have a community of genuine Christians than of merely good moral citizens. We have an answer to whether good citizenship is enough in God's sight in Acts 10 in the instance of Cornelius, the Roman centurion or military police officer. He was devout, just, generous, prayerful, and of a good reputation among the Jewish community. By our usual standards, hardly a better man could be found. Still, it was necessary to send for the Apostle Peter who would tell him words whereby he could be saved. (Acts 11:14.)

Let us notice: 1) the character of Cornelius, 2) what was done for him, and 3) what was done by him and his household.

### *The Character of Cornelius*

It is recorded that Cornelius was a centurion; that is, he was an officer over one hundred Roman soldiers, a position of trust and responsibility. Further, he was a religious man, fearing God with all his house. He had broken away from heathen immorality and was trying to live a decent life. "He gave much alms." "He prayed to God always." He was a man of prayer, therefore he had a deep faith in the living God to whom he prayed. He had so raised his family and trained his servants that they worshiped God with him. The secret of church attendance of young folks is parental example. If we would know the test of a man's life, hear what they say of him behind his back. When the servants went to Peter, they told him that Cornelius had a good reputation among the Jews. (Acts 10:22.)

### *What Was Done for Cornelius?*

One day at prayer an angel appeared to Cornelius and instructed him to get Peter "to tell him words whereby he should be saved." One would think that the angel could have told Cornelius his duty, thus saving all the effort on his part and a journey on the part of the Apostle Peter. But that is not the divine plan!

To the apostles, Jesus gave the keys of the Kingdom of heaven. (Matt. 16:16.) In fulfillment of that, the conditions of salvation had been announced to the Jews at the feast of Pentecost, following Jesus' resurrection. (Acts 2:38.) Now, some ten years later, in the providence of God it was the Gentiles' turn. The gospel of Christ is to be proclaimed to every nation. (Mark 16:16.) The Jews were slow to realize this.

It is the divine plan that the converted shall convert. In other instances, miraculous means were used to bring



preacher and seeker together, as in the cases of the Ethiopian eunuch and Paul. In every case the needy seeker was directed to a human being to be instructed, and so it remains to this day. What was true of Cornelius is true for us. Conversion comes about through human instrumentality.

Cornelius acted promptly. That same day he dispatched three servants to Joppa to contact Peter. They arrived in Joppa about noon the next day.

What about the preacher, the Apostle Peter? Was he ready, prepared for this knock on his door, this broadening opportunity? True, he had the Great Commission, "to make disciples of all nations." True, he told the multitude on Pentecost "that the promise is to you and your children and to all that are afar off," but this was not understood. Jew and Gentile ordinarily had as few dealings as possible. There was a wall of prejudice between them. In the providence of God this had to be surmounted before the Gentiles could be fellow partakers of the promises in Christ through the gospel. (Eph. 3:6.)

While the messengers were approaching Joppa, Peter had a vision. He saw heaven open and a great sheet let down to earth with all sorts of animals, creeping things, and fowls on it that were ceremonially unclean to eat, unfit for the Jew. Then came a voice, saying, "Rise, kill and eat." Peter's reply was, "Not so, Lord; I have never eaten anything unclean." Three times the sheet was let down and taken up when a voice said, "What God has cleansed do not call unclean." This vision was evidence that God was ready to receive the Gentiles. They were not unclean, the gospel was for them as well as for the Jews.

As Peter was meditating on the meaning of his dream there was a knock on the house door. It was the messengers from Cornelius. With increased understanding of God's purposes, Peter went with the servants to Caesarea. Peter took six Jewish brethren as witnesses to the things about to occur.

#### *Peter Preaches to Cornelius*

Next day when they arrived at Caesarea, Cornelius prostrated himself in worship before the Apostle. Peter corrected him by saying, "I am only a man." He never permitted anyone to bow in reverence before him, or to carry him on a golden throne. What a contrast to some of his self-styled modern successors and the titles and honors they claim for themselves!

Then Peter asked, "For what intent have you sent for me?" (Acts 10:29). Cornelius related his experience with the angel, and said, "We are all here present before God, to hear all things that are commanded thee of God" (v. 33). What a wonderful audience! What a receptive frame of mind to be in to go to church! If the preacher comes not to express his opinions on current topics but to tell

what is commanded him of God, surely we can expect good results. If every mind that comes under the presentation of the Christian message were like that, the world would be greatly changed in one generation.

Then Peter uttered one of the most revolutionary statements in Christian history. "Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted of him" (vv. 34, 35). Thus Peter realized that the basis of acceptability with God is not color or race, wealth or social station. Its implications are profound and far-reaching.

With this introduction, Peter began his message. He preached Jesus Christ to Cornelius and the assembled group just as Philip did to the Ethiopian. He gave a summary of the facts of Jesus' life, death, and resurrection. Then he pointed out certain conclusions from those facts. First, to Jesus all the prophets witnessed. Christ was no accident, but came in due time in fulfillment of God's purpose. Second, Christ is ordained to be the Judge of the living or dead. All, eventually, both evil and good, must stand before Him. Third, through faith in Christ men may receive forgiveness of sins.

If we would know what the Christian messenger is to proclaim, we should study this latter portion of Acts 10. In a few sentences is given the outlines of the message.

#### *Results From Peter's Sermon*

Suddenly, God's power was evident. The Holy Spirit fell on the assembled group. They were endued with the power to speak in other tongues and languages. Those of the believing Jews who came with Peter were amazed that on the Gentiles was poured out the Holy Spirit. At this evidence of divine approval and inclusion of the Gentiles in God's blessing, Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:48).

Here was the completion or climax of the process of conversion. In Mark 16:16, we have the promise that he who believes the preached gospel, and is baptized shall be saved. Cornelius had been told that through faith in Christ he would receive the remission of sins. The angel had told him the Apostle would tell what he must do to be saved. So, faith in the living Christ on the part of Cornelius and his household, their turning to serve the living God instead of idols, and their baptism as an expression of faith, were all things commanded from God through the Apostle. So they all must have been necessary to receive salvation and pardon for sins.

#### *The Spirit of God*

We should clearly understand the purpose of this out-



pouring of the Holy Spirit on Cornelius and those gathered at his house. When Peter saw it, his mind was carried back to Pentecost. "As I began to speak," he said, "the Holy Spirit fell on them as on us at the beginning" (Acts 11:14). If that had been a common, regular occurrence at every conversion, the Apostle would not have spoken as he did. It was extraordinary and irregular.

We may learn the purpose of an event or an act either by express statement, or else by the use that is made of it. This outpouring, or baptism, was not to prepare Cornelius; it did not enable him to believe. Rather, when the circumstances were reported back to the church at Jerusalem, Peter used this gift to convince the church that God had included the Gentiles in the grace offered to the Jews. "Forasmuch then as God gave them the like gift as he did unto us . . . what was I, that I could withstand God?" (Acts 11:17).

At first the Jewish church criticized Peter for going to

the Gentiles. When they learned of this demonstration of divine power, they praised God, saying, "God also to the Gentiles granted repentance unto life" (Acts 11:18). God had granted repentance to them by extending to them the offer of forgiveness. It was a proof of the Gentiles' inclusion in the new covenant. This baptism of the Spirit never saved anyone. This was a promise God made and kept by conferring it on chosen groups. It was never a command to be obeyed. Neither is it a substitute, nor does it supercede water baptism. Peter immediately baptized those on whom this baptism came. Could any man forbid water that these should not be baptized who had received the Holy Spirit as had others? Then he commanded them to be baptized in the name of the Lord. (Acts 10:47, 48.)

#### *Morality Insufficient*

This instance emphasizes that mere morality does not  
(Please turn to page 13)

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## Life As a Coin

*By H. G. Pierce*

*Indianapolis, Indiana*

A MISSIONARY who was returning to the United States, was waiting at an airstrip in Korea. Among those gathered to see him off was a wrinkled-faced native woman. The missionary asked her, "Is there any word you would like to send to the people in America?" She replied, "Tell them that life is like a coin. You may spend it as you like, but you can spend it only once."

After hearing of this incident through our pastor, I wrote these words on the inside cover of my Bible. Each time I see them I am reminded of the truth, and now I pass them on to you.

One only has to look about to see that Satan has done his work well with deceit and cunning. While those who have named the name of Christ, have His promise of forgiveness, nevertheless, many times the consequences of their sin must be personally suffered and paid for in this life. Forgiveness of sin does not always take away the result of such sin. What makes so many feel that life can be spent carelessly without personal consequences?

In Christian circles today there is a lack of seriousness that is alarming. Among those who name the name of Christ we find love toward this world so great. So absorbed are they in seeking to obtain more and more of this world's goods, that we can only wonder if they can be of the same faith as Paul, who said, "Set your affection on things above, not on things on the earth." There is nothing easy or half-way in the "race that is set before us."

The parable found in Luke 19 is a good example. Jesus represented the nobleman who "went into a far country,

to receive for himself a kingdom and to return" (v. 12). Before leaving he gave each of his servants a sum of money, and said, "Occupy till I come." In due time the nobleman required each servant to give an accounting.

The first servant's report indicated he had obeyed his master, for he had increased his money ten times. The master was pleased, for he said, "Well done, thou good servant." The second servant likewise worked, but perhaps not so hard, for he only increased his money five times. The master rewarded him also for what he had done, but the reward was less than the first servant had received. Still, it was in proportion to his efforts.

Life to the third servant was one of disobedience. He failed to "occupy." His kind is common in our generation; not a bad man, nor a good one, but a good man according to worldly standards. If he had any serious thoughts about religion, he kept it to himself. He had his own ideas about his master, but probably never expressed them until he told him, "Thou art an austere [severe] man: thou takest up that thou layest not down, and reapest that thou didst not sow." Christ does not indicate He agreed with this man's judgment of Him, but He used the same standard in His judgment of the man. Then He added, "Thou wicked servant." This, then, becomes Christ's estimate of the man who spends his life instead of investing it.

We can spend this life but once. There is no indication that another opportunity or second chance will be given! The wages of sin is death. What can you buy with such wages? END \* \* \*



# A Spoiled King

By Mary Railton

YOU know of boys and girls who are "spoiled." Our story is about a man who was a "spoiled" king. Ahab's palace was in Samaria, for he was king over Israel. He often looked out his window at the beautiful vineyard beside his palace. The fruit looked good to eat and he wished he could walk into the vineyard and eat all he wanted.

As he looked at the fruit, he thought to himself, "I want that vineyard. Why can't I have it? I will talk to Naboth about it and offer to buy it from him."

He offered Naboth, the owner, a vineyard somewhere else, or money equal to the value of it. Naboth replied, "Sir, that vineyard has been in my family for generations. I would not have the heart to sell it."

Ahab walked slowly back to his room overlooking the vineyard. He was angry and sullen because he could not have what he wanted. He lay on his bed, covered his face, and even refused food when it was brought to him.

Jezebel, his wife, heard of his pouting and came to his room. "Ahab, why are you so angry that you will not eat?"

"I want that vineyard outside my window. I asked Naboth to give it to me, but he won't," whined Ahab.

Jezebel laughed within herself at his childishness, but spoke, "Are you king of Israel? Get off your bed and behave yourself. If you want that vineyard, I will see that you get it."

She wrote letters in Ahab's name, sealed them with his seal, and sent them to the elders of the city who were over Naboth. "Proclaim a fast in your city. Seat Naboth in a conspicuous place among the people and seat two sons of Belial near him. Have them bear witness against him, saying, 'You have cursed God and the king.' Then take him out and stone him to death."

How cruel Jezebel was to take the life of an innocent man to please the "spoiled" Ahab. She used "sons of Belial" to do the wicked task, for Belial was a wooden god whom she made everyone worship. She knew the priests of Belial would do as she asked, for if they did not she would have them killed also.

The fast was proclaimed, Naboth was placed in a conspicuous place before the people and the "sons of Belial"



cried out, "Naboth has cursed God and the king."

Jezebel walked proudly to Ahab's room and said, "Naboth has been stoned and is dead. Now, go! Take possession of the vineyard which he refused to sell and you want so badly."

Ahab rose from his bed and put on his costly robes. He walked through the vineyard, proudly displaying his ownership of it. Ahab watched a man walking slowly towards him, until he recognized Elijah, the Prophet of the Lord. He wondered if Elijah had heard of this wicked plot.

Elijah stood before Ahab and sternly spoke, "Have you killed Naboth, and now take everything that belonged to him? Ahab, how wicked can you be? Behold, the Lord is about to bring evil upon you, for He has said, 'In the place where Naboth was killed shall Ahab be killed. And all his family shall die. Jezebel will be eaten by dogs for her wickedness.'"

And so it was!

## Are You Spoiled?

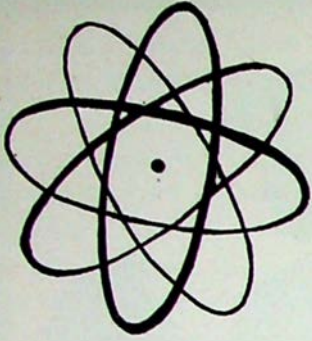
If it meant killing people to get what they wanted, Ahab and Jezebel calmly did it. It is not good to be "spoiled." Whenever you feel sorry for yourself because you cannot have something, think about Ahab and remember what happened to him and his wife for their wickedness. END \* \* \*

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## CHILDREN'S CORNER

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# The Bible and the News

By the Editor

## NEW YEAR'S EVE DRINKS

A driver who takes just one ounce of alcohol, about the amount in an ordinary cocktail, increases his chances of having an accident by one thousand per cent. Dr. Herman A. Heise told a meeting of the American Medical Association that divorcing drinking from driving would save half of the forty thousand lives lost each year in highway accidents.

## RELIGIOUS LIBERTY

Ninety Protestant Jamez Indians of New Mexico are pleading for religious liberties. They reside in a predominantly Roman Catholic pueblo, and have been denied such rights as: to bury their dead in the communal cemetery, to establish a cemetery of their own, to have a church of their own, and to use their homes for prayer meetings.

Protestant missionaries are not permitted to come and go freely within the pueblo. The non-Catholic Indians have further been threatened with the loss of their property, birthrights, and community work unless they become Roman Catholics.—*Converted Catholic.*

## WORLD COUNCIL UNDER ATTACK

*Christian Herald*, a middle-of-the-road national religious paper, edited by "gentle fundamentalist" Daniel A. Poling, seems to be more and more skeptical of the World Council of Churches. While it agrees with the ecumenical movement, it (along with many others) is less than happy about the leadership of the Council.

Especially noted is the fact that Communist-apologist Dr. Josef L. Hromadka was re-elected to the Central Committee which governs the Council. He was elected by a count of twenty-eight for, seven against, and thirty-eight abstentions.

## DO JEWS CONTROL THE WEALTH?

A review of the names of the seventy-six wealthiest people in the United States contained only two Jewish names. They were Jacob Blaustien, of Baltimore, and Louis Wolfson, of Chicago. The list included those with at least seventy-five million dollars in assets.

Anti-Semitic rumors that the Jews control American wealth seems to be unfounded in fact or figure.

## MIDDLE EASTERN PUPPETS

Last week at a cocktail party in the Egyptian Embassy in Moscow, Nikita Krushchev toasted "Our armies—the Soviet, the Syrian, and the Egyptian." "Birds of a feather . . ."

## SUNDAY NIGHT TO THURSDAY NIGHT

Two delegates at the recent convention of the Disciples of Christ suggest that Sunday night services might better be held on Thursday night, since Sunday is more and more taken up by "long week ends."

## JAZZ IN CHURCH

Several Anglican churches in England have been experimenting with jazz music. Jazz bands are rewriting the hymns so they will "have a beat." The services are marked with much foot stomping, and syncopated singing, accompanied by the jazz musicians.

In the American south, jazz has also been introduced into the song services of some churches.

## COMBATING RELIGION

The current Soviet magazine *Science and Life* says, "Apart from creating the material conditions necessary to have religion vanish, the Communist party has worked tirelessly to employ skillfully these conditions to combat religious superstition."

The attempt has not been too successful, however, since there are probably fewer atheists and more church goers in Russia now than in 1935. Let us not imagine that because Communism has put on a new face for the moment it is any less an enemy of Christ than it has always been!

## SALOON KEEPER LOSES SUIT

When a drunken seventeen-year-old boy recently beat and robbed George Ostrander in Brooklyn, the victim suffered a skull fracture and was permanently disabled. Ostrander sued the tavern which sold the teen-ager drinks and was awarded \$60,000.00 damages.

By refusing to review a recent similar dram shop case in which a tavern owner lost a suit to the victim of an automobile accident caused by a driver who had been drinking in his tavern, the Supreme Court admits the validity of such cases.



## THE VATICAN AND ARCHBISHOP CUSHING IN DISAGREEMENT

At a dedicatory service held recently in Boston, Archbishop Cushing said, in part, "I don't believe a Catholic should vote for a Catholic just because he is one. He should vote for a candidate because he is qualified." Contrary to the Archbishop's statement comes a communique from Vatican City published in the Italian *LeDevoir* instructing Italians to vote for candidates who are openly Catholics. A translation of the text in part follows:

"The Italians must vote only for political men whose Christian convictions are without doubt. The Pope affirmed that the salvation of public morality assumes that the heads of government and different managements should be men genuinely Christians. It is thus essential that the citizens should elect only representatives whose strong Christian convictions are unquestionable."

The Hierarchy has repeatedly gone on record that non-Catholics who are such by religious conviction are not part of the true church and therefore not genuine Christians. Therefore this statement from the highest authority of the Roman Catholic Church sets forth without qualification that only Catholics should be heads of government.—Raymond M. Beecroft in *Advent Christian Witness*.

## THE POPE AND ARTIFICIAL RESPIRATION

The Pope has been straining over the matter of whether or not it is ever justified for the family to decide that artificial respiration should be stopped when the patient is dying. He has decided that the family may make this request.

The problem seems to be that if the soul escapes, it would be inhuman to force it to come back by artificial respiration. It has not been decided by the church whether the soul "departs" when the blood stops circulating or when the organs finally cease to function.

The Bible, of course, reveals that when death comes, the soul ceases to exist, consciousness ends, and the sleep of death takes over till resurrection. In this case, however, the Bible is not taken into consideration.

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## YOUR CREDIT RATING

(Continued from page 4)

placing stumbling blocks in their path. I am sure that this must be due to some mistake or oversight on your part, but unless you keep your part of the agreement, I cannot deliver peace of heart to you now, nor eternal life in the future. Please give these matters your immediate attention."

Again, the Scriptures leave no doubt as to the final outcome if this breach of promise is not corrected. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 25:30). As Jesus said on another occasion, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33).

Like credit in business, the promises of eternal life is based upon mutual trust and faithful dealing between Jesus and His disciples. Is your account with Jesus paid to date? END \* \* \*

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## THE CONVERSION OF A MORAL MAN

(Continued from page 10)

make us acceptable to God. Many people feel that respectability is enough. Perhaps they are honest in their dealings, generous to the needy, and they feel they have nothing to fear. Yet, Cornelius was just, generous, devout, prayerful, not a drunkard, thief, or dissipated. We think of the message of salvation as addressed to the drunkard or harlot, or the unprincipled or immoral, yet Cornelius needed to know what to do to be saved. He needed to know of Christ and repentance and baptism. If a man like Cornelius needs to repent and be saved; if a man so just, devout, prayerful, and charitable lacks the one essential thing; if repentance and salvation were offered to Cornelius; then we all need salvation! We all need to render obedience to God!

Cornelius had definite needs. 1) Cornelius needed forgiveness. He had sinned, and until he was forgiven, it remained against him. Suppose a man steals a watch and does not return it, but does not steal anything else, he is still guilty of stealing.

2) Jesus is our standard and, judging by His example, all of us are needy, deficient. Cornelius needed help. By his prayers he called for help and God answered his prayer by commanding him to send for Peter. We forget we are not able by ourselves to please God, or live acceptably in His sight. We need divine power to assist us.

3) God has no favorites, is no respecter of persons. If He can save one man without the gospel, He can save every person without the gospel. If He can let Cornelius by, He can let me and anyone else by. God never does anything unnecessary. Everything has its place. Jesus and the gospel are necessary, or He would not have sent Jesus and ordained the gospel. Jesus did not come for fun, or die as a joke. If it was necessary for Cornelius, it is necessary for us to accept the same message and terms. If Cornelius needed Christ, then we need Him also! END \* \* \*



# Earth's Future King

Glorious promise of our God,  
Given to the sons of men,  
Written in Thy holy Word,  
Earth shall have a righteous King.  
Promise given first to Eve,  
Who, when being tempted, fell;  
But the message she believed,  
Which to you we now shall tell.

How her promised Seed should slay  
The enemy of God and man,  
When He doth the scepter sway  
Over every Gentile land.  
Then from Zion there shall go  
Righteous laws, man to control;  
Nations war no more shall know,  
Peace like one vast ocean roll.

God unto faithful Abraham  
Also revealed earth's promised rest,  
Saying, "In thee and in thy seed  
All earth's nations shall be blest."  
To Isaac also He renewed  
The promise of earth's future King,  
And Jacob in the distance viewed  
The blessings that the Christ would bring.

Nothing shall hurt, neither destroy,  
Within God's holy mountain. Then  
Children shall play with fearless joy,  
And lead the lion from his den.  
The prophets all with one accord  
Confirm the promise made by God,  
And waiting for their coming Lord,  
Are calmly sleeping 'neath the sod.

The angel unto Mary sent,  
(A virgin then of Galilee)  
Declared the Son that she should bear,  
A King on David's throne should be.  
At length the promised Seed appeared,  
Declared He was their chosen King,  
Saying, "To this end was I born,  
Glad tidings to you now I bring."

His followers, they did also preach  
The Kingdom of their blessed Lord.  
But at that time it brought not peace,  
It brought, alas! the fearful sword.  
The Jewish nation slew their King,  
Declared He was not sent of God.  
They would not have Him o'er them reign,  
But beat Him with the chastening rod.

Shall God be mocked? O who will dare  
To say His promise is made void?  
That promise made to all the race,  
The Hope of Israel all destroyed.  
O no; such teaching is not true,  
Our Saviour on the cross has said,  
"Father forgive; that which they do  
They know not." Then He bowed His head.

The promise to His followers,  
When they beheld their Lord ascend,  
Was, "This same Jesus as He goes  
Shall in like manner come again."  
But to the Jews our Lord had said,  
"Ye shall not see me from this day,  
Till in the Lord's name I do come.  
Then blessed be He, ye'll surely say."

God's chastening rod, O suffering Jew,  
Rests on thee still, unto this day,  
Thy haughty spirit He'll subdue,  
And Christ thy King thou shalt obey.  
Though blindness happened unto thee,  
That we, the Gentiles might come in,  
Through suffering thou shalt conquered be,  
For that same Jesus comes again.

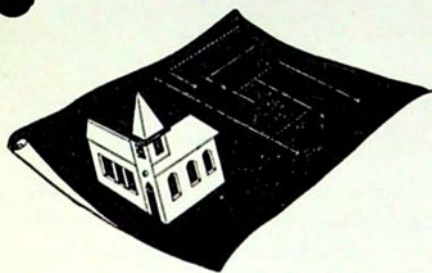
O blessed hope! Who would not then  
Within Christ's glorious Kingdom be,  
Where pain and sorrow are unknown,  
And eat the fruit from life's fair tree?  
Ye called and chosen ones of God,  
To you a word we now would say,  
While waiting here let us prepare  
To reign with Christ, in that glad day.  
—Mrs. R. V. Townsend.

*This poem was selected from an 1889 newspaper by the late "Aunt" Eidemiller and given to the editor by Mrs. Alice Jones, Sardinia, Ohio. The poem presents the gospel in a unique form, and impresses us in rhyme with the hope of all believers that Jesus will soon return to establish the Kingdom of God and save His people.—Editor.*



# Mission Builder's League

**For New Churches of God**



The *Mission Builder's League* is a plan for sharing building costs of new churches and encouraging the construction of new church buildings from which the gospel of Jesus Christ and the Kingdom of God can be preached.

Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

Individuals, youth groups, Sunday school classes, families, men's groups, missionary societies, or anyone interested in the expansion of the Lord's work may be a member of the *Mission Builder's League* by filling in the coupon below and mailing it to National Bible Institution, Oregon, Illinois.

This is your opportunity to assist in the building of new churches for the glory of God and the spreading of the gospel. Enroll today!

**Mail your enrollment today to:**

**National Bible Institution  
Oregon, Illinois**

**Please enroll me as a Mission Builder**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_



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368. Los Angeles Berean Youth
369. Mrs. Bernice Roberson
370. Wayne Thompson
371. Georgia Thompson
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386. Hope Builders Class 10
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433. Brush Creek Young People
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435. Mr. & Mrs. James Moore
436. Harold & Hazel Gallagher
437. Belva Knife
438. Mr. & Mrs. Kenneth Brewer
439. Herman Kauffman
440. Hollis Partlowe
441. Mrs. Hollis Partlowe
442. Misses Rachel & Rebekah Partlowe



# Publications of the General Conference - - -

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A Study of the Word "Soul," 4pp.	.20	1.25
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Baptism, Lindsay, 8pp.	.30	1.95
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Jehovah Is One God, A. Marsh, 4pp.	.20	1.25
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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
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The Rich Man and Lazarus, Anderson, 12pp.	.35	2.30
The Rich Man and Lazarus, Doan	.30	1.95
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The Sabbath—Saturday or Sunday, Doan	.20	1.00
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Use the Past to Build the Future	.30	2.00
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History of Church of God	10c	each, \$1.00 doz.
Search the Scriptures, Robbins		50c each
If I Marry a Roman Catholic	5c	each, \$4.00 per 100

## THE RESTITUTION HERALD

A sixteen page magazine issued thirty-six times per year. Contains articles, features, pictures, and editorials in the twice-monthly evangelistic issues, and news and church information in the monthly membership issues. \$3.00 per year, \$5.00 for two years.

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A quarterly, eight page, magazine for young people. Mailed free to all young people between the ages of nine and twenty-one.

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A hard-cover hymnal, with three hundred twenty-seven songs of truth. Free from doctrinal errors and unbiblical phrases, the book is an asset to every Bible-believing church. \$1.50 each, or \$1.45 each in lots of twenty or more.

## CHRISTIAN WORKER'S MANUAL

A loose-leaf manual full of information for church workers and leaders in the state conference, Sunday school youth department, and General Conference. \$2.00 deposit for each copy.

## SYSTEMATIC THEOLOGY

A six-hundred-page, hard-cover, systematic study of great Bible doctrines. Interestingly written by Pastor Alva G. Huffer, the book will be in print by the summer of 1958. Pre-publication price — \$5.00.

## JUNIOR AND SENIOR YOUTH LEADER'S HANDBOOKS

Published quarterly for the use of junior and senior youth leaders, the books are now used as a lesson source for midweek and Sunday night meetings of the young people. The Handbooks also contain fellowship and service ideas and other helpful material for youth workers. Mailed free to youth leaders.

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For two- and three-year-olds. There is a handwork book for each pupil and storybook for the teacher. Each, 15 cents

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A storybook and handwork book for each pupil. For ages four and five. Interesting and neatly printed. Each, 25 cents

### PRIMARY QUARTERLY

For ages six through nine, this is a new publication, with plenty of material for all ages. The book contains about seventy pages, with Bible story, application, and handwork for each Sunday. Each, 35 cents

### JUNIOR QUARTERLY

For ages ten through twelve, this is a printed quarterly with abundant lesson helps and ideas. Each, 35 cents

### JUNIOR-HIGH-SENIOR HIGH QUARTERLY

For the teen-agers, this is a fine source of good lesson materials and classroom helps. Each, 35 cents

### ADULT QUARTERLY

This is a Bible-based quarterly of excellent Bible lessons for the older young people and adults. Well-written and edited for use in the Church of God. Each, 35 cents

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A ten-lesson Bible school series with books for ages three through twelve. A beautiful set of lessons. Books 1, 2, and 3. Cost per pupil, 25 cents

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A ten-lesson set of vacation Bible school lessons. New, beautifully illustrated, and interesting handwork. Books 1, 2, and 3. Cost per pupil, 25 cents

### IN PAUL'S FOOTSTEPS

A five-lesson set of Bible school lessons. For the one-week Bible school, this is a new series of lessons just off the press. Books 1, 2, and 3. Cost per pupil, 20 cents

Order from: **NATIONAL BIBLE INSTITUTION, Oregon, Illinois**

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The

January 7, 1958

# Restitution Herald

VOLUME 47

NUMBER 10

DECADE OF DEVELOPMENT REPORT FOR ALL MEMBERS  
OF THE CHURCH OF GOD



(T. M. Ferrell, photo)

A fine group of young people with their counselors at the 1957 Southwest Youth Camp, Prescott, Arizona

**This Is the Year of Leadership Development!**



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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**THE RESTITUTION HERALD RACKS**

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Heralds are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



**What Is a Budget?**

A budget is an estimate of anticipated income and expenses for a future period of time. It is an orderly way of planning future expenses to stay within expected income. In churches, budgets are usually prepared by the treasurer, or a finance committee, and presented to the church board for its approval and then to the congregation for its approval at its annual meeting.

**What Is a Unified Budget?**

A unified church budget is a single, combined budget which includes all the anticipated expenses of the church and Sunday school, and all the anticipated income from these sources. In the truly unified budget all the income and expenses of the church pass through the hands of one treasurer.

**Many Advantages**

The unified budget system of church finance has many advantages.

1) It forces the church, at least twice each year, to appraise its finances and to study its sources of income and its expenses. A group which simply acts from week to week, without future planning and budgeting, seldom gets an over-all picture of its whole financial condition, and is not likely to examine its expenses with an eye to economy, nor its income with an eye to increased giving.

2) It gives every member of the church an opportunity to know the total cost of carrying on the work of the church, and to examine his own giving in the light of the total need. Many individuals, especially those who are not officers of the church, have little knowledge of the financial needs of the church.

3) A unified budget helps a church to see what proportion of its income is being used for evangelism, missions, its state conference programs, and its national conference. A unified budget will soon reveal to the membership whether the church has become self-centered or missionary-minded. It will create a working basis for correcting those areas of giving that are weak.

4) A unified budget can be broken down into weekly goals for giving. A congregation, its finance officers, and the pastor can thus tell each week whether or not the needs of the church are being met and when special emphasis on giving is needed.

5) A unified budget gives an opportunity for realistic planning for expansion of facilities and enlarging the giving of the church for missions and other services. Year-by-year progress can be made through realistic provisions in the budget.

6) The unified budget gives authorization to the church board to meet the expenses of the church within the framework of the budget.



# Properties for the LORD

By Pastor Francis Burnett  
Brush Creek, Ohio



● Brush Creek Church of God

IT IS a wonderful thing for a church group to own a parsonage and to provide housing for the pastor. This has been considered in recent years as a modern thing by some of our church people.

But this is not modern. We know that when Solomon built the temple there was provision made in the second story for the housing of the priests while they were serving. (See Jer. 36:10.) The priests in David and Solomon's time were divided into courses. At that time there were twenty-four courses, each having a leader. They began their service at thirty years of age (Num. 4:3) and ended it at fifty. But there was an apprentice period of five years. (See Num. 8:24.) Each course served for one week; thus, a priest or Levite would serve about two weeks out of each year.

When Israel first entered the land of Canaan, the tribes were to provide cities for the Levites and pasture for their flocks. (Study Josh. 21:13-42; 14:4.) These cities,

forty-eight of them, and the land (suburbs) belonged to the twelve tribes. The Levites had no inheritance in the land. (Study Lev. 25: 31-34.)

The support for the priests was one tenth of the income of the Levites (Num. 18:26-28); a special tithe every third year (Deut. 14:28); the redemption money (Num. 18:14); a share of the war spoil; and the first-fruits of oil, wine, and wheat. The Levites received one tenth of the increase in Israel. (See Num. 18:21.)

We wonder if Paul was thinking of some of these things when he wrote to Timothy, saying, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5:17).

## Baptism

● By Pastor Bud Goodwin  
Niles, Michigan

BAPTISM, as Paul explains it, is an immersion into the death, burial, and resurrection of Jesus Christ. It is the identification of oneself with Jesus most intimately. When one is buried in the waters of baptism, he is symbolically showing outwardly what has happened inwardly. He has died to the old self, the ego, and because of this he is committing his whole life to God, saying, "I am thine, O Lord."

When one has died to the old way of life, it must be buried and then covered over and forgotten. The person who arises from the waters of baptism is the new creature, a child of God walking out in a new life with the heavenly Father. He holds tight to the Father's hand and learns to rely completely on Him. The new creature then presses on, growing and maturing in the grace of

God, and is changed from one glory to another in the image of the Lord.

As one grows in Christ, he realizes that he is not alone, but that he is a part of much bigger life, the whole body of Christ. In this fellowship he finds a bond of love which binds him close to the other members of the body. He is no longer an individual as such. He no longer looks out for self, but is now a part of something which is much larger than himself. When he does find himself putting self in the way of God's work, he realizes that he is digging into the grave, looking for the old creature that he once buried.

The outcome of one who has been baptized inwardly by this outward symbol of immersion is glorious. One now lives under the lordship of Jesus Christ. One is now a member of the greatest organization in the world, the body of Christ. One thing more! This body which is in mystical union with Christ today shall one day be translated into His glorious immortality.

Scripture References: Rom. 6; 2 Cor. 5:17; Jude 20, 21; 2 Cor. 3:18; 1 Cor. 12:15-27; 1 Thess. 4:13-17.



# General Conference News

## LETTER TO DELEGATES

A letter has been mailed to pastors, delegates, stewards, and other church leaders, informing of the progress and present condition of the work of the General Conference. We trust that the letters will be used to inform the membership and answer questions concerning this part of the work of the Lord.

## NEW BOOKLETS PRINTED

The first of a new series of booklets, "The Bible Digest Series," has been printed and will soon be in distribution. This is a two-color, sixteen page booklet, 4½ by 6½ inches, on "Prophecies Being Fulfilled," by Pastor C. E. Randall, Omaha, Nebraska. We hope to print an entire series of such booklets in an effort to make the great Bible truths better known. The booklets may be ordered from National Bible Institution, Oregon, Illinois, for 15 cents each, \$1.50 per dozen, or \$12.00 per hundred.

## YOUR NATIONAL BIBLE INSTITUTION STAFF

You may have wondered who the General Conference employees are. Following is a list of the employees in various departments.

Harold Doan, Manager

*Oregon Bible College*

Otto E. Dick, Superintendent; C. E. Lapp, Dean; Louise

Lapp, Instructor; William Wachtel, Instructor

*Golden Rule Home*

Enid Maddock, Manager; Ardis Larrington, assistant

*Printing*

Paul C. Johnson, Manager; Helen Burnett, Leila Mae

Doeden, Ethel Johnson, Edward Houser, workers

*Office Workers*

Leota B. Hanson, Office Manager, Bookkeeper; Lois

Worley, Secretary; Paul M. Hatch, Building Superintendent

*Bookstore*

Mattie Agard, Manager

*Evangelism*

Verna C. Thayer, Evangelist

*Youth Department*

Darrell Maddock, Youth Director

*Editorial Staff*

Harold Doan, Otto E. Dick, Louise Lapp, Mary Railton,

Jean Doan, Verna C. Thayer

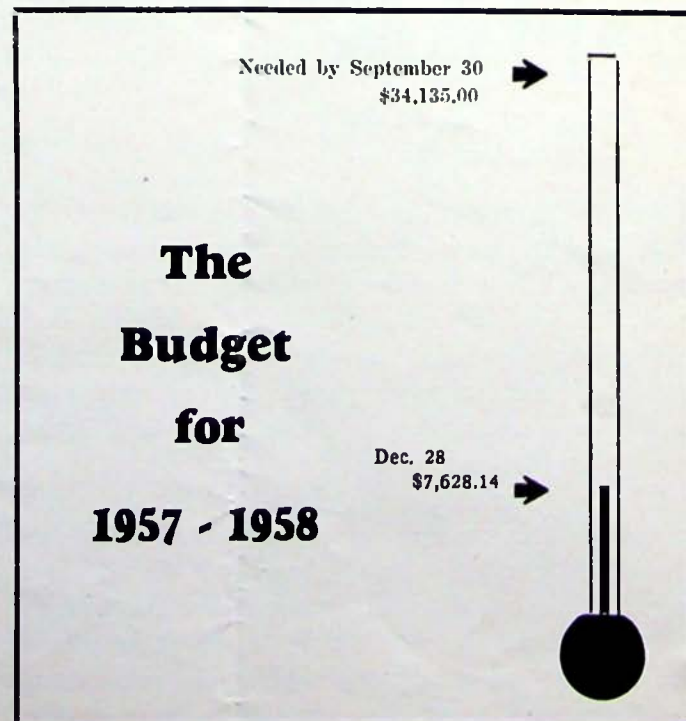
churches. She will be back in Oregon for Midwinter Ministerial Conference (January 20-24), and will remain for a few weeks to prepare copy for the Nursery and Pre-school Sunday school quarterlies, and new Bible school materials.

Sister Thayer's evangelistic work is one of the important services sponsored by the contributions of the Church of God to the General Conference.

## GENERAL CONFERENCE FINANCES

During this first quarter (October, November, December) of the new fiscal year, operating expenses have been within the allotted budget, though expenditures for equipment and repairs have been especially large. At the same time, income from printing and sales has been about as expected by the budget. Contributions for the last quarter of last year and the first quarter of this year have been about \$3,000.00 less than budget needs. Consequently, we have had to borrow that amount to pay operating costs. Because National Bible Institution (with operating expenses running nearly \$7,000.00 per month) has no cash reserve for operating expenses, periods when contributions lag cause real anxiety for management.

The budget for this fiscal year (October 1, 1957 - September 30, 1958) calls for total contributions of \$34,135.00. We are thankful to each individual, church, and state conference committed to prayer for the work of the General Conference, and to helping with its needs.



## SISTER THAYER IN THE SOUTH

Sister Verna Thayer, evangelist for children, has been working in Arkansas and Texas since early November. She is conducting Bible schools and preaching in various



**OREGON BIBLE COLLEGE NEWS**

An inspiring Christmas program was presented at the Dixon, Ill., Church of God on Sunday evening, December 15, by the students of Oregon Bible College. In return, the offering of the evening was given to the M. W. Lyon Memorial Fund to purchase an organ for the College chapel. The total amount received for this fund to date is now \$1300. We sincerely thank the Dixon Church for its help.

**College Calendars Sent**

The Board of Education decided at their summer meeting to send College calendars to every Church of God family and to every Booster. In case anyone was missed, we shall be glad to send calendars as long as they last. Over twenty-eight hundred calendars were sent. Along with the calendars were circulars in which the future of the College was discussed, and how the membership can help was explained. A report on the progress of our M. W. Lyon Memorial Organ Fund was also included.

Our thanks go to Ruby Railton and her family for addressing the envelopes and to students for helping to fill the envelopes. The Dorcas Society of the Arkansas City Church of God provided Christmas candy for the workers as they filled the envelopes. We hope that those receiving College calendars will place them in a position where they will be a constant reminder that our College is "Looking to the Future" and that it needs your prayers. Notice that Christ is our Pilot. We pray that He will be your Pilot also for the year of 1958.

**Banquet**

The Nachusa House in Dixon was the setting for the annual Oregon Bible College semi-formal banquet. Larry Townsend, a junior, acted as master of ceremonies. Entertainment was provided by a barbershop quartet, a girl's sextet, and a pantomiming of "The Lone Psychiatrist" by a versatile trio.

The after-dinner speaker for the evening was Bro. William Wachtel. He spoke concerning the fear among nations, within nations, and the fears of individuals, and how to overcome fears.

**College Alumni Record**

Following is a twelve-year survey of activities of Oregon Bible College alumni:

	Sermons	Baptisms	Weddings	Funerals
1956	1,924	146	32	41
1955	No survey was made. Reports fragmentary.			
1954	1,688	73	24	30
1953	1,602	65	18	32
1952	2,254	68	18	54
1951	1,926	85	19	41
1950	1,842	71	22	34
1949	1,487	45	24	17
1948	1,126	42	11	14
1947	652	49	7	8
1946	1,158	33	29	23
1945	1,085	26	14	23
Reported prior to 1945:				
	580	71	16	23
	17,324	774	234	340

**PASTOR NEEDED**

The Cool Spring Church of God, Brown-town, Va., is in need of a pastor. Please contact Mabel H. Grove, Box 571, Front Royal, Va.

**NOVEMBER & DECEMBER SPONSORS**

Mr. & Mrs. Willard Naylor	50.00
Mrs. Esther Holmes	10.00
Brush Creek Church	218.55
Mrs. Nellie Blakely	10.00
D. Parsons	25.00
Oregon Church	49.44
Hillishurg Church	49.04
Helen Burnett	44.00
Mr. & Mrs. Clark Ballentine	20.00
Lawrenceville Church	36.23
Mr. & Mrs. Lowell Holt	2.00
Michigan State Conference	44.57
Burr Oak Church	170.00
Nettie Nichols	10.00
Virida Sitler	20.00
Truth Seeker's Church	50.00
Leila E. Whitehead	10.00
Mrs. F. L. Austin	5.00
Mrs. Julia H. Warren	20.00
Mrs. Mabel Maysilles	10.00
Illinois State Conference	100.00
Mr. & Mrs. James Dennis	10.00
Berean Youth Fellowship (Cleveland)	3.15
Dixon Church	67.05
Emma B. Coleman	10.00
Mrs. Olaf Hammer	5.00
Pennellwood Church	173.37
Laura M. Keenan	15.00
Macomb Church	37.00
Willis Turner Family	26.50
Mr. & Mrs. N. LaMunion	100.00
Ohio State Conference	500.00
R. T.	216.20
Happy Woods Church	50.27
R. H. Judd	3.73
Mrs. J. D. Shelley	5.00
Mr. & Mrs. Otto Dick	15.00
Ida Lapp	10.00
Mrs. Bertha Partlow	60.00
Nora L. Johnson	20.00
Wm. J. Halls	20.00
Tessa Laning	20.00
Mr. & Mrs. Chas Jones	10.00
A Family	3.00
Anonymous	1.03
Emma C. Railsback	100.00
Mrs. Frank Moran	5.00
Maurertown S. S.	90.90
Mr. & Mrs. Russell Thoms	5.00
Blood River Church	91.07
Washington, D. C. Church	2.00
Litchfield S. S.	11.78
Marian R. Richards	100.00
Verna Thayer	10.00
Mr. & Mrs. Russell Harman	100.00
Mr. & Mrs. George McMurtrie	60.00
Oregon Dorcas Society	5.00
Mr. & Mrs. C. E. Lapp	50.00
Truth Seeker's Dorcas	5.00
Dorothy Magaw	10.00
Mrs. Mary B. Compton	50.00
Mr. & Mrs. A. E. Karnett	10.00
E. F. Marsh	5.00
Southlawn Church	200.00
Doris M. Reye	10.00
Mr. & Mrs. Delos Andrew	5.00
Archie L. Loether	12.00
Mrs. Reuben Schaal	3.00
Friends	77.00
Little Beavers S. S. Class (Oregon)	5.74
Aurora Church	30.00
Mrs. Nellie Gesin	5.00
L. J. Elton	5.00
Walter & Ann Ewald	25.00
Mr. & Mrs. John Lewis	6.09
Mrs. Louisa Murdock	10.00

Mr. & Mrs. Harry Payne	15.00
Grace M. Marsh	10.00
Hope Chapel	5.00
Ripley Co-Workers Class	10.40
Warren E. Story	10.00
Evangelisms & Missions	212.00
Oregon S. S.	2.77
Azalia Winfrey	137.00
Leila Mae Doeden	15.00
Mr. & Mrs. Mansel Rogers	3.51
Lillian King	25.00
Mr. & Mrs. Harold Doan	20.00
Alice Coliguire	10.00
Eden Valley Church	32.84
Mr. & Mrs. Harry A. Sheets	25.00
Mr. & Mrs. Thomas Furber	35.00
Mrs. J. C. Waller	7.00
Omaha Church	25.00
Mr. & Mrs. Howard Lewis	5.00
Raker Union Church	110.00
Melvin Osborn	5.00
Maybelle Hanson	5.00
Mr. & Mrs. Richard Worley	30.00
Jennie E. Townsend	5.60
Mr. & Mrs. H. K. Elton and Brenda	100.00
Mr. & Mrs. Paul Overholser	20.00
Mr. & Mrs. H. T. Zeller	150.00
Mr. & Mrs. Daniel Fyfe	15.00
Good Will Class (Oregon)	25.00
Mr. & Mrs. H. S. Bell	10.00

(Continued on page 7)

**MIDWINTER MINISTERIAL CONFERENCE**

January 20-24, 1958

The annual Midwinter Conference of ministers of the Church of God will meet in Oregon, Ill., January 20-24. Each minister will receive a printed program from the Program Committee prior to the Conference. Services will begin with a worship service in the Oregon Church of God on Monday night at 7:30.

Those wishing rooms should write: Miss Leota Hanson, National Bible Institution, Oregon, Ill. Donations of food from churches are welcome and will cut down on the expense pool.

"We urge you to encourage your minister to attend the Midwinter Ministerial Conference and to help him to do it. We urge you to make it possible for him to attend the entire Conference. Nothing that any of us can do will more unify us in the Word of God and in our work in general than the fellowship and study that we have in the Ministerial Conference."—Francis E. Burnett, President.

**Concerning the Expense Pool**

The following committee report concerning rules governing the winter ministerial pool expenses was received and accepted by the ministers meeting in business session at the 1957 General Conference at Camp Mack.

1. Coach train fare or bus fare for those who come by train, but for whom it would not pay to buy a clergy book.

2. Clergy rate for those who come far enough by train to make it profitable to buy a clergy book.

3. 3 cents per mile round trip for those who come by car when only one minister comes in the car.

4. 4 cents per mile for that portion of the trip when more than one minister is riding in the car. It seems the added cent should be encouragement for those driving to take other ministers with them.

Harvey C. Krogh, Jr., Chairman.



# Foreign Mission News . . .

## Nova Scotia

Good news has come to us from our new mission field in Nova Scotia. Since his return home from General Conference, Bro. Roddy Pike has been working to establish a Church of God in the city of Digby, about thirty miles southwest of his home. After much effort to prepare a rented store building for services, he began regular services Sunday, September 29. During October and November, attendance at these services has increased to more than fifty. The place of meeting became too small, so a larger place has been secured in the Fireman's Hall, on Maiden Lane in Digby.

The new place will accommodate two hundred people and can be used as long as is needed. A platform for the choir and pulpit is being constructed, and the seating space will be adequate. The rent is \$35.00 per month.

We are thankful for God's blessing in this work, and we sincerely pray the Lord will continue to increase the interest in that area. Will you please remember Bro. Pike and family in his work?

Our Youth Department has been pleased to receive the names of thirty-five young people from the Digby Church. The Youth Magazine, "Challenge," will be sent to them the next publication.

## India

We are keeping in contact with the people of India and are waiting and praying until the Lord opens the door for future work there.

## Please Pray

We believe we should go forward as the Lord opens the door, but it will be necessary to have the prayers of God's people so we may know His will and be able to step into that opportunity.

C. E. Lapp, Vice President,  
National Missionary Society.

## ELDORADO, ILLINOIS, NEWS

Lonna Jane, daughter of Mr. and Mrs. Lonnie Patton has returned from St. Louis Children's Hospital. We were very thankful when the doctor said, "No surgery," for we knew our prayers had been answered.

Mrs. Marshall Lloyd has been released from the hospital following surgery and is doing nicely at home.

Sunday school attendance has been small, due to sickness and flu, but plans are underway for a Christmas program with Sunday school superintendent, Luther Wiggins, in charge.

Doreas Society will be held for the December meeting at the home of Mrs. Carl Danenport.  
Loretta Patton, Reporter.

## BRUSH CREEK CHURCH

The class on Fundamental Doctrines taught by Bro. Francis Burnett is progressing nicely, with an enrollment of eight students.

Bro. Harvey Krogh was the guest speaker for our annual Fall Meetings. We enjoyed having him with us again. The average attendance was eighty-five.

Elaine Magaw of Tipp City, Ohio, was baptized on December 1, 1957.

Lorna Pearson, Reporter.

## HERALD RECEIPTS

Kirby Davis; H. U. Krogh, Jr.; Mrs. Allen Claypool; Mrs. Nellie M. Blakely; Mrs. Howard E. Drew; Mrs. Charlotte Rouke; John Coulter; Kendal Coats (2); Mrs. Shelby Lenox; P. G. Coverston; Wayne Wilson; Forrest Stilson; T. E. Bremer; L. M. Howell; Philena Davis; Patricia Furber; Mrs. Jim Greer; Mrs. Earl Koontz; Dora Morgan; Lawrenceville Church (57); Mrs. Wm. Schmidlapp; Rose Law; Hope Chapel (53); J. R. Humphreys; Earl Mogle; Mrs. Dale Ward (3); Mrs. Anna Corbell (3); W. D. Tierney; J. R. LeCrone; Delbert Dumber; Mrs. Louise Hamilton; Mrs. Paul Armstrong; Mary Patrick; Leota B. Hanson; A. B. Lobell; Stanley Ross; Mrs. Fred Austin.

Nora Johnson; Mrs. Clara Hoke (2); Theon Murphy; Mrs. A. M. Johns; Mrs. Robert Zeller; Charles Jones; Mrs. H. L. Davis; Gladys E. Lucas; Hazel Millard (2); Mrs. L. C. Kirkpatrick; Harley Hughes; Wayne Amon; Floyd Nedrow; D. E. Onderdonk; D. W. Weaver; Francis Woods; John Renner; Mrs. Olive Hepfer (2); Ernest Ransom; Mrs. Arthur Barnett; L. A. Chaplin (3); George McMurtrie; Leonard Brown (2); Harold J. Doan; Dwaine Demmitt; Ella M. Siple; Norman Tierney; Mrs. F. L. Presley; Lucille Wulff (2); Mrs. Ida Eastman (2); Mrs. Faye Brown; A. E. Karnett; F. A. Ramsey; Robert L. Overcash; Earl Roelofson; Emma Rankin; Elbert Ferrell (3); Mrs. Clara VeNard; Mrs. Flora Anthon; Archie L. Loether; Mrs. Grace Blomquist; Mrs. Roy Capps; Harvey Fisher; Roy Graham (2); Ruth Tomlinson.

Henry Cooper; Walter Reid; Elmer Soltow; Pennellwood Church (4); Alfred Buskula; W. A. Reid; Robert D. Johnson; Mrs. Phobe Lynd; Azalia Winfrey; Mrs. Ray May-silles; Mrs. Paul Pearson; Mrs. Addie Nell; Mrs. Robert Sigler; Melvin J. Osborn; Ida Lapp; Harley Applebys (4); Mrs. Donna Miller; Robert P. Johnson (2); Roy Humphreys; Angus Lint; Mrs. Esta McInturff; Don C. Huffer (3); Mrs. J. C. Waller (3); Dale Ward; Ida Russell; Mrs. Wilfred E. Higgins; Edward Kirkpatrick; Mrs. V. A. Cunningham; Vaughn Long; Margaret Turner (4); Arthur Richardson; Glenn Canfield; Mrs. Don Mumford; Freeman Pryor; Grace Laning; Dwight Pestle (2); E. L. Swanson; E. Ordnung; Jennie E. Townsend.

Mrs. Rose Barton; Ronald Riley; Milton Long; C. E. Lapp; Edward Houser; E. A. Drake; Connie Moser; T. M. Ferrell; Mrs. Ida Jeffrey; Pearl Huston; Cecil Patriek; Malcolm McLeod; Francis VeNard; Madeline Gardner; Mrs. G. W. Marrs; Silas Claypool; Emma Coleman; Julia Warren; Bill McCorkle; Russell Shearer; R. D. Stanton; E. H. Goit (4); Ralph Lutton; Mrs. Myrtle Mitchener; Hiram Schier, Sr.; Mrs. Lee Tidwell (3); Lela Drake; Bert Reighard (2); James Sorenson; Roscoe Story; Mrs. T. M. Davis; R. S. Cooper; Mrs. Ethel McIrvin; Salem S.S.; Mrs. Louise Jenter; Richard Rouch; E. R. Appleby; Olof Lewis; Fred Schuld; Carol Hutcheson; Mrs. Paul Engel (3); C. F. Pryor; Maude Renner; Dorothy Smith; Mrs. Arthur Poe; Mrs. Vern Todd (2); Ethel Johnson; Elbert Ferrell; John Saylor; Mrs. C. Carr.

Essie Morton; Mrs. Edith Stirton; Ruby A. Johnson; Mrs. Cecil Perry; Jennie Pryor; Frank Perkins; Sam Sabatino; Gladbrook S. S. Class; Walter Conner; Paul Hatch (2); Mrs. R. A. Jordan (2); Mrs. Etta Parrish

(2); Mrs. Emma Railsback; O. H. Berry; Grace Whittaker; M. O. Williamson; Mrs. Dorothy Sherrill.

## CHURCH OF THE OPEN BIBLE

### Bedford, Ohio

Two new members have been welcomed into the Bedford Church: Bro. and Sr. Arthur Noske, Cleveland. Sr. Noske is teaching a Sunday school class of children 8-10 years old. Her work has enabled us to split one children's class into two, and to provide better facilities for both students and teachers.

Bro. Howard Cramer, Bedford Heights, recently was selected as one of the "ten most honest business men" in the entire Bedford community. Nominations were made by the local Chamber of Commerce. Bro. Cramer, with two partners, operates a small factory producing aircraft parts.

The Bedford group started in August, 1955, with three families, an average attendance of fourteen, and with classes scheduled only for Sunday evenings. Today, regular Sunday school and church services are conducted, with Sunday evening Bible classes for children and adults usually on an every-other-week basis. Eight families are represented regularly; average attendance the last few weeks has been close to thirty.

When the group began its work, five members of the Church of God were included. Today, we have seventeen. Four have been added by baptism; the remaining eight additions have been drawn from inactive membership lists of other groups, and have requested that their membership be placed with us.  
J. Arlen Marsh, Pastor.

## National Sunday School Department

### EFFICIENCY IN THE SUNDAY SCHOOL

No Sunday school can be one hundred per cent efficient unless it starts on time, thereby taking full advantage of the time allotted. Opening exercises must be well planned by the superintendent with any special announcements for classes to be short and easily understood.

Every teacher should be on hand, or notify his substitute to teach so every class will have a teacher to greet the pupils when they arrive in the classroom. A well-prepared lesson is a must for efficient teaching, with much time spent during the week gathering material and studying each pupil's need.

The classroom is important and should be in order. The size of each room should be adequate, well ventilated, and lighted correctly. A Sunday school functions more successfully when its officers are consecrated to the Lord's work and dedicated to the needs of the school.

Keeping correct records enables the teacher to have full account of every pupil.

The closing of Sunday school should be of interest to everyone with a special song, or an object lesson, choruses, or something to attract their thinking. If everyone is interested in the closing exercises there will be less confusion and they will be prepared to enter into the church worship service with reverence. Harold W. Newnam, Vice President.

National Sunday School Department



## BAPTISM AT HAPPY WOODS

On Tuesday afternoon, November 26, 1957, Charlene Coleman was baptized into the saving name of Jesus for the remission of sins. Charlene is in high school, and has been a loyal worker in church, Sunday school, and Berean services. We pray the blessing and guidance of our heavenly Father upon her as a new member of His family, and that when Jesus comes she may be found faithful.

Harry Gockler, Pastor.

## BAPTISMS IN TEXAS

At the close of a youth retreat held at Harlingen, Texas, over Thanksgiving, five young people requested baptism. They were: Christine May, Judy Yows, Jimmie Haney, Kenneth Williams, and Marion Williams. Later, at a Bible class held in Rivera, Texas, Dawn Ella Thibault was baptized into Christ.

Bro. Billie Kennedy, pastor of the Harlingen Church and Texas evangelist, reports increasing attendance at Harlingen and a hunger for the Word of God throughout Texas. He prays for more workers in this field.

## POMONA, CALIFORNIA, BAPTISMS

We are happy to report that at the close of the worship service on Sunday, December 1, 1957, a baptismal service was conducted for three members of the Jones family. The father, Mack, mother, Emalee, and son, Jerry, of 4219 Lindsey Ave., Pico, Calif., made public confession of faith in Jesus Christ and were immersed in His saving name. We pray for God's blessings upon the Jones family as they walk together with Jesus.

William Dick, Pastor.

## BAPTISM AT FONTHILL, ONTARIO

On Sunday, November 17, 1957, Jean Coverdale was immersed in the waters of baptism in the name of Jesus Christ, her newly accepted Saviour. She is the wife of George Coverdale, who has been a member of the Fonthill Church of God for several years.

E. Milton Hall, Pastor.

## BAPTISM AT PENNELLWOOD

On Saturday, December 7, 1957, Mortimer O. Hall was baptized into Christ and became a member of the Pennellwood Church of God, Grand Rapids, Mich. The Pennellwood Church rejoices with him in his new life in Christ.—Pennellwood Bulletin.

## DIXON, ILLINOIS, NEWS

A Thanksgiving breakfast sponsored by the CJU Class was enjoyed by the members of the Dixon Church.

The food and fancy-work sale put on by the Doreas Society was very successful.

The Birthday Bible Class met at the home of Helen Rohr and was visited by our minister and his wife, Bro. and Sr. William Wachtel.

Our Sunday evening meetings have been well received.

A Christmas cantata was presented by the choir on Sunday evening, December 22.

Jean Biggers, Reporter.

## HERMAN R. SMITH

Herman R. (Pete) Smith died November 24, 1957, at the Veterans Hospital at Danville, Ill.

Mr. Smith was the step-father of Bro. Lloyd Edwards of the Dixon, Ill., Church. His home was at Milford, Ill.

Services were conducted November 26 at the funeral home in Milford. We were deeply impressed by the high esteem reflected by his friends, neighbors, and relatives as they paid their last respects. The funeral home found it difficult to accommodate the overflow crowd which we felt reflected an unusual sorrow at the loss of this friend and neighbor.

Although we were not personally acquainted with Mr. Smith, we were impressed with the lasting good will of the community in which he lived.

He was laid to rest in the Milford cemetery.

James M. Watkins.

## GRACE ELIZABETH WARD

Mrs. Grace Elizabeth Ward was born September 6, 1891, at Blanchard, Mich. She died November 5, 1957, at Oregon, Ill.

She was united in marriage to Mr. Ford Ward in 1909. They made their home in and near Blanchard most of their lives. Her husband preceded her in death in June, 1952.

To this union were born nine children, two of whom died in infancy. The surviving children are: Pastor Dale Ward of Woodstock, Va., Deau Ward of Detroit, Mich., Mary Arlene Brown of Mt. Pleasant, Mich., Lorene Bellingar of Lansing, Mich., Doyle Ward of Blanchard, Mich., Bonnie Wentworth of Mt. Pleasant, Mich., and Donald Ward of Oregon, Ill.

She is also survived by two sisters, Zelma Powell, of California, and Hazel Compson, of Remus, Mich., and a number of grandchildren, nieces, nephews, other relatives, and friends.

Services were held at the Blanchard Church of God, Saturday, November 9. She was laid to rest in the Pine River Cemetery, near Blanchard, to await the coming of her Lord and Saviour Jesus Christ.

Dean Moore, Pastor.

## IDA HILLARD

Sr. Hillard was born on October 23, 1877, in Jasper County, Ill., a daughter of Benjamin and Catherine Puttroff Woods. She leaves her husband, Lawrence; two sons, Virgil of Mattoon, and Victor of LeRoy; two sisters, Mrs. Vern Lansbery, Pomona, Calif., and Mrs. Louisa Murdock, Owensboro, Ky.; two brothers, Marion Woods, Virden, and Ben Woods, Ingraham. She also leaves a number of grandchildren and great-grandchildren, besides other relatives and many friends.

Early in youth, she confessed Christ as Saviour and was baptized, becoming a member of the Church of God of the Abrahamic Faith. She has been a regular attendant at the Illinois Conference and Bible School for the past twelve years.

Services were conducted by the writer at Mattoon, Ill., and interment was made at the Casey cemetery, where she awaits the call of the Master when He returns.

Harvey U. Krogh, Jr.

## HETTIE FETTERS

Hettie Shearer was born in Nappanee, Ind., September 13, 1877, to John and Annamarie (Bechnell) Shearer. On December 31, 1896, she was married to Michael Fetters. They established their home at Burr Oak and lived there until about 1909, when they moved to Lucerne, Ind., where they resided for the next forty years, moving to Indianapolis in 1949, after Bro. Fetters' health failed.

Seven children were born to Bro. and Sr. Fetters, five of whom are living in Indianapolis, or vicinity. Two sons preceded Sr. Fetters in death, one living only three days, and the other living to be nineteen years old. Those living are: Ethel Davison, Opal Miner, Hilda Turner, Lutrilla Hollenback and Florence Kidd. In addition to the five living children, there are fourteen grandchildren, seven great-grandchildren and one great-great-grandchild.

In the winter of 1905-06, Sr. Fetters confessed her sins and accepted the covenant of promise and was baptized by Bro. F. L. Austin in the Yellow River. She had been a member of another denomination and had little use for the doctrines of the Church of God at first, but when she became convinced of the truth of these teachings, she became a strong defender of the faith once delivered unto the fathers. She seemed happiest when working for her Lord. She attended church services whenever possible, and became known to many through attending state conference.

When advanced age prevented her from attending church, she purchased a tape recorder so that she might profit by the recorded messages of our ministers.

Funeral services, with Bro. Orville Westlund assisting, were held at the Burr Oak Church on November 22, 1957. It was the writer's privilege to review the hope of the gospel which was so dear to Sr. Fetters, and which had fashioned so much of her life. She was lovingly laid to rest by the side of her husband in the Burr Oak cemetery, there to sleep until called forth to life by Him who is the Resurrection and the Life.

Harry Sheets.

## PARSONAGE AND REMODELING IN FREDERICKTOWN, MO.

A new parsonage has been completed at Fredericktown, Mo., and pastor J. R. LeCrone and family are living there. The church has also finished its tower room for the pastor's study.

## NOVEMBER & DECEMBER SPONSORS

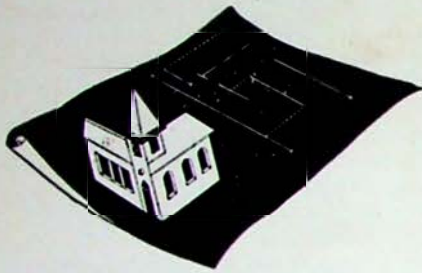
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Mr. & Mrs. Roseoe Dunbar	50.00
Mr. & Mrs. Lee Tidwell	2.50
Morning Star Church	20.00
Mr. & Mrs. Fred Tavener	10.00
Mr. & Mrs. Vernon Nichols	20.00
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Mrs. L. R. Hillard	30.00
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**For New Churches of God**



The *Mission Builder's League* is a plan for sharing building costs of new churches and encouraging the construction of new church buildings from which the gospel of Jesus Christ and the Kingdom of God can be preached.

Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

Individuals, youth groups, Sunday school classes, families, men's groups, missionary societies, or anyone interested in the expansion of the Lord's work may be a member of the *Mission Builder's League* by filling in the coupon below and mailing it to National Bible Institution, Oregon, Illinois.

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## MEMBERS ENROLLED

387. Frank B. Cox
388. Arthur Talcott
389. R. H. Metzger
390. Irma Metzger
391. William D. Lawrence
392. Mrs. William D. Lawrence
393. Doreas Society of Tempe
394. Donald Mattison Family
395. Patricia Beam
396. Mr. & Mrs. Wayne Amon
397. Mr. & Mrs. Robert O. Smith
398. Mr. & Mrs. Earl Roelofson
399. Men's Class of Pennellwood
400. Mrs. Paul Pearson
401. Mrs. Tessa Laning
402. Mr. & Mrs. Thomas Lewis
403. Jr. & Sr. Bereans, Hillside Chapel (Niles, Mich.)
404. Mrs. Ben Lardy
405. Robert H. Bornes Family
406. Donald R. Liestman
407. Mrs. T. M. Savage
408. Orley C. Patton
409. Caroline Patton
410. Mr. & Mrs. Gerald Osborn
411. Mrs. Albert Overmyer
412. Mr. & Mrs. D. Hatten
413. Albert Overmyer
414. Mr. & Mrs. Burton Feece
415. Burr Oak Berean Youth Fellowship
416. Mrs. Pearl Zeehiel
417. Jesse Zeehiel
418. Mr. & Mrs. Ferris Zeehiel
419. Mr. & Mrs. Samuel Woods
420. Wayne A. VanDerWeele
421. Mary L. VanDerWeele
422. Mrs. A. J. Hoke
423. Harold & Betty Newnam
424. Richard K. Smith
425. E. W. Pearson
426. God's Workers Class (Brush Creek)
427. Mr. & Mrs. Ralph J. Brown
428. Iris Burnett
429. Harold Kessler
430. Martha Pearson
431. Mr. & Mrs. Floyd Moore
432. Brush Creek Berean Society
433. Brush Creek Young People
434. Mr. & Mrs. Dwaine Demmitt
435. Mr. & Mrs. James Moore
436. Harold & Hazel Gallagher
437. Belva Knife
438. Mr. & Mrs. Kenneth Brewer
439. Herman Kauffman
440. Hollis Partlowe
441. Mrs. Hollis Partlowe
442. Misses Rachel & Rebekah Partlowe
443. Mr. & Mrs. Robert Rouch
444. Richard Eldred
445. Carol Riley
446. Blanchard Junior Bereans
447. Lawrenceville Missionary Society
448. Mrs. William Bauer
449. Saint Cloud Bereans
450. Doreas Society, Tempe, Ariz.
451. Dixon Church Doreas Society
452. Mr. & Mrs. Kenneth Bush
453. Blanchard Church
454. Mr. & Mrs. Ernest Elshaw
455. Mr. & Mrs. H. T. Zeller
456. Gordon Smith
457. Mrs. John Lewis
458. John Lewis
459. Los Angeles BYF
460. Louisa Murdock
461. Mrs. Ruth Nichols
462. Connie Moser



*The*

# Restitution Herald

VOLUME 47, NUMBER 11

## IN THIS ISSUE

### U. F. O.

Flying saucers, and space travel, in the light of the Bible.

### THE BIRTH OF THE SPIRIT

What does it mean?

### WHY WE ARE PREMIL- LENNIALISTS

Is the world improving?  
When will Christ come?

### WORSHIP IN SPIRIT

The true worship of God explained.

## THE CHRISTIAN FAMILY

As we begin the new year, let us look to the family, the cornerstone of the nation, the building block of the church.

Each member must do his part if the worth of family life is to survive.

Revive the family altar. Worship and pray together in the house of God. Fortify the family against the evil influences of this dark day.





*"Mary - Mother of 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: 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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### Trouble About Hell

An Episcopal clergyman, Rector Charles Lester Kinsolving, pastor in Pasco, Washington, has stirred up a hornet's nest by preaching against the popular conception of hell. This pastor said, "Hell is a damnable doctrine, responsible for a large measure of the world's hatred. According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning His enemies. This in turn stimulates the hatred of God by people who abhor hypocrisy—and it gives sanction to our hatred of certain select enemies." (*Time*, December 30, 1957.) Pastor Kinsolving came under immediate criticism from those who thought he was departing from the traditions of the church.

It is high time that ministers of the gospel were examining the doctrines of men, handed down from one erring generation to the next and given stability only by the passing of time and the unwillingness of many to investigate established traditions. It is time for preachers and teachers of the gospel to examine the popular theories of heaven, hell, trinitarian gods, immortal souls, and other dogma foreign to God's Word.

There will always be those, of course, who will attach to such a seeker for truth the stigma of having forsaken the teachings of the councils, the fathers, and the established church. The truth seeker, however, will be satisfied with nothing less than the authority of the Bible. Three cheers for Pastor Kinsolving and others who dare to think for themselves!

### Faith Without Works

A. W. Tozer, editor of *Alliance Weekly*, analyzing modern evangelism, says, "Here is the breakdown in modern evangelism: the tragic failure to close the gap between doctrine and life." He then spoke of early Christians who were "saved by faith that works, and we try to be saved by faith without works. The sanctifying element is missing from our present-day evangel."

Modern Christian teaching seems to be a surface matter. It minimizes the importance of the whole gospel, and fails to relate the little doctrine it retains to daily life. Its hand-raising, foot stomping drive for "decisions" leaves the convert hanging in space without Bible foundation, without life discipline, and without a defined gospel hope. Once-in-grace-always-in-grace by faith only, he needs go no further, for he has arrived. It is small wonder that swelling church membership seems to have had little if any effect upon the morals of the nations.

The time is ripe for evangelism by those who preach the full gospel of Jesus Christ and the Kingdom of God, who hold to the requirements of God for salvation, and who realize that "faith without works is dead," and if it is dead, it is not able to save.



Grandson Pete stopped by the other day after school to show me the table he had made in manual training class for his mother. He stood waiting for me to admire it, and I felt the smooth, shiny top and told him what pretty wood it was. "It took an awful lot of sandpaper to make that old piece of wood look like that, Grandma," he said. Sometimes troubles and sorrows are the sandpaper that bring a beauty of spirit to ordinary lives.



# U. F. O.

By Pastor Gordon Landry  
Baton Rouge, Louisiana

THE FIRST few days of November, 1957, unidentified flying objects were reportedly seen in various parts of this country. Related stories were reminiscent of flying saucer tales a few years ago. A California grain buyer "saw" a unique flying machine near Kearney, Nebraska, and even claims to have entered it. He "talked" with its occupants. Later, he described the craft to local police who, upon investigation, substantiated his claim that an unusual object had landed at the designated spot.

Other reports came from Mississippi and Texas, telling of bright lights causing automobile headlights to shut off and engines to stop running—until the strange lights disappeared.

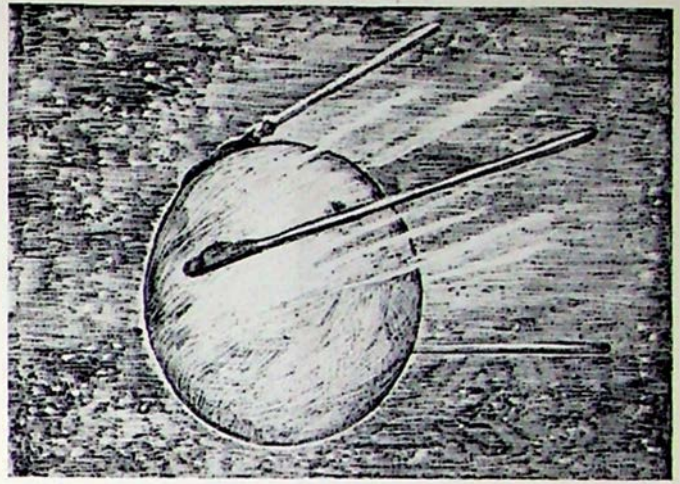
Dr. Donald H. Menzel, Harvard College Observatory director, maintained that these and other reported oddities were nothing more than "another flying saucer scare," and that they were natural phenomena.

"They are caused by a layer of heated air, close to the ground, acting as a lens and forming an image of objects as much as forty or fifty miles away. They are nothing more than a mirage. . . . They are quite spectacular and it would not be surprising that a nervous foot could stall an engine."

Here in Louisiana, various radio stations broadcast invitations for space visitors to land at the Louisiana State University campus at Baton Rouge. When a "ruckus" was made over this "transparent promotion stunt," the locale was moved to Baton Rouge City Park. Every hour, the stations intoned their messages, reiterating time and again our peaceful and friendly intentions. At the time specified for the landing, they warned, practical jokers would not be tolerated in the park. Reportedly, six thousand people appeared on the site, anxious to be among the first to see men from Mars.

With accounts of such unusual occurrences came projected plans for man's travel into outer space. Trips to the moon are, we are constantly assured, definitely a possibility in the very near future. If man will travel through space, conquering thousands of miles in brief minutes—many reason—why should we think it impossible for intelligent life to exist on planets other than this one? This brings up the oft-repeated question, Will the earth be invaded by creatures from another planet?

"Certainly, of the billions of planets circling the billions of stars in the universe, many of them should be able to support life and intellect," said Col. Robert Emer-



son, member of the board of governors of the National Investigative Committee for Aerial Phenomena.

Carrying a speech Col. Emerson made locally November 5, *The Morning Advocate* (Baton Rouge) stated: "He said, and not disrespectfully, that there is much more evidence that UFO's exist than there ever having been a man called Jesus Christ."

The Word of God indirectly proves that no intelligent mortal life exists on planets other than the earth. When God created the universe, He began with the heavens and the earth. He thereafter specifically concerned Himself with the earth; even creation of sun, moon, and stars were for the earth's benefit. When man was formed, he was placed within a garden upon earth. No indication was given that God created mortal life on any other sphere.

When unified man started building a tower to reach into heaven, God took notice of man's efforts. Because man desired to make a name for himself and, in effect, do away with the necessity of God, it became impossible for God to allow those efforts to continue. The Tower of Babel is a reminder that man cannot go beyond the limitations imposed by the Lord.

The people of Israel were warned not to worship the sun, moon, and stars. (Deut. 4:12-20.) To do so would bring upon them the displeasure of God. In essence, does not today's feverish race to reach the moon amount to the same thing? Nations eye the moon as though it were a god: whoever reaches it first will be blessed with high honor among all other nations.

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1-6). The heavens truly declare God's glory, and they are to remain inviolable to man. This thought is reaffirmed in Psalm 115:16, "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." The earth is man's habitation—past, present, and future. The heavens belong to God; they are not for man to invade. Man, regardless of his technical achievements and far-



reaching plans, will never travel to the moon or to any planet besides his own.

Isaiah pictured God sitting upon the circle of the earth (40:22, 23), showing that He is specifically concerned with it and with the life He created here. He formed the earth to be inhabited (45:18), but no other planet received that attention. There is no assurance that life could be sustained for long outside the earth's atmosphere; indeed, that is one of the problems facing scientists and rocket experts: If we do get someone away from the earth's influence, how will we keep him alive?

They believe that problem can be solved by man.

They are wrong!

We could attack the question of mortal life on another planet from a different angle. From the inception of sin, God provided a means of salvation for wayward man; that means became flesh in the person of God's Son. Jesus is the *only* begotten Son of God. (John 3:16.) He

died for sin once. (Heb. 7:26, 27; 9:27, 28.) Now immortal, He cannot die again. Who, then, could be sacrificed for sinners on Mars? Would God leave them to their own waywardness?

Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). He did not expand His question thus: "Shall he find faith on the earth, and on the moon, and on Mars, and on Venus?" Paul mentioned the faithfuls' being "caught up *together* . . . in the clouds, to meet the Lord in the air," indicating they would be caught up from the earth.

Consider the question in this light: God's eternal Kingdom will be established upon earth. (Dan. 2:44; 7:27; Matt. 5:5; 19:28; Acts 1:6, 11; Rev. 5:8-10.) That Kingdom will be "turned over" to God, that He may be all in all. (1 Cor. 15:27, 28.) God Himself will come to tabernacle with men; man will not go to be with God.

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## Signs of the Second Coming of Christ

● By Mrs. H. Cosner  
Kansas City, Missouri

**W**HAT are some of the signs which will precede Christ's second coming? "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" (Luke 21:25, 26). The Revised Version reads, "Men fainting with fear and with foreboding of what is coming on the world."

We can know that the time of the Gentiles must be nearing an end because of the people of Israel being gathered out of nations of the world back to their homeland. They were scattered among all nations by God. "Lo, I will command, and I will sift the house of Israel among all nations" (Amos 9:9). "They shall fall by the edge of the sword, and they shall be led away captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the *times of the Gentiles be fulfilled*" (Luke 21:24).

God promised He would gather Israel back to the desolate land. "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them" (Amos 9:14, 15).

World War I brought about the driving out of the Turks. World War II brought about Israel becoming a nation again. The desolate land is becoming fruitful again. Israel is like the budding of the fig tree.

A terrible time of trouble awaits these people at the very end of this age, and a battle is to be fought there. (Ezek. 38:11, 15; Rev. 16:14, 16.) "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" (Ezek. 38:8).

This atomic age could be the fulfillment of the prophecy in Daniel 12:4: "In the time of the end . . . knowledge shall be increased." World conditions could now be in fulfillment of the prophecy of Joel. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears" (Joel 3:9, 10).

It will be when the nations are gathered to battle that a ruler from the north country and his allies shall come against Israel. "Let the heathen be wakened, and come up to the valley of Jehoshaphat" (Joel 3:12). It will be during this battle that Christ will come, for He said, "Lest I come quickly, no flesh shall be saved." "The Lord shall roar out of Zion, and utter his voice from Jerusalem" (Joel 3:16). "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:14). Though it will be a time of trouble, God promises that in a "time of trouble, such as never was since there was a nation," His people shall be delivered. (Dan. 12:1.)

Our hope as Christians is to be not fearful, but to have on the bridal garments, ready to meet the Bridegroom when He comes. END \* \* \*



# Worship in Spirit

● By Pastor  
Harry Sheets

South Bend  
Indiana



**T**HE SPIRIT of man is the lamp of the Lord, searching all his innermost parts" (Prov. 20:27, R.S.V.). How true that statement is! We can judge the friendliness of a person by the spirit of his greeting. We are quick to detect the spirit of honesty, truth, deceit, or arrogance. The spirit of a man is a lamp which reveals the nature of an individual. It does so for God, and more imperfectly, for us.

The spirit with which we serve God reveals our loyalty and love to and for Him. God is Spirit and as such knows and understands our spirit. We may deceive man, but never God.

Isaiah's prophecy of the coming Messiah (11: 2, 3) tells that the "spirit of the Lord" was to be upon Him, and that it would "make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

Because He had this "spirit of the Lord," Jesus was never deceived by the craftiness of His enemies. He quickly detected their evil motive when they asked: "Is it lawful to pay tribute to Caesar?" When the devil said to Him on the pinnacle of the temple: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone," Jesus was not deceived. He knew the difference in spirit between an accident and a deliberate act. He replied: "It is written again, Thou shalt not tempt the Lord thy God." By following the Spirit, Jesus was saved from sin.

The Apostle Paul unknowingly picked up a snake

with some firewood. He suffered no ill effects from the bite, as promised by Jesus in Mark 16:18. We do not, however, hear of Paul picking up snakes, or handling them after that time. Paul kept within the spirit of God's promise and was never guilty of tempting God.

The Samaritan woman at the well raised the question of *where* one should worship God. Jesus replied: "The time is coming, it has come already, when the real worshippers will worship the Father in spirit and in reality; for these are the worshippers that the Father desires. God is Spirit, and his worshippers must worship in Spirit and in reality" (John 4:23, 24, Moff.). Jesus thus taught that it is not *where* we worship, but *how*.

Jesus condemned the practice of praying on street corners, not because it was unlawful, but because it was done for show. The act was right, but the purpose was wrong. We must remember that when a right thing is done for the wrong purpose, it is sin, for it fails to honor God in spirit.

The law given at Sinai was a wonderful law. It was the best law the world had received until that time. It failed, however, to achieve its ultimate goal of bringing salvation to people. It was defeated by human nature.

Human nature served the letter of the law and not the spirit of it. Under the law one might "think" murder without "committing" murder. One could harbor hatred in his heart and *desire* to kill, or even *intend* to kill, but so long as he did not commit the actual deed, he was blameless under the law. In keeping the spirit of the law one must not even harbor the thought or desire to kill. Hatred is an ingredient of murder, so under the spirit of the law one who has hatred is considered guilty of murder. 1 John 3:15 states: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Few of the rabbis understood the commandment, "Thou shalt not kill" to include intention or desire to kill. For this reason they failed to worship God in spirit.

Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). "Righteousness of the scribes and the Pharisees" refers to the standards set by their understanding of the law rather than to the standards of their personal lives. The Pharisees did maintain a high level of personal conduct. Paul described them as the "strictest sect of our religion" (Acts 26:5). The righteousness which "exceeds," makes

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● *By Pastor  
William Dick*

*Pomona  
California*

## **Birth of the Spirit**

**W**HEN Nicodemus came to talk with the Master one night, Jesus told him what he must do before he could enter the Kingdom of God. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3:3).

Nicodemus could not understand the meaning of such a strange requirement and asked Jesus, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (John 3:4).

Then Jesus explained that He was not referring to human birth. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

One of the two births mentioned in verse five is the birth of the Spirit. To give Nicodemus a clearer understanding, Jesus described what it would be like to be born of the Spirit. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

We believe we are not in this state now. In fact, we know of no one to whom this could apply except Jesus after His resurrection. He had the ability to come and go like the wind, or to appear and disappear at will. On one occasion, Jesus appeared suddenly in the middle of a room where the disciples were gathered. This startled the disciples so much that they thought they had seen a spirit or ghost. (Luke 24:37.) So Jesus assured them that He was not a ghost and that He had a real body. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Perhaps Jesus did not fade through walls, but He did have the power to obscure the vision of the disciples. When Jesus joined the two disciples on the road to Emmaus, the Scripture says, "Their eyes were holden that they should not know him" (Luke 24:16). Then, when Jesus was ready to leave them, we are told that "their eyes were opened, and they knew him; and he vanished out of their sight" (Luke 24:31).

We cannot claim to have the power described in John 3:8. We cannot appear and disappear, neither can we obscure anyone's vision. We will not be able to do this until after our resurrection to eternal life. It is impossible to be born of the Spirit now. It seems clear to us that the birth of the Spirit refers to our resurrection from the dead.

Jesus described our present state as "flesh." In giving more details to Nicodemus, He explained, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Since all of us have been born of the flesh, we must be flesh. If we are flesh, we cannot be spirit, too. We know very well the limits of the flesh. But that which is spirit is not limited in these human ways. Since we do not have the characteristics of spirit, we have not experienced the birth of the Spirit.

Notice that Jesus said, "That which is born of the Spirit is spirit" (John 3:6). Before we can be spirit, an important change must take place. That change will be the resurrection at Christ's coming—the birth of the Spirit.

What does it mean to be "spirit"? The word "spirit" describes our nature after the resurrection. This is the nature we will have in the Kingdom when we possess eternal life. How different it will be from our present nature! We are mortal beings, born of the flesh, who, like the flower, will soon fade and die. After one is born of the Spirit, he is no longer a frail, perishable son of Adam, but a glorious, incorruptible, immortal being.

Paul described our nature after resurrection like this: "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" (1 Cor. 15:42-44). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). When this happens, we will become immortal sons of God, or "children of the resurrection" (Luke 20:36).

Does God's Spirit influence us now? Very definitely! The Scriptures teach that the Spirit of God must dwell in us and lead us. (Rom. 8:9, 14.) But no one would dare assert that he has a full measure of God's Spirit. We can, however, enjoy an earnest of the Spirit. Paul said that God "hath given unto us the earnest of the Spirit" (2 Cor. 5:5). An "earnest" is a small portion, or down payment. The measure of God's influence by His Spirit upon us now is small compared to what it will be after the resurrection.



Students of New Testament Greek point out that the word *gennaō* has been translated "begotten" in some scriptures and "born" in others. In our language, these two words have far different meanings. So in our studies of *gennaō*, we must determine whether the writer referred to begetting, or birth. In making a distinction between the two words, we unfold a significant illustration of growth in Christ. When Bible writers used the word *gennaō*, they alluded to the growth of the embryo from begetting to actual birth. To be *begotten* of the Spirit refers to the planting of the seed of the Word when we first came into Christ. The final *birth* of the Spirit refers to our resurrection when we will be brought forth into immortal life.

Peter noted that our begetting is connected closely with the resurrection. As the seed of life is planted in hope of actual birth, so we are begotten in hope of resurrection to eternal life. For God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). Through a study of God's Word, we are begotten of the Spirit to begin the Christian life. We are now growing in an embryonic stage in hope of resurrection, which will be the actual birth of the Spirit.

How is the resurrection like a birth? At the birth of the flesh, we were brought forth from the womb to mortal life. At the birth of the Spirit—the resurrection, we will be brought forth from the grave to eternal life. Paul  
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## By the Power of God

By Lois Crouch Worley

THE Christian worker must realize his absolute inability to accomplish the task set before him. The very Son of God could "of himself do nothing." It was only as God gave Him power that He raised men to life, gave sight to the blind, unstopped the ears of the deaf, made the crippled man walk, and freed men from the sins which bound them. It was only by the power received from His Father that He endured the cross, redeeming the world.

Paul said in Romans 7:18, that he willed to do good, wanted to, but did not know how to perform what he wished to perform. He, as so many of us, knew what was right, longed to do it, but could not come in contact with that Great Motivating Power, God. Paul did come to that time, but he realized he must ever keep in touch with and utilize this Power.

Paul said also, "Our sufficiency is of God." In Him the Christian leader will find a source of strength and encouragement.

We can realize, too, that Jesus is our advocate, sitting at the right hand of God.

We must learn to trust fully in God. When, of our own strength, we would stumble and fall, turning toward God we will find help. END \* \* \*

## God, Noah, and the Bible Versus Queen's University and the United Church

By R. H. Judd

Deseronto, Ontario

MORE than fifty years ago it was taught in Christian homes, in our churches, in our Sunday schools, in our universities, in our colleges, and in our public schools that Noah was an actual person. It was further taught



that Noah had three sons, named respectively Shem, Ham, and Japheth, whose names were recorded on all authorized maps, and in our histories: and they and their descendants were credited with being the occupiers of certain territories. In Scripture, Noah is described as "a preacher of righteousness." The name of Noah is, in Scripture, twice linked with the names of Daniel and Job, and together they are described as "three men." Isaiah speaks of "the waters of Noah," and, in the New Testament, Peter makes mention of "the days of Noah." In Genesis, it is recorded that "Noah was a righteous man; blameless in his generation; Noah walked with God." Smith's Bible Dictionary carries a most interesting account of Noah and the flood.

### Now Note the Contrasts

In the *Observer*, official publication of the United Church, a minister writes: "The *only* incident recorded in Noah's long life was one of disgrace." This writer sent in a reply (which was not published) pointing out that such a statement was not true to facts (compare above). Getting into communication with a United Church minister respecting the article in the *Observer*, reply was made that most universities—including Queen's, were now teaching that Noah was "a fictitious character," and that the minister himself held that opinion. Further, the minister pointed out that the writer in the *Observer* had a university education, and that "it was at least discourteous" of me "who had never had one" to write in opposition. Consequent upon such a remark, it was drawn to his attention that there had been many such men without a university education, who had won high honors and esteem in the world's estimation to which, as yet he had never attained. END \* \* \*



# Why We Are Premillennialists

By Pastor William Wachtel  
Dixon, Illinois



FIRST, we consider the term itself. "Premillennialist" comes from "premillennium, meaning, "before the thousand years," or "before the millennium." This term is of Latin origin, and corresponds to the Greek term "chiliast," from the word *chilia*—a thousand. Formerly, premillennialists were called chiliasts, and premillennialism was called chiliasm. The term "millenarians" was also frequently used at one time to denote premillennialists. Historically, premillennialism has held that there is to be a definite future period of one thousand years' duration, in which Jesus Christ is to "reign personally on the earth with His saints" (New Schaff-Herzog Ency. of Rel. Knowledge, Vol. VII, p. 374.) To do this, He must necessarily come *before* or at the beginning of the thousand years; hence, *premillennially*.

## Other Views

*Postmillennialism.* This term incorporates the Latin prefix "post" with the word "millennium." It literally means "after the millennium" or "after the thousand years." This position anticipates a future period of a thousand years, as does premillennialism, but teaches that Christ will not return until this period ends; hence, *after* the thousand years. "The postmillennial doctrine is as follows: 1) Through Christian agencies the gospel gradually permeates the entire world and becomes immeasurably more effective than at present. 2) This condition thus reached will continue for a thousand years. 3) The Jews will be converted either at the beginning or sometime during this period. 4) Following this, there will be a brief apostasy and terrible conflict of Christian and evil forces. 5) Finally and simultaneously, there will occur the advent of Christ, general resurrection, judgment, and, the old world destroyed by fire, the new heavens and the new earth will be revealed" (Ibid., p. 377).

The postmillennialist position is traced back to Daniel Whitby (1638-1726), who gave it definite theological expression in his writings. However, some of the ideas and methods of Biblical interpretation which he employed were prevalent long before his time.

The postmillennialist view that Christ will not come until the thousand years of righteousness are completed necessarily calls upon men to bring in the Kingdom of God by their own efforts, for Christ cannot return until man has given Him a thousand years of special preparation of this world to receive Him. Also, the day of His return, instead of being imminent and demanding our watchfulness, is put off at least a thousand years from now.

Postmillennialism, in our day, has become a dead issue, having few or no advocates. Those embracing the system of interpretation that gave rise to such a view have now either given up altogether the hope of a literal second



coming of Christ, or have taken up the system to be described next.

*Amillennialism.* In this term, the Greek prefix *a*—meaning “not” or “non”—is joined to the word “millennium.” This view denies that there is to be a future literal reign of Christ upon this earth for a special period of one thousand years. Amillennialists “affirm the thousand years to be a figurative expression of the complete present period from the resurrection of Christ to His second coming. During this time Christ is reigning on His throne in a spiritual kingdom with the disembodied spirits in heaven. . . . The first resurrection in Revelation 20 is held to be the new birth of the believer. The believer in accepting Christ begins to reign with Him on earth in a spiritual sense. . . . At death the believer continues to reign with Christ during this present age as a disembodied spirit in heaven.” (*Bible Prophecy Notes*, Ludwison, pp. 86, 87.)

The amillennial system, denying the literalness of the thousand years, betrays the fact that much of it is based on a symbolic, figurative, and allegorical kind of interpretation of Scripture, especially of the prophetic portions; and not the literalistic, face-value type of interpretation usually employed by premillennialists. It is, we believe, fair to state that amillennialism is characterized by a fondness for “spiritualizing” the Scriptures.

Some form of the amillennialist position is usually held by those in the Reformed, conservative Presbyterian, and Advent Christian Churches, and also churches of Campbellite background, such as the Churches of Christ, the Christian Church, and the Disciples of Christ. The advocates of amillennialism differ among themselves in respect to certain details of the system, but all unite in rejecting the hope of a future millennial period, and all look for the end of time and the beginning of eternity at the advent of Christ.

#### *Premillennialism and the Church of God*

On the evidence of our early records, it is safe to state that the Church of God, of the Abrahamic Faith, has historically held to the premillennial position, occasionally with minor differences as to exact details. We can find no evidence of postmillennialism or of amillennialism in our early history.

If there is any position that characterizes the Church of God in the present day, it is that of premillennialism. Our people in general regard any other teaching with suspicion and even opposition. So far as we know, none of the recognized ministers has publicly advocated any other view; and if any of them were to do so, they would be required to account for their divergence.

#### *A Literal Interpretation of Scripture*

*Methods of interpreting Scripture.* Basically, the dispute between premillennialists and their opponents hing-

es on the method by which Scripture is to be interpreted—or, hermeneutics. “The issue concerns the literal versus the figurative interpretation of Scripture.” (*The Basis of the Premillennial Faith*, Ryrie, p. 35.)

Premillennialists favor accepting the Scriptures in a literal way, at face value, and claim to base their view on just what the Scriptures say in so many words. Amillennialists and others usually allow far more latitude in taking Scripture in a figurative and “spiritual” (abused word!) sense. Premillennialists feel that such “spiritualizing” methods take unwarranted liberties with the Word of God. It is noteworthy that a prominent amillennialist confesses that the premillennial view is closest to the actual words of Scripture: “Now we must frankly admit that a literal interpretation of the Old Testament prophecies gives us just such a picture of an earthly reign of the Messiah as the premillennialist pictures.” (*The Basis of Millennial Faith*, Hamilton, p. 38.)

The Church of God has always followed a literal method of interpretation, wherever at all possible. This, we believe, accounts for our rejection of such teachings as natural immortality, consciousness of the dead, heaven-going, eternal torment, and the trinity. Such doctrines as these, as some of their advocates admit, are not found in explicit statements of Scripture, but must be inferred on the basis of some non-literal method of interpretation. Likewise, our premillennialism springs naturally from a stricter adherence to literal interpretation.

Such views as ours have been called “baldly literal,” “carnal,” “sensual,” “unspiritual,” and other such names of disapproval. We gladly receive these epithets, if to do so means that we intend to remain faithful to the Word of God as it has actually been revealed!

#### *Some Prominent Scriptures Supporting Premillennialism*

We believe there are a number of scriptures which, fairly interpreted, make absolutely necessary the hope of a future thousand-year period, and which, if such a period is denied, are unexplained—and unexplainable! In fact, we insist that vast portions of God’s Word become a hopeless puzzle or an irrelevant hodgepodge when no place or purpose is found for Christ’s future millennial reign on earth.

*Revelation 20.* This is the only passage where “the thousand years” (the “millennium”) is described in so many words. Opponents of premillennialism make much of this fact, since they feel that too much weight should not be given to the words of an apocalyptic and controversial book such as Revelation. We ask them if they would care also to discard such other literal concepts in this chapter as the nations being deceived (v. 3), martyrdom for Jesus’ sake (v. 4), the resurrection (v. 5), the beloved city (v. 9), the final judgment of mankind (vv. 11-13), and the punishment of the wicked (vv. 14, 15).

This chapter really adds little to the doctrine of the



millennium except the exact designation of its length, for all prophecy which was written before it made room and suggested a purpose for such a future period. Such a period may properly be called an interim or transitional period between the present age and eternity or the perfect state; and, as we suggested before, much of Biblical prophecy is incomprehensible without such a period to come.

On the basis of our literal method of Biblical interpretation, then, the Church of God accepts this chapter as a face-value picture of events to take place at the return of Christ, the establishment of His Kingdom upon earth in joint-rulership with His saints, and proceeding to the end of this period, when the judgment and destruction of the wicked take place. Within this context, the period is designated as one of a thousand years. (Vv. 2-7.) We can see no reason to regard this designation as figurative or indefinite. Revelation 21 and 22:1-5 go on to describe the perfect state or eternal ages following the millennium, and from this it should be clear to all that the thousand-year period of Revelation 20 and its accompanying events make up an interim or transitional age between the present time and eternity.

*Zechariah 14.* This Old Testament passage envisages the coming of the Lord (vv. 1, 4, 5), His fighting against all the gathered nations at Jerusalem (v. 3), the establishment of His Kingdom, centered in Jerusalem (vv. 8-10), and peace there at last (v. 11). Verses 16-19 present the picture of the new age as containing nations required to go up yearly to worship the Lord at Jerusalem, and threatening them with punishment for failure to do so. Such threats seem pointless and even absurd if the perfect age begins when the Lord comes, and those living then consist only of the righteous, immortalized saints.

*1 Corinthians 15.* This famous chapter on the resurrection contains also important testimony for the transitional age we call the millennium. Verse 23 pictures the raising to life of the saints at the coming of Christ. Then Paul went on to describe a certain "end"—when Jesus delivers up, or turns over, the Kingdom to His Father, having conquered all enemies (v. 24). From other passages we learn that Christ does not receive the Kingdom until He comes. (Matt. 25:31; 2 Tim. 4:1.) This means that a transitional "reign" must occur, during which Christ is putting down all enemies under His feet (v. 25), the last enemy destroyed being death. Paul definitely states that Christ will not turn over His Kingdom to the Father until all enemies have been subdued and God can become "all in all"—even Christ Himself then becoming subject to His Father. (V. 28.)

We believe this passage becomes utterly contradictory to itself and to many other texts if the transitional period is denied. The passage suggests, too, that death will exist all during this period until the end, when it will be no

more. But this squares perfectly with the picture in Revelation 20, 21, and 22. Isaiah 65:20 also suggests that death will be present, though somewhat restricted, during the next age. However, the presence of death, the wages of sin, is inconceivable during the perfect ages of eternity when God has become all in all, and when He Himself has come down to the earth to dwell among men. (Rev. 21:3, 4.)

*The relationship of premillennialism to other important doctrines.* We have mentioned above merely a fraction of scriptures bearing upon the premillennial hope. Because we do not wish to carry this article to undue length, we shall conclude with a summary of other important doctrines that are closely related to premillennialism and which tend to support it.

*Christ's work of restitution.* So highly has the Church of God regarded the "restitution of all things" (Acts 3:21), that we have often been called "restitutionists" and "age-to-come adventists." If the perfect age, the new heavens and earth, begins at the coming of Christ, what need is there for a period of restitution? And what becomes of the promised work of Christ to effect such restitution?

*The joint-rulership of Christ and His saints.* If there is no transitional period wherein mortals and immortals both will dwell who are the nations over which the saints will rule? (Rev. 2:26, 27; 5:10; Luke 19:17, 19; Dan. 7:22, 27.)

*The Abrahamic Covenant and the restoration of Israel.* According to God's promises, Israel must become the chief of all nations, and receive the riches of the Gentiles. When can this take place but in a transitional period? Also, when could such a temple exist as pictured in Ezekiel 40-48, with its rituals and sacrifices, except in the millennium? Surely such a setup is unthinkable for the perfect age when God is all in all.

*The Davidic Covenant, with Christ reigning on the throne of David.* Christ has been promised the throne of His father David. (Isa. 9:6, 7; Luke 1:32, 33.) At the present time, He is seated with His Father on God's throne in heaven, but some day He will sit on His own throne. (Rev. 3:21; Matt. 25:31.) Yet, in the period known as the new heavens and earth, the throne mentioned is that "of God and of the Lamb" (Rev. 22:3). Surely there must be an interim when Jesus is to sit alone on His own throne, the Davidic throne promised to Him. This could not be called God's throne, in the sense that it has been promised to God or that God will sit upon it. Therefore, there must be a transitional period—the millennium—where the Saviour sits upon the throne of David, promised Him of His Father.

#### Conclusion

These, then, are some of the reasons why we are premillennialists. We have not begun to exhaust the scrip-



tures that bear on this subject, but we believe that even the few we have considered cannot adequately be explained unless we accept literally the doctrine of a future thousand-year period ushered in by the coming of Christ, and ended by the resurrection of "the rest of the dead" and the final judgment of mankind. This climax of history will be followed by the ages of perfection, when sin and death are no more, and God Himself takes up actual abode with His redeemed children, who will share His divine nature. May it be the unspeakable privilege of all of us to have a part in these coming glories!

END \* \* \*

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U. F. O.

*(Continued from page 4)*

God in His infinite wisdom has confined man to earth. Man in his rebellious "wisdom" tries to escape confinement. Man never has gained anything advantageous when he opposed God; he never will.

Invasion from outer space will occur when Jesus leaves His Father's throne to return to earth as King. There is no way to thwart that invasion. Military preparation will avail nothing. The individual person must prepare himself for that invasion; preparation must not be delayed. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). END \* \* \*

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### WORSHIP IN SPIRIT

*(Continued from page 5)*

it necessary to think right as well as to act right. A Christian is not allowed to think murder, adultery, or robbery. If he does think these things he does not have the degree of righteousness necessary for entrance into the Kingdom of God. This makes for a strict law, but it is the only way we can approach a holy God, our Father.

It is evident that carnal man is unable to meet the requirements of such an exacting law. We would all be doomed if it were not for the atoning blood of our Saviour Jesus Christ. Without Him we would all be lost, "for all have sinned and come short of the glory of God." Let us learn to worship God in spirit and in truth.

END \* \* \*

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### BIRTH OF THE SPIRIT

*(Continued from page 7)*

referred to Christ after His resurrection as "the firstborn from the dead" (Col. 1:18). Christ is the only one who

has been born of the Spirit, or resurrected to immortal life.

What does God's Spirit have to do with the resurrection? Christ's resurrection was effected by the Spirit, or the power of God. Christ was "put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). We have hope that the same Spirit will raise us from the dead. "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). At the resurrection, we, too, shall be born of the Spirit.

Do you want to be born of the Spirit? Do you want to take part in that glorious resurrection? Then give your life to Jesus now, and He will give you eternal life in His Kingdom! END \* \* \*

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### A SENSITIVE CONSCIENCE

Some time ago a great menagerie was sold at auction. The straw which had been used as temporary bedding for the wild beasts was bought by a man who owned a livery stable. His horses, which had never seen a lion, were uneasy, and refused to enter the stalls where the straw was. It was an instinctive dread of an unseen enemy.

It is possible for a conscience to be so delicately adjusted to the voice of God that when a lure which we do not certainly know to be sinful, a cunningly baited trap, is placed in our track, there shall be a spiritual instinct that shall make us draw back and avoid the temptation.—*Selected.*



January 20-24—Midwinter Ministers Conference, Oregon, Illinois

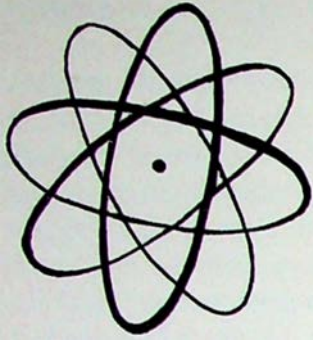
January 31-February 2—Southwest Quarterly Conference, Los Angeles, California. Harold Doan, Guest Speaker

January 27-February 7—Teacher Training Classes, Oregon Bible College. Verna C. Thayer, Evangelist for Children, Teacher

### TEACHER TRAINING CLASSES

A special series of teacher training classes will be conducted at Oregon Bible College, Oregon, Illinois, Monday through Friday, January 27-February 7. These ten classes are open to all teachers, ministers, and students. The tuition charge is \$3.00 for the ten-lesson course.





# The Bible and the News

*By the Editor*

## "AGAINST JERUSALEM"

The Prophet Zechariah wrote the words of the Lord, saying, "I will gather all nations against Jerusalem to battle" (14:2). In the great battle of the last days, some of these nations may be allied with Jerusalem against other nations, but right now it must seem to the leaders of Israel that all nations are against them.

With both East and West pouring armaments into the Arab countries, Israel has become the center of a camp armed against her. In an interview with General Affif Bizri, Chief of Staff of the Syrian army, a correspondent of *Al Ahram*, Egyptian daily newspaper secured this information.

*Question:* "What is your opinion about the arms now flowing into the states surrounding Syria? Does this indicate the approach of an attack on the part of these states against Syria?"

*Answer:* "These arms strengthen those states against Zionism, and we welcome them."

## AFRICAN MESSIAH

A six-year-old colored boy, Elias Murambodora, is preaching to huge crowds in Salisbury, capital of the Central African Federation. His mother claims that he is Jesus reborn with a black skin, and many Africans apparently believe her.

The boy is exceptionally intelligent, can read the Bible in many African dialects, and preaches with exceptional knowledge of the Scriptures.

We remember that Jesus said of the last days, "Many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5).

## PAROCHIAL SCHOOLS GROWING

Since 1900 Catholic parochial schools have been growing in attendance at a rate two and one half times as fast as public schools. There are now four and one half million students in Catholic parochial schools.

This growth may be the reason that a national Catholic magazine has advocated "public support of parochial schools even to the point of contributing to the tuition of pupils and salaries of teaching." This is the avowed purpose of the church and inroads are being made to accomplish this end.

## SPUTNIKS WITHOUT GOD

The East Germany Communist newspaper *Neus Deutschland* says, "Sputniks demonstrate to the masses of the people clearly that space beyond our earth is neither at the mercy of a god nor of any other imaginary or supernatural powers." The paper added that it needed no "hypothesis god, to solve any problem in constructing the rocket."

At the same time, syndicated columnist Betty Carlson, reminds American readers that improving public school education alone will not make America strong. She said, "Education in the United States, no matter how well planned, how powerful, apart from God can only end in calamity." The answer to Russian Sputniks is not more education, or more money, or more military spending; it is greater reverence for God and development of spiritual understanding. We cannot defeat Russian materialism.

## CHRISTIAN SLAVES

Moslem Moro chieftains in the interior of the Philippine Islands still hold Christian slaves who work their farms and do manual labor. Twelve refugees who recently escaped from one of these slave camps told of the terrible conditions under which they had been held in bondage.

Slavery is a part of Moslem life and Africans or Christians are bought and sold as they were in the last century. Even in this enlightened generation there is much missionary work remaining to be done by the Christian Church to free men from heathen practices.

## CHURCH REPORT SHOWS FLAWS

A report on the "State of the Churches" was presented to the St. Louis meeting of the National Council of Churches by Dr. Roswell P. Barnes, associate secretary of the council. The report pointed out some of the strong and weak points of the churches of America. Included were the following observations.

1) Christian teachings concerning the hereafter have long been neglected by many churches, but are now being again emphasized.

2) There is a trend in the churches to be ruled by the question, "What does the popular will expect of us?"



rather than by the question, "What is the Word of God which we must proclaim?"

3) Modern churches too often use secular yardsticks to measure success (membership, size, outward attractiveness, building assets), rather than spiritual dedication.

4) Churches have been too willing to accept technical advance as the answer to human problems, rather than realizing that spiritual well-being is the answer to a better life.

5) Most churches would rather have a minister who is a good administrator and promoter than one who is a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.

6) Too many people speak vaguely of the need for "faith and religion" rather than of the real need of "a return to the Father."

We believe that this observer has "hit the nail on the head" in most instances in presenting this frank appraisal of today's church. While consoling ourselves about growing church membership, we dare not overlook the spiritual failures in evidence.

#### THE NEXT POPE

Among those being named as favorites to succeed Pope Pius XII at his death are a Russian and an American. Those mentioned as possible future popes are Cardinal Spellman of New York and Cardinal Agagianian, born sixty-two years ago in Georgia, not far from the home of Joseph Stalin. According to history, Georgia was populated by Assyrians who fled from the Babylonian armies. This may have special significance to some students of prophecy who place special emphasis upon the appearance of an Assyrian in the last days. (Micah 5:5, 6.)

#### BRAIN TAPE RECORDER

Man is "fearfully and wonderfully made." The Psalmist was amazed at the complexity of the human body. Had he lived in our time when so much more is known about the body, the Psalmist would have been even more devoted to praise.

Dr. Wilder Penfield, a famed neurosurgeon, has performed experiments to show that the brain is like an audio-video tape recorder that records all details that a person sees or hears. Under electrical impulse, events long "forgotten" come to the surface and people re-live and even "see" again things that are beyond conscious memory.

Dr. Penfield says, "Hidden away in the brain is a record of the stream of consciousness. It seems to hold the detail of that stream as laid down during each man's

waking, conscious hours. Contained in this record are all the things of which the individual was once aware."

An electrode touching the brain in the temple area will "replay" the event recorded at that place and the patient will see and hear and even speak again the event "forgotten."

The things we think about and put into the mind become a part of us that stays with us throughout life. No wonder Paul advises to think on things good, pure, lovely, and just. (Phil. 4:8.)

#### SPEED RECORD BROKEN

The official air speed record was broken by Major Adrian E. Drew, who flew an Air Force Voodoo jet at the speed of 1,207.6 miles per hour. This is still much less than the unofficial record of 2,260 miles per hour flown by an experimental Bell X-2.

Traveling to and fro is becoming easier and faster.

#### SIMPLE FORMULA FOR PEACE

A doctor who enjoys an especially warm home life told me he credits all his happiness to his wife. "We've been married forty years," he said, "and never once have I heard her talk about another person. She never gossips—and so she never gets involved in neighborhood feuds."

I asked him how she managed. "It's simple," he smiled. "Instead of talking about people, she talks about things. You'd be surprised how much a little habit like that can enrich your life."—Anne Howard Waters in *Together*.

#### DO FILTER TIPS FILTER?

A report in the *Journal of the American Medical Association* by Dr. Wolman shows that "king-size" cigarettes and filter-tip cigarettes, are not much safer, and in some cases actually are more harmful, than regular cigarettes. He said that eighty per cent of the deaths that result each year from smoking would not occur if the patient had not smoked. Of the filter-tip cigarettes on the market today, he said that the majority have "a tar and nicotine content as high, if not higher, than standard regular cigarettes."

#### NEW FIND CONFIRMS BIBLE

Israel archaeologists have uncovered another find which confirms the accuracy of the Bible record. They uncovered "a massive and elaborate city gate that the Bible says King Solomon built at Hazor. (1 Kings 9:15.) They have also discovered evidence that Hazor was fully destroyed by Joshua in the second half of the thirteenth century B.C."

● The Bible is as modern as the atomic age







# Station WXYZ

*By Your Story Teller  
Muriel Hass*

What does WXYZ remind you of? Doesn't it sound like the call letters for a radio station?

Radio is a wonderful invention. Just think of sounds from miles away coming right into your house. I do not know all the mechanics of radio or how it works, but I do enjoy the results of radio.

It is amazing the variety of programs that can be heard simply by turning a couple of knobs and dials. There is always some program on the radio. All we need to do is to tune in our own set. The sound is right there, waiting for someone to tune in and listen.

Think how radio has helped mankind! It brings us entertainment, news, information, and education. Sometimes radios have meant the difference between life and death, in times of disasters such as fire, floods, or storms. It has meant company to many lonely and shut-in people. We hardly can count all the advantages of radio because it is so common among us. We take it for granted until it ceases to work right. It now can be bought for only a few dollars because it is so widely used.

All these centuries since creation there have been air waves, but only in the last century has man tapped this resource of power.

We as Christians have a "radio" system that is as wonderful as any man-made radio. It is prayer. Have you ever thought about this?

We little human beings can talk and listen to God. We have our own radio system between us and God. How marvelous!

We do not know the hows and whys of prayer, but we can enjoy prayer. Just how, or even why, God listens to our prayers I cannot explain, but I know He does lis-

ten. No matter who tunes in the radio, there is a program, so anyone who tunes in to God has the privilege of prayer.

There are only a few requirements to this great radio system. Just as we need a receiving set to get sound from the air waves, so we must have a receiving set for prayer. That receiving set is us. The knobs and dials we turn to tune in the right program are our hearts.

We have to want to tune in to God before we get results, just as with the ordinary radio. We have to prepare ourselves for prayer. We must be in a quiet and reverent mood. That is part of turning the dials to get the best radio program possible, or the best reception of any one program.

Just as radio has meant the difference between life and death, so has prayer. It has comforted many lonely people. We might say this radio system brings us information and education. We are being trained to be better Christians as we listen to God. That is information or education!

As with radio, so with prayer we can always tune in to God, anywhere, any time. The power of prayer is there, waiting for us to use.

As you pray when you get up or go to bed or at meal times, remember how prayer is like our radios. Let's tune in often.

This is the last of the alphabet stories. Which did you like best? END \* \* \*

---

## DO YOU KNOW THE ANSWER?

1. How many sons did Noah have?
2. Who asked, "Am I my brother's keeper?"
3. When did Jesus cook a meal for His disciples?
4. Who was Abraham's wife?
5. What is the shortest book in the Bible?
6. Who was the greatest king of Israel?

ANSWERS: 1) Three; 2) Cain; 3) by the sea after His resurrection; 4) Sarah; 5) 2 John; 6) David.

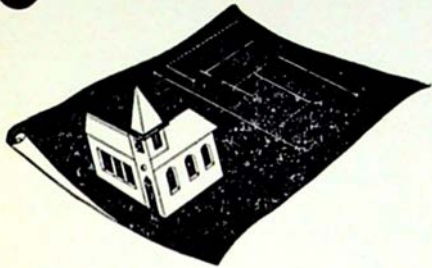
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# CHILDREN'S CORNER



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**For New Churches of God**



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Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

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The

January 30, 1958

# Restitution Herald

VOLUME 47, NUMBER 12

IN THIS ISSUE  
ARTICLES OF CURRENT  
INTEREST

After Christmas—What?  
Ye Are Not Your Own  
Is Immortality Compulsory?  
The Redemption That Is in  
Christ  
Which Is Right?  
The Bible in the News  
READ EACH MESSAGE!

## The Turbulent East

The calm picture of an Eastern religious temple does not represent the true picture of the East.

Torn between the ideology of the East and the West, striving for national freedom and higher living standards, the East is the seat of turmoil and unrest.

Here will be the trouble spot of the last days, and here is the greatest challenge to the church.



BE A MISSION BUILDER!

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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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All summer long we watched an oriole's nest on the tip of the lowest branch of our maple tree. It hung out over the street, and when trucks went by they were so close that the nest swung in the breeze they made. The orioles carried on as if they were tucked safely away in the topmost branch. Peace and contentment can be found, not only in a quiet hideaway, but also in the hurry and scurry of busy living.



# Editorials

## Grassroots Church Finance

Whatever means a church may adopt to control its income and expense, and however the church chooses to fulfill its obligations to do work outside its own four walls, individual giving is the root of all church finance. The church may adopt a unified budget to guide its board and establish goals for giving; it may have no budget at all and simply plan from week to week; it may pledge to assist its district and general conference; but in the end, all these methods depend upon the gift of the individual to the church in the name of the Lord.

Whatever means a church may devise to efficiently handle these gifts when they are received, there is only one Bible way urged upon the individual to guide him in his giving, and that is tithes and offerings. Throughout its pages, the Bible endorses no other means of financing the Lord's work than the tithes and offerings of members of the church.

Tithing is coming into new importance with the expansion of the church in our time. Recently *Reader's Digest* carried an excellent article on the subject emphasizing that churches are finding that the Bible principle of tithing is solving the financial problems of the church, and helping solve the spiritual problems of the people. (*Reader's Digest*, January, 1958.)

## "Modern Tithing---a Vital Revival"

With a need for thousands of new church buildings, colleges, ministers, missionaries, evangelists, and Sunday schools, to reach the one hundred million people now outside the church in America, believers must return to the principle of the individual tithe to meet the need. Not only will tithing provide the funds needed by an expanding church, but it will provide the financial security and spiritual blessings needed by Christians in an unstable economy.

A tithing church does not need to "talk budget," except to decide where and how to best use the ample funds it will receive from a people giving joyfully. It will not need to "muzzle the ox" by keeping its pastor on part-time wages for full-time service. It will not need to meet in "dedicated barns," but will have means to provide places of beauty and adequate facilities for worship and church activity. It will not need to confine its interest to its own narrow field of influence in its own community for lack of means to reach out with the gospel through its conferences.

A tithing church will be a growing, confident, joyful church, for its people will have experienced the blessing that the Lord has in store for the faithful. It will have the spiritual strength of a people doing their best for the Lord; who are giving Him first place in their lives.

Surely the Lord knew whereof He spoke when He recommended in His Word the blessings and benefits of systematic, proportional giving.

END \* \* \*



# "The Redemption That Is in Christ Jesus"

By Pastor C. E. Randall  
Omaha, Nebraska

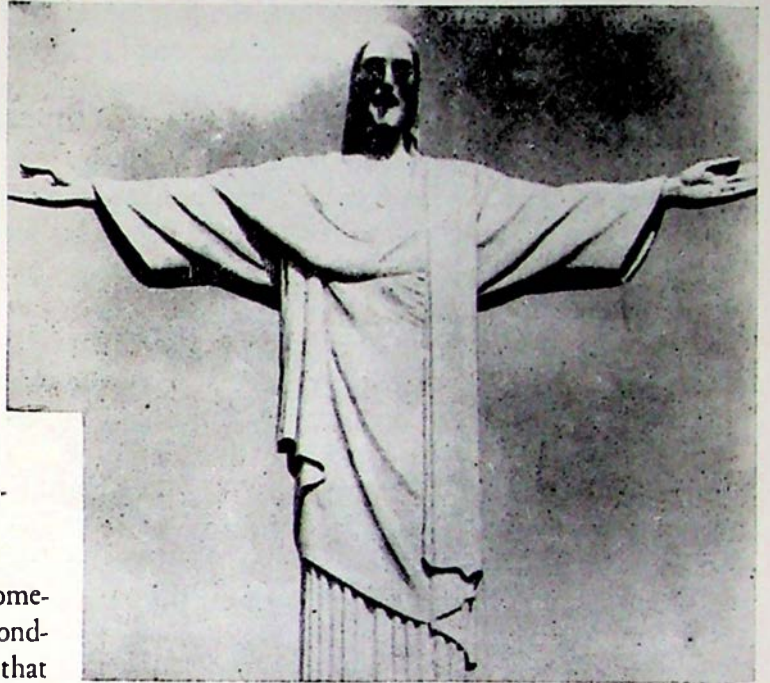
*"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).*

THE WORD "redemption" means to redeem something that has become enslaved or sold into bondage, or taken into captivity. In this instance, it means that Christ became the redemption to ransom people from the slavery of sin and the bondage of iniquity, and the results of transgression. The fact that redemption is in Christ Jesus at once establishes the fact that He was the Son of God. It was only possible through the begotten Son of God that man should and could be redeemed from his estrangement from God and brought back into true rapport with his Creator.

It should be thoroughly understood that man needs a Redeemer. He is unable to redeem himself. The Psalmist emphasized this thought very clearly in Psalm 49: 7, 8, when he said, "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever)."

Man became depraved through sin and one sinner cannot redeem another sinner. Man cannot become his own savior; but, on the contrary, he needs a savior. The first son of God, Adam, through disobedience, sold the human race into sin. He bartered away his Edenic home, lost his liberty and freedom in the garden, and sacrificed his right to eat of the tree of life. In his fallen state, he was driven from the garden and, from that moment, man has been separated from God because of iniquity. As it is written, "Your iniquities have separated you from me, saith the Lord."

One of the troubles with the world today is its feeling that man is his own savior, and that he, by his own efforts, can recapture his lost estate. Man has done some wonderful things and is doing great things today, but his achievements, wonderful and useful as they are, have no saving grace about them. There is no place in the plan of redemption for what is oftentimes called "boot-strap religion." Man cannot extricate himself from the morass of sin into which he has been constantly digging deeper



and deeper since the days of the first transgressor.

It is necessary, and very important, that man realize his inability to save himself. This is one of the major steps toward salvation—a consciousness of man's need of the Saviour. Unless one possesses this consciousness and awareness, he is not going to seek Him who is the way, the truth, and the life. Man's goodness, or his so-called righteousness, at the best is nothing more than filthy rags in God's sight. In Isaiah 64:6, we have these words: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

This filthy-rag righteousness may appear to be of good value to man, but not so in the eyes of God. Arousing people to the nature of their transgression and their realization of a need of a Saviour, who is bigger and better than they are, may, perchance, call forth a great deal of sorrow and trouble, and perplex the weak and the unstable. Over and against man's need of redemption, stands the Redeemer Himself.

When sin entered into the world through our first parents through their disobedience in the Garden, God said, in Genesis 3:15: "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."

The promised seed, the seed of the woman, was a prophetic promise concerning Jesus Christ. The covering which God had provided for Adam and Eve in the garden did not atone for their disobedient act. When they partook of the forbidden fruit, they became sinners. Only life can atone for life, and the only life that was free from sin and the condemnation of sin was the life of the only begotten Son of God, who was full of grace and truth.



He was the second Son of God. Where the first son of God lost his estate through transgression, the second Son of God gained the victory through obedience. Throughout the entire Old Testament, men and women were pointed to the coming One, who would die for the sins of the world. All of the sacrifices and the worship services which Israel carried on under divine instruction were pictures of that mighty work which God was working for the children of men.

The redemption that is in Christ Jesus necessitated the death of the Saviour. Jesus Christ came into the world for this purpose. The announcement of the angel to the shepherds who were keeping watch over their flocks the night of His birth embodied this message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11).

Jesus was not born to be a Saviour. *He was born a Saviour.* He did not become a Saviour by His public life, but He was a Saviour when He was born into the world. His life's work, which culminated in His death, was all a part of a Saviour. In Hebrews 2:9 we find these words: "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."

As Saviour, Jesus tasted death for every man. This does not mean that every man is going to accept the salvation which His death brought to light, but it does mean that every man will have the opportunity of availing himself of the value of redemption as brought into being by Jesus Christ.

Jesus did not have to die. The wages of sin is death, but Jesus knew no sin, had committed no sin, and His voice had found no guile. He was free from sin and therefore free from the condemnation of sin. Therefore, being free from the condemnation of sin, He was not under the penalty of death. Hence, His death was voluntary and His own free act.

It is true, however, that it was a part of the plan and purpose of God. Having done no sin, there was no law which could claim Jesus' life. Thus, His death became a real and genuine sacrifice from sin. Jesus is quoted in John 10:11 as saying: "I am the good shepherd: the good shepherd giveth his life for the sheep." Then, in verse 15, "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."

The voluntary act on the part of Jesus in giving His life should set on fire a host of those who profess to be Christians in striving to spread the message abroad and get people to become acquainted with the source of the material. Jesus said, in speaking of His life and His laying it down, "Therefore doth my Father love me, because

I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18).

This free and voluntary act on the part of Jesus in laying down His life is further corroborated by Jesus' announcement that He could presently ask the Father, and the Father would send Him twelve legions of angels. He did not use this authority, but went ahead with His voluntary act of redeeming the human family from the bondage of sin.

Oftentimes it is said that Jesus' death was the final act on the part of redemption. This is not true! We do not wish to diminish or take off from the value of the death of Jesus Christ, but had Jesus gone no further there would have been no salvation. Salvation is dependent upon the resurrection of Jesus. The new creation was inaugurated when the Head of this new creation rose from the dead. In Colossians 1:14-20, we have these words:

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the *beginning*, the *firstborn from the dead*; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

According to this scripture, Jesus became the head of the body, that is the church, the beginning of the new creation, when He became the first-born from the dead.

I know He said while hanging on the cross, "It is finished," and the voluntary act of submitting to suffering and death was finished, but not the completed work of redemption. Christ did not become the victor of death until He rose triumphant out of the bondage of death, and neither will the work of redemption, as far as it applies to us, be complete until we have followed the Master through death and come forth clothed with incorruption and immortality.

The redemption that is in Christ Jesus will not have been fully completed in all its fullness until Christ reigns to put down all rule and all authority and all power and has destroyed the last enemy, death. When this is done, the redemption that is in Christ Jesus will have been completed and righteousness will fill the earth as the waters cover the sea. END \* \* \*



# After Christmas --- What?

By Pastor Orville Westlund  
Burr Oak, Indiana

## *After Christmas—What?*

**M**ATTHEW in his Gospel plainly states the situation: "Then Herod, when he saw that he had been tricked by the wise men was in a furious rage." The gifts had been opened. People wondered about the star. There seemed to be a peace on earth for a while. Quickly hell and destruction broke loose: "a furious rage"; Herod the villain could not lay his murderous hands on the holy Child; fear crept through the streets of Jerusalem; the wise men were warned in a dream from God not to return to Herod; Joseph was warned in the same way to flee to Egypt; Herod "sent and killed all the male children in Bethlehem and in all that region who were two years old or under." This was the "what": "a furious rage" of new villains and heroes; broken peace; suffering and death.

After the death of Herod the Great, his son Archelaus reigned over Judea. A new villain came on the scene. Joseph was the new hero. The villain-hero cycle like Herod the Great and the wise men repeated itself. Matthew, describing the new cycle writes: "But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead. And he rose and took the child and his mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee."

## *After Christmas, 1957—What?*

Only the names have been changed. The same drama is still unfolding itself, but in different costumes: Krushchev and the modern Herodians still hate Christ; meager peace prevails; millions are suffering in concentration camps; the church, dressed as a hero, is still being warned in a dream from God.

This is a baffling "what." For some it is disgusting; for others it is depressing. Christmas has not removed the villains from the stage of the world. New villains and heroes continually appear.

Finally the "what" develops into a despairing philosophy of life. In the western novel, *The Long Storm*, by



Ernest Haycox, the author philosophizes the "what" by saying: "Men were not meant for peace. Their minds, so filled with incessant wonder, would never let them alone, and their bodies were racked by feelings that eventually destroyed them; there was a form and a substance and a meaning somewhere, no doubt, but men died before they knew what any of it was."

However, Christmas has put "meaning" into our world of villains and heroes. Immanuel has been born into it; that is, "God with us." God gave divine peace and guidance to the wise men. Through His angel, God said to Joseph, just before His Son was born: "You shall call his name Jesus, for he will save his people from their sins." God has entered into the cycle of villains and heroes and has made Christ the supreme Hero.

## *After Christmas—What?*

There will be suffering. Villains still prowl the earth. But Christmas is never over for Christians. For the "what" in the Christian language is more than sin, suffering, and death. It is Christ Jesus our Lord, "God with us." It is a living hope that through Him, who has been hailed as "born the King of angels" at Christmas time, that eventually all villains will come to an eternal end. Though the villains nailed our blessed Lord to the cross, some day the villains must face Him, the divine Hero, who has conquered death and now sits at the right hand of God the Father Almighty to assist us in our struggle with villains and sin. END \* \* \*



# “Ye Are Not Your Own”

By Pastor J. R. LeCrone  
Fredericktown, Missouri

*“Ye are not your own. For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God’s. . . . Ye are bought with a price; be not ye the servants of men” (1 Cor. 6:19, 20; 7:23).*



**WE** HOLD these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.”

No doubt, each reader has already identified these words as being a part of that famous historical document which we call the Declaration of Independence. Not only did this document form the basis upon which the thirteen American Colonies could unite to throw off the rule of Britain, but it has strongly influenced the thinking and attitudes of every American since that time.

After pointing out many areas and incidents in which they believed that Britain had abused the right to rule, and declaring the intention of the Colonies to seek their independence, by war if necessary, that document concludes with the words, “And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.” Fifty-six of the most illustrious leaders of their day signed their names to the document.

We are impressed with the fact that, though these men felt that it was worth the risk of their “lives, fortune and sacred honor” to gain government which was independent of the throne of Britain, they did not interpret the document as meaning that each of them was free to act in any way that he chose, regardless of the effect that his actions might have upon the others and upon their mutual interest in supporting the principles set forth in the Declaration. Each of them pledged all that he was and all that he had to support the principle thus set forth, not only for himself, but for each of the others as well.

Somewhat the same situation exists with regard to members of the Church of God. The church is free, but its members are not independent.

For the purpose of our discussion, we shall distinguish between freedom and independence as follows. When we speak of a person as being free, we mean that he is not subject to arbitrary external power or authority; not held in a state of bondage nor compelled to render obedience or service on unequal or unreasonable terms.

When we say that a person or institution is independent, we mean that he, or it, is not dependent upon nor under the control of others, but rather that he is self-governing, irrespective of others.

Jesus Himself provides the perfect illustration of the difference between freedom of choice and independence. When He was faced with the prospect of death upon a cross, He was no happier at the prospect of suffering such an agonizing death than you or I would be under similar circumstances. He could have denied that He was the Son of God, withdrawn His claims to being the Messiah, and escaped the cross. He was free to do so if He



chose. But because He loved you and me, and because He was mindful of His heavenly Father's plan for bringing salvation to men and the part that He should play in that plan, He was not independent. His actions were governed by a consideration of what would be best for all, not by what would be easiest and most pleasant for Himself. Therefore, Jesus' prayer in Gethsemane was, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Thus, for the sake of others, He bound Himself to follow a course which He would have preferred to avoid.

At least a part of the motivation which leads men and women to become Christians is the need to gain independence from an extremely harsh and unfair ruler. I refer, of course, to Satan—or, if you prefer, sin.

When Jesus told the Jews who had gathered to hear Him, "Ye shall know the truth, and the truth shall make you free," they offered the objection, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Then Jesus explained, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:31-34). Jesus used a strong word for "servant." Literally translated it would be "slave." Jesus knew that no one can long serve sin on his own terms. Sin soon becomes the master and the man the slave.

Though sin may promise "life, liberty and the pursuit of happiness," the pursuit is all that its victims ever realize on the promise. For the person who serves sin becomes a slave to sin and pays for his folly with his life. For sin will demand our time, our energy, our health, and our happiness and contentment. In return for all these, it pays off with death. As Paul explained it to the Christian brethren at Rome, "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 the next chapter we find Paul pointing out that, whatever sin may promise, it always pays off with death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Every Christian is aware that Jesus died upon the cross for the purpose of ransoming us from sin and the death that follows servitude to sin. He made us free from sin, but He did not make us independent of others, with no obligation to consider them. Neither did He make us independent of the demands of our new Master, the righteousness which is in Jesus Christ. Going back a few verses in this same sixth chapter of Romans, we read as follows: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants

of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16, 17).

Peter emphasized the price of our redemption by saying, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

This very fact denies us independence in our relation with God and His church. Said Paul, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

Since the Holy Spirit of God dwells in Christians, they are no longer independent of the will of God, but are under obligation to do His will, regardless of what the desire of their flesh might be. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

Every Christian must face up to the fact that since he belongs to God, there is no area in his life where he is free to act independently of the will of God. He belongs to God as surely when he is on the street as when he is at the shop. It is as true when we are playing, as when we are working. It is as true when we are in our homes as when we are in the churches.

We have been conditioned to think of our homes as our castles, and to feel that what we do in our homes is of concern to no one but ourselves. We dare not forget that God is everywhere. We cannot hide from Him what we do in our homes any more than we can hide from Him what we do in the church building.

We are free citizens, dwelling in a country that is independent of the rule of any other nation, but we must never forget that we are not independent of God, either as a nation, or as individuals. The Christian is doubly bound to be His servant. You are bought with a price, you are not your own; therefore, you cannot do the things that you would! END \* \* \*

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#### NEW BOOKLET PRINTED

A new two-color, sixteen page booklet, "Prophecies Being Fulfilled Today," is now available at 15 cents each, \$1.50 per dozen, or \$12.00 per hundred from National Bible Institution, Oregon, Illinois. This is the first in a "Bible Digest Series" and will be of interest to every reader.



lish his kingdom forever. Three hundred years subsequently, He repeated the promise through Isaiah, His prophet; and when the kingdom of Israel was going into obscurity, and its last prince was leaving the throne in disgrace, He reiterated His promise once more, and declared that when He came whose *right* it was, He would give it (the throne) to Him. Now that the time was nearly fulfilled—the time of waiting—God sent His angel Gabriel to inform the handmaid of the Lord—Mary—that she should bring forth “a child, a son,” and that she should “call his name Jesus.” Concerning His destiny, the angel testified that He should be great, and that He should be called the Son of the Highest; and the Lord God should *give unto Him the throne of His father, David*, and He should reign over *the house of Jacob forever*, and of His Kingdom there should be *no end* (Luke 1:31-33).

This child was born. In view of the fact that God through His angel pointed Him out as *the promised Heir to David's throne*—the One for whom they had waited so long, it would be impossible now to mistake the *identity* of the child. He is the coming One who should succeed Zedekiah to the throne he so shamefully disgraced. Jesus, born of Mary, is the only One who can lay claim to the overturned throne and the cast-off crown of Israel. As truly as David and his successors, down to Zedekiah, “the profane and wicked prince,” occupied a literal throne, and ruled over literal Israel, so truly will this promised Son and Heir of David occupy the same throne, and reign literally over the same house forever. In other words, His Kingdom will be visible, and literal, and over the descendants of the same people that David ruled over.

#### *Prophecies Concerning the King's Subjects*

They are now scattered to the four winds of heaven. They were carried captive by Shalmanezzer, Nebuchadnezzar, and Titus, and have remained in captivity to this day. But the Lord says: “I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them; and I will plant them upon their land, and they shall *no more be pulled up out of their land* which I have given them, saith the Lord thy God” (Amos 9:14, 15). This vouchsafes a sure return of the twelve tribes to the land of promise—the land from whence they were carried captive. Then it is that the kingdom of Israel will be re-established, with Christ as King over all. “In that day,” says God, “will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amos 9:11). “And I will make her that halted, a remnant, and her that was cast far off [Israel], a strong nation; and the Lord shall reign

over them in mount Zion, from henceforth, even for ever” (Micah 4:7).

Ezekiel also speaks of the restoration and reunion of the houses of Israel and Judah. Hear his words: “Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and I will gather them on every side and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all, and they shall be *no more two nations*, neither shall they be divided into two kingdoms any more at all” (Ezek. 37:21). Never has this prophecy been fulfilled. The division into two kingdoms, which took place more than two thousand eight hundred years ago, has never been changed. The reunion spoken of by Ezekiel, into one nation and one kingdom, upon the mountains of Israel, in their own land (Canaan), with one king over them all, is still a future event.

By the mouth of Isaiah God announced the same glorious future. He said: “I will restore thy judges as at the first, and thy counsellors as at the beginning.” And “I will raise unto David a righteous Branch [Jesus], 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” (Isa. 1:26; Jer. 23: 5, 6). “Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne” (Jer. 33:20).

Thus we see that the word of prophecy corroborates our statement as to the literal return of this scattered people, a literal re-settlement in their own land; a literal restoration of the now-ruined throne and kingdom of David, with Christ, the Lord, as a literal King, reigning over them in literal Mount Zion forevermore. Such an array of positive testimony, each part dovetailing into the other with perfect accuracy, cannot be gainsaid, nor frittered away by the quibblings and spiritual doctoring of men of dark minds. And yet we have not quoted a tithe of the testimony that bears upon the subject in hand. END. Part 1 \* \* \*

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#### PEACE PACTS

“It has been estimated that between 1460 B.C., and 1955 A.D. (thirty-five hundred years), more than eight thousand peace pacts have been drawn up, and still it is a world far short of being peaceful.”—*Bible Advocate*.

Some world diplomats now seem to believe that a peace pact between Russia and the West is the answer to today's tensions. We know that the coming of Christ and the Kingdom of God is the only way to lasting peace.



# Is Immortality Compulsory?

By Joseph D. Wilson, A.M.

Rector of St. John's

Reformed Episcopal Church, Chicago, Illinois

MY ATTENTION was first called to the doctrine of Conditional Immortality about thirteen years ago by the late William Preston, D.D., then Rector of St. Andrew's Church, Pittsburg, Pa. The occasion was as follows: A series of Lenten sermons was preached by the different rectors of that city, in turn. The design of these sermons was the awakening of the impenitent. I observed that none of the preachers had taken as a subject the wrath of God and the fearful punishment denounced against the ungodly. So when my turn came I took that subject.

I argued that endless misery was just, and that, in the nature of things, it was inevitable. I was not satisfied with my argument. Few persons, I fancy, ever have been or ever can be satisfied with any argument in favor of a doctrine so unscriptural; but I supposed, whatever the weakness of the argument, that the doctrine was true, for so I had been taught.

I do not know what effect the sermon had upon the people, but I shortly after discovered that my clerical brethren were distressed by it.

"What is the matter with the sermon?" I inquired. "Isn't the argument sound?"

"Oh, yes, the argument was good enough, and you were earnest enough, but it is er—er—inexpedient to preach that doctrine."

"Why? Is it not a truth of the Word of God?"

"Yes, oh yes; it would be heretical to deny it; but it is inexpedient."

"But did not the Lord Himself preach it, and His apostles?"

"Of course, of course; but it is inexpedient."

I was puzzled. How it could be inexpedient to preach a Scripture doctrine, was unaccountable to me, and so I sought out the oldest and wisest clergyman of those present, to learn something of the expediency which consists in ignoring divine truth.

To my question whether any of the clergy present doubted the doctrine of eternal misery, Doctor Preston replied that so far as he knew they all believed it, except himself. He then stated briefly his view, viz., that the wicked shall be destroyed. I was shocked. Young though



I was, I ventured to tell him how much his words distressed me, but he kindly urged me to examine the matter for myself.

I then mentioned to other brethren the venerable Doctor's opinion. They knew of it and were very sorry that he, so saintly a man, could be so much in error. I suggested to one brother that he and I should prepare ourselves and go and convert the Doctor, but the brother declined. "It was a painful doctrine anyhow, and had better be let alone."

To fortify myself for converting the good Doctor, I studied the question. The old error in me died hard; but in the face of dispassionate, painstaking investigation, there was but one conclusion, viz., that the Scriptures uniformly promise life, eternal life, to those in Christ, and destruction, perdition, death to the impenitent.

The more I studied the subject, the more confident I have become that the immortality of the wicked is a pagan notion, which crept into the church along with other errors when Greek philosophy saddled itself upon Christian truth. That melancholy error has descended to us through the papal communion and has, I am persuaded, done great harm. Besides raising in the minds of believers a doubt of God's justice, a doubt which could be crushed only by a strong effort of the will, it has arrayed



many thoughtful men against Christianity altogether. But the saddest result of the doctrine is its effect upon the clergy, who, recoiling from a full and frank presentation thereof, gagging themselves because of the "inexpediency" of preaching eternal torment, have muffled their voices and become insincere.

I doubt if any error is of service to mankind; but if, as has been claimed, the notion of eternal misery has done good in frightening the vicious in times past, then its day of usefulness is ended. Nobody is frightened at it any more. Even its adherents practically disbelieve it, and the mass of men unable to argue, settle down into a silent conviction that there must be *some mistake about the whole matter*. The notion carries with it so frightful an assault upon the divine character that good men will not calmly face it, but prefer to pass it by with vague allusions.

Why should God keep a soul forever and ever in a condition of sin? Nothing is without Him, for by Him all things exist. . . . And is it just? The sinner is born without his own consent. God knows beforehand that the man will sin and die impenitent. Why then, if eternal woe awaits the sinner, did God create him? Or why did He not permit him to die in infancy? To say that God creates myriads of beings for eternal agony, when He could either forbid their birth or terminate their being, seems to me to make Him a malignant fiend. The only escape from so horrid a conclusion is the plea either that

God cannot forbid a human being's creation, or that being created, He cannot destroy him.

It has been said that we have no right to raise the question of justice in such a case as this; that the culprit is a poor judge of law. I admit the force of the statement. But God Himself has given us our sense of justice. He requires us to exercise it. He even condescends to challenge our sense of justice with regard to His own ways, and He maintains that they are equal—and they are. It is probable, therefore, that our sense of justice is not a cheat to delude and blind us, but it is to be exercised and respected.

That sense of justice cries out against the scheme of eternal torment as inconceivably cruel. To create beings in order to let them suffer forever, for no remedial purpose to themselves, for no minatory and preventive purpose to others, but just to suffer and to suffer, shut up by themselves, is a height of wickedness bewildering by its very atrocity. Our sense of justice may be perverted, but enough of righteousness is left in it to forbid any man calmly to face this view . . . and not shudder at the terrible implication. . . .

I feel quite sure that no adherent of the doctrine of never-ending woe ever does face the question. His mind occupies itself with finding flaws in hostile arguments, and in the enthusiasm of controversy deceives itself.—*Life Everlasting*.

---

## Who Made It?

SIR ISAAC NEWTON had a friend who, like himself, was a great scientist; but he was an infidel, while Newton was a devout Christian. They often discussed their views concerning God, as their mutual interest in science drew them much together.

Newton had a skillful mechanic make him a replica of our solar system in miniature. In the center was a large gilded ball representing the sun, and revolving in their proper order around this were small balls fixed on the ends of arms of varying lengths, representing Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. These balls were so geared together by cogs and belts as to move in perfect harmony when turned by a crank.

One day, as Newton sat reading in his study with his mechanism on a large table near him, his infidel friend stepped in. Scientist that he was, he recognized at a glance what was before him. Stepping up to it, he slowly turned the crank, and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet, he exclaimed,

"My! What an exquisite thing this is! Who made it?"

Without looking up from his book, Newton answered, "Nobody!"

Quickly turning to Newton, the infidel said, "Evidently you did not understand my question. I asked who made this?"

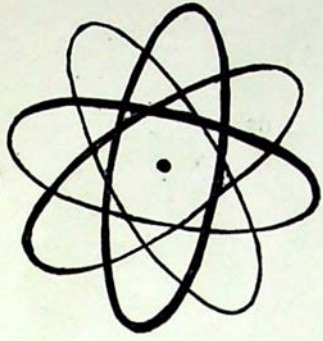
Looking up now, Newton solemnly assured him that nobody made it, but that the aggregation of matter so much admired had just happened to assume the form it was in.

But the astonished infidel replied with some heat, "You must think I am a fool! Of course somebody made it, and he is a genius, and I'd like to know who he is."

Laying his book aside, Newton arose and laid a hand on his friend's shoulder. "This thing is but a puny imitation of a much grander system whose laws you know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker! Now tell me by what sort of reasoning do you reach such an incongruous conclusion?"

The infidel was at once convinced and became a firm believer that "Jehovah, he is the God."—*Selected*.





# The Bible and the News

*By the Editor*

## A CATHOLIC PRESIDENT?

With the possibility that Senator John Kennedy (Democrat, Massachusetts) may be nominated as Democratic candidate for the office of President of the United States, Protestant and Catholic leaders have been considering this. Senator Kennedy is a Roman Catholic.

It has also been suggested that retired General Gruenther, also a Roman Catholic, could be nominated on the Republican ticket.

Anyone who dares write on this question will, of course, be accused of bigotry by the Roman Catholic leaders, but much is at stake. The real issue was carefully brought out by Roy Pearson in *Christian Century*. In an article entitled "Catholics in Public Office," he asked several questions. "What evidence has the candidate given that his primary loyalty is directly to God and not to an ecclesiastical hierarchy which claims to speak for God? What assurance does the voter have that the candidate is strong enough to resist both the implied and the explicit pressures which are certain to be exerted upon him when decisions of consequence to the church are entrusted to his hands? Will the candidate use his new position to secure the appointment of others of his faith? And when the camel has thrust his nose into the tent, will he rest content before he has drawn the rest of himself in too?"

"Does the voter look with favor upon the government of his nation by an individual who has pledged his allegiance to a foreign potentate commanding unqualified obedience and having the power of imposing on temporal infractions of ecclesiastical law the sanctions of God's condemnation? When the pope speaks *ex cathedra* on matters of faith and morals, Roman Catholics are required to believe that he is infallible. Does the voter wish his political leaders to build their public policies on such a foundation?"

"It is the official position of the Roman Catholic Church that it is the only true church, that all other branches of Christianity are heretical, that no "Christian" has a real right to be a member of any church except the Roman Catholic Church, and that wherever such action is practicable the Roman Catholic Church will deny to all other faiths the right of public assembly and proclama-

tion, confine them to private observance, and gradually expunge them altogether. Every loyal Catholic is an inescapable participant in the rigidly controlled organization. Does the voter wish to place in position of authority candidates with such commitments?"

Roman Catholic candidates for office have been asked by the committee, Protestants and Other Americans United for Separation of Church and State, to give their views on the following questions.

- 1) The Catholic Church boycott of the public schools.
- 2) The Catholic proposals for the use of public funds to support parochial schools.
- 3) The appointment of an ambassador to the Vatican.

A blanket condemnation of all Roman Catholic candidates for public office on the basis of their religious affiliation alone is un-American and unfair. However, these candidates should make known their personal views and policies in the areas where the Catholic hierarchy is trying to change basic policies of American democracy.

## COMETS OF ICE?

Dr. Fred C. Whipple, director of the Smithsonian Astrophysical Observatory, Cambridge, Massachusetts, has theorized that comets are in reality large icebergs in space. Some comets are of tremendous size and travel in orbits around the sun that take millions of years. Dr. Whipple believes that more and more comets will be seen as time goes by.

These observations remind us that we are to expect signs and unusual happenings in the heavens in the last days, and that at some future time great chunks of ice will fall from the heavens upon the earth. (Rev. 16:21.)

## SEAWEED BEGINNING FOR MAN

Describing a new theory of evolution, Lawrence Dillon, Ph.D., says that "all animals are in reality a type of highly modified plant life, derived a billion years or so ago from a common ancestry with the brown seaweed." He concludes that all life is plant life, with human life only a highly developed phase of it.

Regardless of how far back the scientists go to prove their lowly ancestry, they never get back to God, nor try to explain how even the simplest life began.



# GNIVIGROF, DETRAEHREDNET, DNIK

**D**O YOU like to get letters in the mail? Most people do. Long, long ago Paul wrote a letter to some people. That letter is part of our Bible. There is one part of that letter that we are going to talk about today. There is a verse in our Bible in Ephesians 4:32, that we can read and try to understand.

"Be ye kind one to another, tenderhearted, forgiving one another." I learned that verse when I was a little girl. That is, I learned the words. I am still learning how to be kind, tenderhearted and forgiving. Will you learn the words, too? There are just eleven. Then after you learn the words, you will learn and practice the truth in this verse.

Let's see what the verse really says. You be kind to others. We might say loving. That is, let's think kind thoughts about other people. Let's think kind thoughts about our brothers, sisters, mothers, fathers, grandmas and grandpas, our playmates, our schoolmates, our teachers, our ministers, our mailman, the milkman, our neighbors, the grocery man. Maybe you can think of others to whom you should be kind.

Then let's do kind things for these people. How do we do this? Well, let's begin in just a small way. Let's smile at all these people. Would you rather see people smile or frown? I'd rather see them smile, it is so much friendlier. Now that's quite easy, isn't it? Just to smile!

Then let's see how many other kind acts we can do for people. Maybe we could open the door for someone, or do an errand, or pick up something that has fallen. How many other things can you think of? My, there are many, aren't there? They are not too difficult. In fact, it's fun being kind, isn't it?

When I smiled at my girls this morning, they smiled back at me. It made me feel good. I like that feeling.

What does "tenderhearted" mean? Really, it is much the same as "kind." It means to be loving and gentle.

The forgiving part of the verse is perhaps the most difficult to remember. What is forgiving? It means to really and completely forget that someone else has been unkind to us. We will still be kind and tenderhearted to that person. It will be easier to be forgiving if we are first kind and tenderhearted.

Practice today doing a kindness for each year of your



● *By*  
*Your*  
*Storyteller*  
*Muriel Hass*

age! If you are five, you will do five kind acts today. The more you practice the easier it will be.

If you wonder if what you are doing is kind, tenderhearted, and forgiving, here is a way to tell. Just imagine for a minute that you are the other person and the other person is you. How would you like to be treated the way you treat others? If you would, you are probably being kind and forgiving. But if you would not, then you had better try harder to be kind, tenderhearted and forgiving.

Maybe you can learn to be kind by watching others. What do others do for you that is kind? How many kind things has your mommy done for you today? Was anyone else kind to you? What did they do that was kind? My, there were lots of kindnesses done today!

Did someone do something to hurt you today? Did you forgive him? If you did something to hurt someone else, tell him you are sorry and ask for forgiveness.

Did you realize we could take a verse out of the Bible letter and use it right today? Remember this verse often and ask God to help you to be kind, tenderhearted and forgiving. He will help you!

Can you change the letters of the title to make a good name for this page.

*(Spell the words in the title backwards and you will have a good title, and a reminder of the way you should live for the Lord.)*

## QUIZ.

1. What verse in one of Paul's letters tells us to be kind, tenderhearted, and forgiving?
2. Name one time when Jesus showed how tenderhearted and kind He is.
3. Who gave us an example by forgiving us our sins?
4. Who was the man who forgave his brothers?
5. What parable tells of a kind deed for a neighbor?

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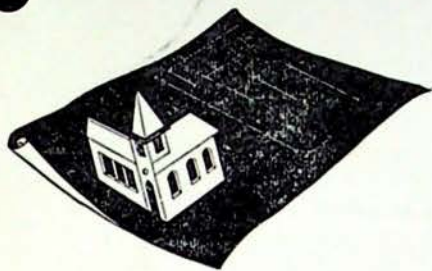
# CHILDREN'S CORNER

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The

February 7, 1958

# Restitution Herald

VOLUME 47

NUMBER 13

DECADE OF DEVELOPMENT REPORT FOR ALL MEMBERS  
OF THE CHURCH OF GOD



MINISTERS AND STUDENTS ATTENDING THE 1958 MIDWINTER MINISTERIAL CONFERENCE  
OREGON, ILLINOIS, JANUARY 20-24

**This Is the Year of Leadership Development!**



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 RESTITUTION HERALD RACKS

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Heralds are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



Two Dangerous Trends

In preparing a study for the recently conducted Midwinter Ministerial Conference on the subject of "Church Organization," we came to the conclusion that there are two dangerous trends in the organizational make-up of the Church of God.

First, we believe there is a tendency to underestimate and undervalue the importance of the work of church officers. Elders, deacons, and deaconesses (including the trustees, secretary, treasurer, Sunday school superintendent, and Berean leader), too often do not approach their offices with proper understanding of the duties involved, and with proper diligence to do the work involved.

The responsibilities for keeping the faith strong and pure, maintaining spiritual discipline, evangelizing the community, caring for the poor and alone, sending out missionaries, and strengthening the membership, are too frequently neglected. It is sometimes assumed that if the church board meets once each month, authorizes expenditures, checks the financial condition of the church, and sees that the church property is in good repair, it has "functioned."

This whole trend, of course, involves the need for leadership development, that part of Church of God work that is receiving special attention in this year of the Decade of Development. Is it not wise for the church board of the local church to examine itself in one session soon to see that it is doing all that the Scriptures and the church require?

A second trend that we believe is weakening to the church is the loss of initiative and independence in the local church. More and more, it looks outside for "programs" and assistance, rather than within for leadership and evangelistic initiative.

Under the congregational government of the Church of God, the local church is independent from all except Christ. It is ruler of its own domain, responsible to select its own leadership, and devise its own program for reaching the lost in its area of influence. It is the outpost of evangelism and its pastor is the evangelist. It may join with other churches to work outside its own community. It may call upon others for assistance and special services, but the responsibility and the authority and the method of procedure for the growth and development rest in the church itself and in its leadership under Christ.

The independence of the local church does not rule out voluntary cooperation in projects beyond the reach of any one local body. There are works that can be delegated with the consent of the church. But in local affairs, in the conduct of the church, in the selection of leadership, in the growth and development of the membership, responsibility and authority must remain in the hands of the elders, deacons, and deaconesses. Then there will be the vigor and the pioneering spirit that will keep the church strong and help it grow. END \* \* \*



# Repentance and Baptism

By Pastor C. E. Randall  
Omaha, Nebraska

*"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 Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).*

REPENTANCE is as important today to one's salvation as it was in the days of Jesus and the apostles. The fact that there is a disregard for repentance in much of the teaching and preaching today, does not in the least invalidate its importance in the plan of salvation. Every man outside of Christ is alien to the covenants of promise, and is without God. Not only is repentance vital to the forgiveness of sins, but it is important to peace of mind.

There may be an outward indication of contentment and peace of mind, but unless one has felt the burden of sin, and with godly sorrow in his heart, repented and turned from the course of this world, he cannot have and does not know of that peace which the Lord gives to them of contrite heart.

It is a courageous thing to repent. Genuine repentance is not merely turning around and walking in a different direction and living a different life. Job defines repentance in these words: "Surely, it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not teach thou me: if I have done iniquity, I will do it no more" (Job 34:31, 32).

This is real repentance. It is the kind that cannot be overemphasized. This kind of repentance is built around a resolve not to repeat the offense.

## *Motive in Repentance*

Different reasons move people to repentance, but the motive set forth in the Bible is based on godly sorrow. We read, "Godly sorrow worketh a repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

Godly sorrow wells up in the heart when a person comes to appreciate the "goodness of God." Paul, in his letter to the Romans, says that "the goodness of God leadeth thee to repentance." When one realizes that every good thing is of the Lord, ingratitude gives way to thankfulness and rebellion to repentance. Out of this contrite spirit rises repentance.



*Picture taken at Dutton, Michigan, Church of God, 1913. Standing left to right: C. C. Maple, Vernon Blakely, L. E. Conner. Seated left to right: B. W. Woodward, M. A. Woodward, Mrs. H. V. Reed, H. V. Reed. The doctrine of repentance and baptism for remission of sins is a cardinal doctrine of the Church of God taught by ministers of today and yesterday.*

## *Baptism for Remission*

Important as repentance is, it is not sufficient in itself. Repentance is a forward step that must be followed with additional action. The order given in the heading text is repentance, then baptism. Yes, yes, baptism is necessary for the forgiveness of sins. It was under inspiration of the Holy Spirit that Peter joined baptism to repentance. Repentance that is not followed by baptism, will not bring one into the Lord Jesus. Too, baptism that is not preceded by repentance will not bring the forgiveness of sins. God could have provided some other means for the forgiveness of sins had He chosen, but the fact is, He did not. If one is to be obedient to the divine will, he must be baptized for the remission of sins. There is no other way of "putting on Christ." "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

## *The Great Commission*

When Jesus gave charge to His disciples, He commissioned them to preach the gospel in all the world and baptize the believers. He has never withdrawn this commission. It is the duty of the church to preach and baptize for the remission of sins in the name of the Lord Jesus Christ!



# General Conference News

## THE DELEGATE EXPENSE POOL

To date, twenty-six churches have responded to the request for a decision concerning the proposed delegate expense pool for the 1958 General Conference. Twenty-one are willing to enter the pool without change in the suggested rules governing the expenses. Five are not yet ready to take this step, though four of the five are in favor of the idea.

Strangely, a majority of the churches that have responded favorably are close to the Conference site and will not profit by the pooling of expenses. They are willing to participate out of fairness to the churches that are far away.

Please let us have the decision from your church as soon as possible!

## STAFF TRAVELS

Bro. C. E. Lapp, Dean of Oregon Bible College, made a trip to Texas during the Christmas holidays, visiting at St. Louis, Mo., Fredericktown, Mo., North Little Rock, Ark., McGintytown, Ark., Happy Woods and Blood River, La., and Eldorado, Ill., on the way to and from his destination.

In recent months, Bro. Darrell Maddock, Youth Director, has conducted youth meetings in Holbrook, Nebr., Gladbrook, Iowa, and Macomb, Ill. He also attended the Evangelical Camping Association meeting at Yankee Springs, Mich. In addition, he has conducted preaching services in Dixon, Rockford, Macomb, Ripley, and Oregon, Ill.

Your editor conducted special meetings at Blood River, La., and participated in the Louisiana Youth Rally; has conducted services the second Sunday of each month in Kansas City, or Morse Mill, Mo.; and will visit the Southwest Conference Churches of God (San Jose, Los Angeles, and Pomona, Calif., and Tempe, Ariz.) January 28 through February 9.

Sr. Verna Thayer has just returned to Oregon from Bible schools in Arkansas and Texas, and teacher training classes in Louisiana. She will be conducting teacher training classes at Oregon Bible College for two weeks and working on her quarterlies and Bible school materials, and soon be out again giving demonstrations of books and methods for next summer's vacation Bible schools.

One of the benefits of the General Conference is special services by members of the staff and students of Oregon Bible College.

## MISSION BUILDER'S LEAGUE

The Mission Builder's League now has more than five hundred members. We are trusting that we will soon reach the goal of one thousand members.

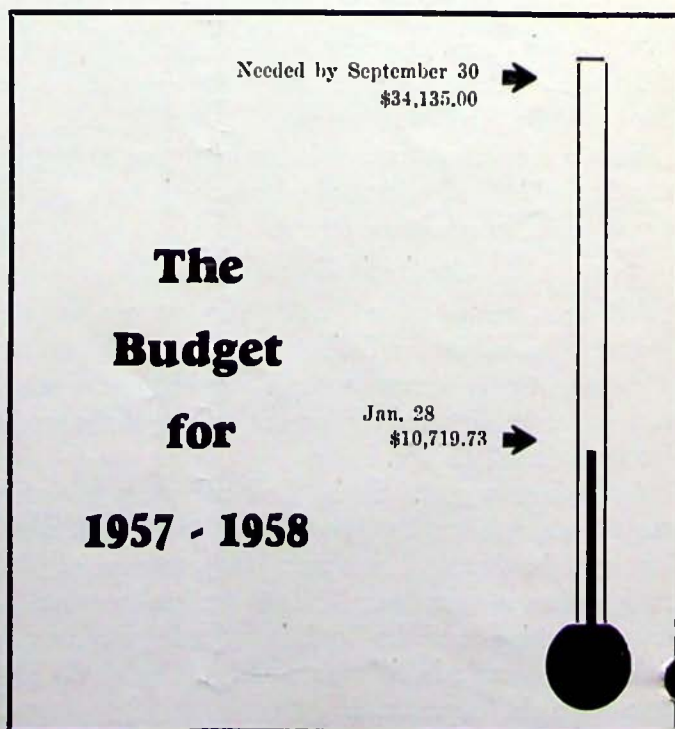
The Board of Directors has approved the appeal for the help of Mission Builders by the Dayton, Ohio, Church of God, a printed notice will be mailed in a few weeks to each Mission Builder.

If you have not yet become a Mission Builder, send the coupon on page 8 today, to National Bible Institution, Oregon, Ill. This is an opportunity for home missionary service open to all.

## THE BUDGET

The budget calls for contributions of \$34,135.00 by September 30, 1958. This budget, approved by the delegates, is used for printing, publishing, evangelism, foreign missions, Oregon Bible College, youth work, and pastoral aid.

We urge each individual to tithe to his church, and each church and state conference to tithe its income to the General Conference, and each isolated individual not tithing to a local church to tithe to the General Conference. Include this tithe in the church and conference unified budgets and we will have a stable, Biblical, orderly system for carrying on the Lord's work in the local church, the state conference, and the General Conference.







## FREMONT MORTGAGE BURNING

The Fremont, Nebr., Church of God is anticipating a service on February 9, 1958, to be conducted by Bro. C. E. Randall for the purpose of burning the mortgage on our church. Bro. Randall has been coming to Fremont the second Sunday of each month for services.

A group of twelve members met on July 26, 1953, at the E. R. Appleby home in Scribner, Nebr., for the purpose of organizing the church. The church was purchased in August, 1953. We have a membership of twenty-three active and inactive members.

We are indeed grateful for those not among our membership who have helped us financially and in other ways. Without their help we could not have had the privilege of having this service at this time.

We pray the Lord to bless each and every one who has had any part in the work of this church, and hope His presence will be near us at all times, that our work will do good and magnify the name and works of God.

Lessie Appleby, Secretary.

## GOLDEN RULE MISSIONARY SOCIETY Cleveland, Ohio

The Golden Rule Missionary Society has been busy the past two months working on various projects. The ladies made and sold erinoline Christmas trees to earn money for missionary work.

A White Christmas was given to two families in Cleveland. Clothing and food were donated by the church folk and friends. The articles were brought to the church wrapped in white paper and placed in baskets and then delivered to the families on Christmas Eve. Two children from one of these families have been attending the Golden Rule Church School regularly.

Christmas cookies were also donated, packed in boxes, and given to Eliza Jennings Home and other folk.

One of the ladies, Sr. Adele Onderdonk, made jewelry to sell. She donated her earnings to the Missionary Society.

The roving basket has been started again this year to collect money for our work.

We would like to add that it has given us great pleasure to be busy working for the Lord, and we want to continue with even more enthusiasm in the year of 1958.

Dorothy J. Smith, Reporter.

## ILLINOIS MINISTERS' MEETING

Ministers of Illinois Churches of God met in Rockford, February 1, for fellowship and discussion of different phases of their work. Bro. Kenneth Milne was host pastor and papers were presented by Bro. C. E. Lapp, and Bro. Roy Humphreys.

## OHIO PLANS CAMP

Camp Evergreen, north of Piqua, Ohio, has been engaged for the 1958 youth camp. Details are yet to be worked out, but the dates are June 16 to 21. Now is the time to begin your preparations to attend the biggest camp ever held by the Ohio churches. All boys and girls 9 through 25 will be invited. The older students must be single and will have special classes of interest to them. The cost will be announced and will be kept as low as possible.

We recommend that all Sunday schools do their best to encourage and assist their students to attend.

Ohio Youth Director,  
Timothy Pearson,

## BAPTISM AT BRUSH CREEK, OHIO

On Sunday morning, December 1, 1957, Elaine Magaw, daughter of Vivian and Ruth Magaw, came forward to accept Christ. She was baptized that afternoon in Brush Creek, and received into the fellowship of the church December 15. May God bless her in her new life.—Brush Creek Berean Bugler.

## BAPTISMS AT LAWRENCEVILLE, OHIO

On Sunday, January 5, 1958, Mrs. Vileen Rowell was baptized in the name of Christ and became a member of His body. She is one of many new converts in the Lawrenceville Church of God where Bro. Richard Smith is pastor.

## A GROWING SUNDAY SCHOOL Lawrenceville, Ohio

The Lawrenceville, Ohio, Church bulletin reports an attendance at Sunday school on January 12 of 172. Of this number, forty-seven had had perfect attendance throughout 1957.

This is a growing church which reflects the work and prayers of many faithful people.

## TEACHING MISSION AT SOUTH BEND

January 16-23, Hope Chapel Church of God at South Bend, Ind., will be engaged in a Teaching Mission. There will be a census of the community, an analysis of the program of the church, and a program of calling and visitation. Bro. Richard Smith will assist Pastor Harry Sheets in the week's program.

## WILLIAM A. SPICER

William A. Spicer of 1121-7th Ave. N., St. Cloud, Minn., died Monday, January 13, 1958, at the St. Cloud Hospital. He was born December 23, 1887, in Kandiyohi County and lived in St. Cloud the greater part of his life.

On April 30, 1911, he was united in marriage to Miss Elsie Bowers, who survives with the following children: Mrs. James (Helen) Willeoxen and Mrs. Wilburt (Edna) Langele of Brookfield, Ill.; Clarence, of Woonsocket, R. I.; Kenneth of Berwyn, Ill.; and Eugene on the DSS. Moale with the U.S. Navy.

Services were held January 15, 1958, at the Church of God in St. Cloud by the pastor. Music was furnished by the Ladies' Trio.

He lies at rest in North Star Cemetery, where he awaits the return of our Saviour.

Thomas M. Savage, Pastor.

## REPORT OF ARKANSAS CHURCH WORK

There are three congregations which I serve; McGintytown (six miles east of Greenbrier); Lord Schoolhouse (five miles north of Morrilton); and Walnut Grove (five miles southwest of Havana).

McGintytown is located in a farming area east of Greenbrier, and is a large community with a general store and one church—the Church of God of the Abrahamic Faith. Most of the men have employment at the Ward Body Shop in Conway. Dairy farming is the most popular type of farming in this area. Recently, the road from Greenbrier has become a state aid road, and will some day be paved.

This church is organized and is the largest of the churches I serve, and is one of the largest of our churches in Arkansas. However, all of the churches in Arkansas (Churches of God) are small. These people are in harmony with the national work and receive pastoral aid, which has helped make possible services of a minister in their church. These services are conducted on the first and third Sundays of the month. This aid has been and is deeply appreciated.

On my regular appointments we travel to these places on Sunday. Sunday school is conducted regularly. We conduct morning and evening worship services.

In the middle of November, Bro. W. R. Simmons held evangelistic meetings. Sr. Verna Thayer conducted a Bible school for the children and their program was presented Sunday evening, December 1. The young people presented a Christmas program on December 22, in the evening.

Last June two young people were baptized in a near-by stream. They are Lance Freeman and Mrs. Joice Harrington. A board meeting was held December 15 and plans were discussed concerning the building of a new church. We have a building fund for which an offering is taken once a month. The ladies of the church have been making quilts and selling them for the fund. The attendance runs from thirty to fifty.

The Lord Schoolhouse is north of Morrilton in a small community. George Lord deeded this land to the community and when it is no longer used for that purpose, it is to go back to the heirs. The building is no longer used as a schoolhouse. It may be sold and, if so, the church folk will try to buy it. Southeast of this place the Old Salem Church of God once stood. The cemetery is still there.

Services are conducted each second Sunday afternoon, also on fifth Sundays. On the fifth Sunday in December our attendance was doubled. Church folk come from Morrilton, Plumerville, and occasionally from Cleveland.

The Walnut Grove Church is southwest of Havana. It was originally a schoolhouse, but is now used for a community building. Services are held each fourth Sunday, morning and evening. The attendance is about the same as the Lord Schoolhouse (15-30).

C. Alan McLain, Pastor.

## REMODELING APPROVED

The Pennellwood (Mich.) Church board approved plans to remodel its parsonage, adding a new bedroom, utility room, and half bath. Alva G. Huffer is pastor at Pennellwood Church.



Students had their final semester examinations on Thursday and Friday, January 16, 17, and registration for the second semester on Monday, January 20. During the Ministerial Conference, January 21-24, all students were required to attend the forenoon meetings of the Conference. Members of the preaching class conducted devotions each morning of the Conference.

The following students are not returning for the second semester: Everett Emmons, Dean Swartz, Jesse Gallegos, and Pat Tempel. One new student, Grace Ratering, of Grand Rapids, Mich., plans to attend the second semester.

The curriculum for the second semester includes the following courses: Preaching, English Composition, English Review, Jeremiah, New Testament Studies II, History and Archeology of the Bible, New Testament Greek II, Choir, and Doctrines of the Bible. There will also be two night classes: Old Testament History II, and Religious Journalism.

With the two night classes we are now able to offer twenty-five hours of classes per week and may qualify for full-time rating by the Veterans' Administration, entitling our veteran students to full-time G.I. assistance instead of three-fourths as in the past.

The response to our invitation to help with an organ fund in memory of Bro. M. W. Lyon has been gratifying. Perhaps we shall be able to have the organ installed by the time the fall semester opens.

Gospel team trips to Virginia and to Michigan are being planned for the Easter vacation.

The Ohio, James A. Patrick Scholarship has been awarded to Russell Magaw of Tipp City, Ohio.

Otto E. Dick, Superintendent.

**"CHRISTIAN WORKER'S MANUAL" REVISIONS**

Revisions to the Christian Worker's Manual have been mailed to all persons who have copies of the Manual of whom we have record. If you have a Manual and did not receive your revised pages, please write, Harold Doan, National Bible Institution, Oregon, Ill., and your copies will be sent immediately.

We recommend that the pages be changed and new pages added right away so that you will not misplace them.

Read the Manual! It is full of helpful information for every leader in the Church of God. There are ideas and suggestions on almost every phase of the work of the Church of God that will be of real benefit to you and your church.

**BOARD OF DIRECTORS' MEETING**

Members of the Board of Directors of National Bible Institution met in Oregon, Ill., at the Conference offices on Friday, January 24, for an all-day meeting. Members present were: Willis Turner, C. P. Pryor, Cecil Patrick, J. R. LeCrone, and Donald Overmyer.

Many matters of importance to the General Conference were discussed. Plans are in progress for the annual General Conference meeting, August 10-15 at Camp Alexander Mack, near Milford, Ind.

In our youth department we are ever trying to increase our range of usefulness for the Lord on behalf of our young people. During the past few months we have endeavored to instill in our youth the zeal for the missionary type of work or, as we refer to it, our "outreach" program. Such things as becoming a member of the Mission Builder's League, and putting the Youth Caravan on the road for this summer (as funds permit) have been suggested. It is our express desire to awaken in our youth the thought of putting into action of "service beyond self."

At the present time we are also making plans for a division in our youth camping program. During General Conference, August 10-15, we are having our National Youth Rally at Quaker Haven for those in the sixth through the ninth grades. By this we hope to better serve our junior age group by tuning the entire program to their level.

We have not forgotten our senior youth group, for plans are in the making for a Youth Conference to be held in the vicinity of Oregon, Ill., some time during the latter part of August, probably including the Labor Day week end. This Conference is for better serving the needs of the older group and especially their spiritual needs, to give them training for leadership in their various churches, and to teach the need of full service to the Lord. Pray daily for this vital work.

Recently, we have added the film division to our Youth Department. The Youth Department is now in charge of all the films and slides, with the exception of those belonging to the Sunday School Department. In ordering films, address your correspondence to: Darrell Maddock, National Bible Institution, Oregon, Ill.

Darrell Maddock, Youth Director.

**"SYSTEMATIC THEOLOGY" BEING PUBLISHED**

National Bible Institution has undertaken to publish Bro. Alva Huffer's book, "Systematic Theology." This is a large work and it is hoped that the book will be in print and distribution by the summer.

Pre-publication price of the book is \$5.00 from National Bible Institution, Box 231, Oregon, Ill. After publication the book will sell for \$6.00. We can highly recommend the book to every member of the Church of God and to all students of the Word of God.

**CHURCH DIRECTORY**

Many corrections have been made in the church directory printed in the November 30 issue of The Restitution Herald and a corrected version will soon be in print.

In addition, the young people of the Cleveland, Ohio, Church of God have prepared a directory telling the location of each of the Churches of God in the United States and Canada. The two directories will thus show church name, location, and the names and addresses of officers of the churches, conferences, and boards of the Church of God. (Information about the Cleveland directory can be secured from Bro. Paul Louzcky, 2016 Wascana Ave., Lakewood 7, Ohio.)

About seventy ministers and students were in attendance at the Midwinter Ministerial Meeting at Oregon, Ill., January 20-24. Interesting papers were presented on various subjects of importance concerning Christian doctrine and church methods. Sermons were presented Monday, Tuesday, and Wednesday evenings, and a ministers' fellowship hour was enjoyed by all on Thursday evening.

The Midwinter Ministers' Meeting is an important week in the church year and is a blessing to every minister who attends. The inspiration received is passed on to the church in improved work and service. The week is filled with activity and every minister is busy from early in the morning till late in the evening. We know your church will be blessed in providing the time and the funds for your pastor to attend.

**"FORWARD! MARCH!"**

The Commander's clearly ringing call is, "Forward! March! Go into all the world!" while our churches stand "at ease."

It is not that we are unable to march; it is that we prefer to remain at ease.

We have bewailed our impotency, lying at the gate far too long. It is time we hear and obey the words, "In the name of Jesus Christ of Nazareth, get up and walk!"

Why not plan a series of meetings for concentrated evangelism, to get our voices out of the basements and onto the housetops? or a church fund-raising canvass, to provide the "walking-shoes"? or both?

I have had over twenty-five years of experience in pastoral and evangelistic work. More recently, I have had intensive training and considerable experience in church fund-raising work.

I have previously announced and want to state again that I am ready to work with any church in such evangelistic or fund-raising work.

The church that really wants to go "all-out" in Christian service will be surprised at the possibilities.

For further particulars address me at: 401 East Rainbow Lake, Route 7, Trufant, Mich. John L. Denchfield.

**NEW OFFICERS CHOSEN**

New officers of the Ministerial Association are: James M. Watkins, president; Emory Macy, vice president; and William Wachtel, secretary-treasurer.

New officers of the Oregon Bible College Alumni Association are: Raymond Brown, president; Timothy Pearson, vice president; Darrell Maddock, secretary; and Warren Sorrenson, treasurer.

**MISSIONARY EMPHASIS**

On the first Sunday of each month, members of the Mary and Martha Missionary Society of the Oregon, Ill., Church of God, present a special program at the opening of Sunday school. This serves to keep the missionary program of the church before the people and to train the children in the importance of missions. Is this an idea your church can use?



## JANUARY SPONSORS

Burr Oak Church	\$210.00
Mrs. Mabel Maysilles	10.00
Mrs. Frank Worley	5.00
Mr. & Mrs. Richard Worley	22.00
Mr. & Mrs. Frank Montross	250.00
Mrs. Lottie Pickelr	50.00
Helen Burnett	15.00
Oregon Church of God	43.13
Mr. & Mrs. Ralph Lutton	25.00
Ripley Church of God Sunday School	25.00
Mr. & Mrs. Howard H. Moore	7.40
Mr. & Mrs. Cecil Patrick	227.00
Lorraine Gaspar	50.00
Anonymous	30.29
Mr. & Mrs. Charles Lapp	200.00
Mr. & Mrs. Claude Mills	25.00
John & Ruth Lewis	50.00
L. H. Anderson	9.00
Mr. & Mrs. L. Brown	2.32
Hope Chapel	5.00
Mrs. James Dennis in memory of my father, Lucian Murphy	10.00
Mr. & Mrs. H. U. Krogh, Jr.	15.00
Bertha Partlow	10.00
Mr. & Mrs. Clark Ballentine	10.00
Lawrenceville Church	26.28
Aurora Church of God	7.00
Joseph Hightower	10.00
Golden Rule Family	100.00
Maybelle Hanson	5.00
Leila Mae Doeden	25.00
Mr. & Mrs. I. S. Ferguson	2.00
Mary Catharine Davis	5.00
Violet Updike	5.00
Dixon Church of God	32.18
Maurertown Sunday School	45.95
Willis Turner Family	9.50
Mr. & Mrs. Harry S. Payne	5.00
Mr. & Mrs. G. M. Siple	100.00
Ripley Church of God	75.77
Mr. & Mrs. Delos Andrew	5.00
Mrs. Frank Moran	5.00
Verna C. Thayer	5.00
Blood River Church of God	17.52
Fulton & Ellen Ramsey	50.73
Arkansas City Church	86.50
Mrs. Leta McLeod	7.00
Dorothy Magaw	10.00
Connie Moser	5.00
Little Beaver Class (Oregon)	3.40
Macomb Co-Workers & Miss. Soc.	25.00
Mr. & Mrs. Stanley O. Ross	10.00
Mr. & Mrs. Percy Murphy	25.00
Mrs. Blanche Harland	2.50
Mr. & Mrs. George Jones	15.00
Ida Lapp	10.00
David Skinner	30.00
Jack Hearp	30.00
Mrs. Alice Koontz	50.00
Virda Sittler	25.00
Truthseekers Church of God	25.00
Illinois State Conference	50.00
Ellen Riesener	100.00
Mr. & Mrs. Lyle E. Ashelford	25.00
Edward A. Schroth	5.50
Pennellwood Church of God	95.52
Happy Woods Church of God	21.24
Leila E. Whitehead	5.00
Mrs. F. L. Austin	5.00
Brush Creek Church of God	79.40
Mrs. E. C. Railsback	50.00
E. F. Marsh	5.00
Macomb Church of God	17.33
Ruth Congdon	50.00
Mrs. Laura Keenan	22.00
Mrs. J. A. Patrick	10.00
M. A. Patrick	90.00
Julia H. Warren	10.00
Blessed Hope Church of God	73.21
Patricia Furber	50.00
Mr. & Mrs. C. F. Pryor	5.00
Mrs. Blanche Dick	8.00
Ladies Guild, Golden Rule Church	5.00
Ladies Adult Class, Golden Rule Church	10.00
Mr. & Mrs. Delbert Jones	1.22
Mr. & Mrs. Francis Burnett	50.00
Mrs. J. C. Waller	7.00

## MISSIONARY REPORT

### Report of Nova Scotia Work

During the fore part of January, Bro. Alva Huffer, president of our National Missionary Board visited Bro. Roddy Pike and the new missionary work now being carried on at Digby, Nova Scotia.

The trip is of great value to us from several aspects. Bro. Huffer was able to see firsthand the needs of the field and relate them to us in a practical way. It was his privilege to assist Bro. Pike in the baptism of nineteen new members of the Church of God, and to encourage him in this new work. The new church there has been much encouraged just to have someone from our general Conference to be with them.

The city of Digby offers a great potential, since it numbers about ten thousand population and we feel the church will become more established as time goes on. Sr. Verna Thayer is planning to go there in the summer to hold a vacation Bible school. This should be a great evangelistic boost to help this missionary effort.

Bro. Pike and his congregation appreciate the used clothing that has been sent. If your missionary society desires to help in this respect, please contact Sr. Harold Simpson, 1018 Cass Ave. S. E., Grand Rapids, Mich., for further information. A more detailed report will be given by Bro. Huffer later.

### Further Investigation of India Work

According to the desire expressed at Conference we have made further investigation of the India work, and feel that our present attitude toward our former worker there should remain the same. It is felt that nothing of a definite nature can be done until someone in person visits the field to evaluate what can and should be done. This we plan to do through missionary workers already near the field in India.

We have not given up hope, but will continue to exhaust every possibility for establishing a future work with a permanent basis for growth and development.

### How Your Society Can Help

We sincerely appreciate all that has been done by the collective help of our societies to this present time, and we have faith you will continue to support these efforts in a realistic manner.

Will your society PRAY ESPECIALLY for guidance in regard to these two Missionary fields, that God will lead us forward. Eventually, we believe, there will have to be a team of workers go to India to put that work on a firm footing, but until that time we must have much prayer.

Board of Foreign Missions.

### MEN'S FELLOWSHIP

The Fonthill Church of God had its first men's fellowship meeting recently, and will continue to meet on the third Friday of each month.

The men's fellowship of the Oregon Church of God, which meets every other month, had as its guest speaker Louis King, chaplain of Bridewell Prison of Chicago.

Men's fellowship meetings are an asset to the church and can be used to bring men into better working relationship with the church.

## FREDERICKTOWN, MISSOURI

On Christmas Day, open house was held at the home of Bro. and Sr. Henry Cooper, honoring their fifty years of married life. All five of their children, and their families, were home for the occasion.

Bro. and Sr. C. E. Lapp, Elaine, and Jon arrived in time to eat Christmas dinner with us at the church. They were on their way to Texas.

Saturday evening, December 28, 1957, Martha LeCrone became the bride of Bro. Donald Cooper at the church. The ceremony was read by the bride's father, J. R. LeCrone. The young couple are now at home at 603 W. Main, Fredericktown. We wish for these Christian young people a long and happy life together.

We were happy to have Bro. and Sr. Wayne Laning and Robbie, and Sr. Tessa Laning at church services the morning of January 12. On the evening of January 13, Bro. and Sr. Roland Stilson were welcome visitors at the parsonage. They were headed for Texas. Come again, folks!

Our new parsonage is finished and the pastor and his family enjoy the comfort and beauty of their new home.

The tower room in the church is now finished for the pastor's study, and a large office desk installed. This greatly facilitates the work of the pastor. J. R. LeCrone, Pastor.

### NEW MAILING EQUIPMENT PURCHASED

Part of the funds from a recent bequest to National Bible Institution have been used to purchase new mailing equipment for the print shop. This electronic equipment will speed up the mailing of The Restitution Herald, and other large mailings, and will help keep subscription statistics and addresses up to date.

### NEW TRACTS PRINTED

Four new tracts are now available for distribution. These tracts fill a need, and we encourage their use in tract racks and for private mailing.

**Is Going to Heaven Our Reward?** This is an eight-page tract and published by Bro. James Mattison. 30 cents per doz.; \$1.95 per hundred.

**Fundamentals of Christian Faith in Ten Lessons.** This is a twenty-page tract by the late M. W. Lyon, published by Bro. and Sr. George Jones. It presents the fundamental doctrines in ten outline lessons. 55 cents per doz.; \$3.55 per hundred.

**Prophecies Being Fulfilled Today.** This is a two-color booklet of sixteen pages in large type, by C. E. Randall. It is the first of a "Bible Digest Series" of such booklets. 15 cents each; \$1.50 per doz.; \$12.00 per hundred.

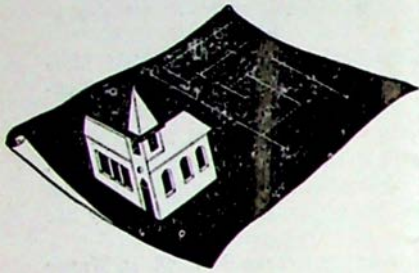
**Words of Truth.** An excellent pocket concordance of texts on the major Bible doctrines. Handy for quick reference, the booklet is published by the Southern Berean Society, and prepared by James Mattison. 25 cents each.

These tracts may be purchased from National Bible Institution, Box 231, Oregon, Ill.



# Mission Builder's League

**For New Churches of God**



The *Mission Builder's League* is a plan for sharing building costs of new churches and encouraging the construction of new church buildings from which the gospel of Jesus Christ and the Kingdom of God can be preached.

Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

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The

February 15, 1958

# Restitution Herald

VOLUME 47, NUMBER 14

## ARTICLES OF INTEREST!

### WHICH IS RIGHT?

Will the righteous have a heavenly reward?

### I BELIEVE IN PERSONAL WORK

The secret of winning the lost.

### THE CONVERSION OF LYDIA

The basis of new life explained.

### RESURRECTION HOPE

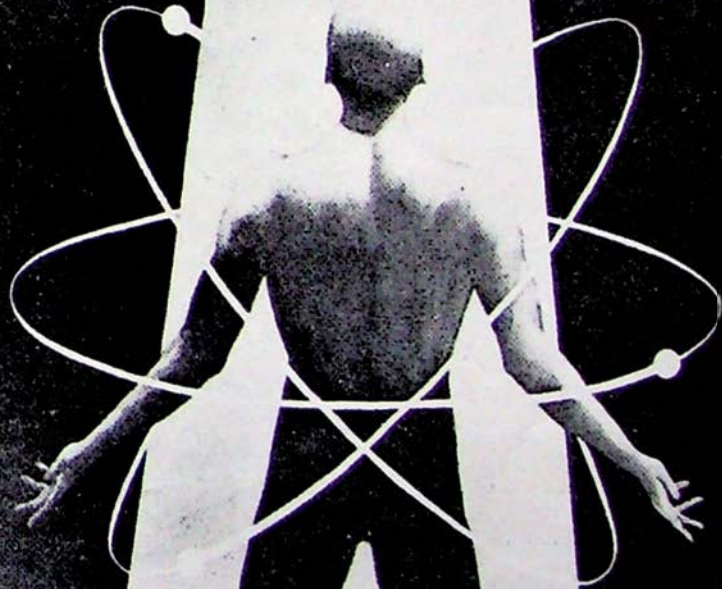
Life after death depends upon resurrection.

## BROTHERHOOD WEEK

Brotherhood Week (February 16-23) is sponsored by The National Conference of Christians and Jews. It seeks to emphasize the need for greater understanding and love between the races, creeds, and nations of men. President Dwight D. Eisenhower is Honorary Chairman of the week.

## Brotherhood Week

### February 16-23



...that people shall live  
as one family of man

The Basis of Christian Brotherhood --- Page 2



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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Pa is always getting ads and posters to put up in the store advertising known items with "something new added." I brought home a sample of the brand of cleaner I'd always used, and I could tell from the smell that the "something new" in it was the same old ammonia my mother used to clean with before there was a patented product. New lives are still being made from old truths as tried and tested as Mother's cleaning ammonia.



The Basis of Brotherhood

Brotherhood Week (February 16-23) will call to the attention of the nation the importance of understanding between people, and the need for all people to recognize the equality of individuals. Seeking to break down barriers of hatred based on race, color, religion, or nationality, the National Conference of Christians and Jews will remind us in many ways of religious principles and our American ideals.

Brotherhood should be easy for Bible-believing Christians. It is one of the foundation stones of the Christian life as described in the New Testament. The New Testament basis for brotherhood is love. It is love patterned after that of God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Love for all men for whom Christ died is the key to brotherhood. Love is better than tolerance, for tolerance suggests inferiority in the one tolerated, while love does not.

From the beginning of His ministry, Jesus emphasized love for all men, even for those who do not seem to respond to that love, but continue to hate and offend you. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45).

The Golden Rule, "Whatsoever that ye would that men should do to you, do ye even so to them" (Matt. 7:12), explains the attitude of fair and considerate treatment of all individuals which brotherhood suggests. The Golden Rule is not qualified by racial, national, or even religious differences. It amounts simply to treating others with the same respect, dignity, consideration, kindness, and love which we would like from others.

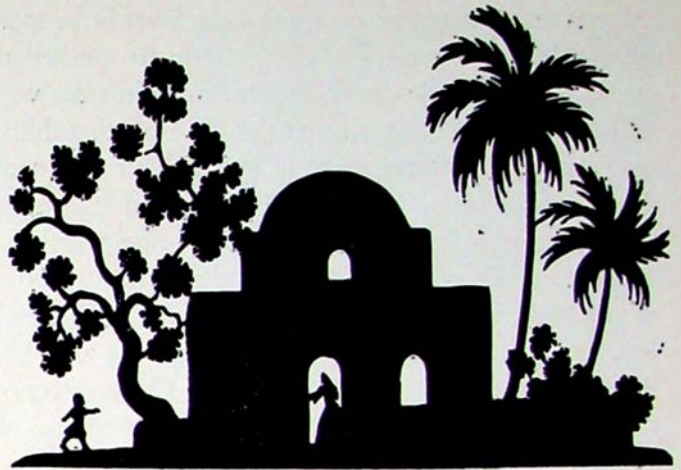
Jesus' Parable of the Good Samaritan is certainly a lesson in brotherhood. The parable was told as a result of a conversation with a person who correctly stated that one of the requirements of salvation is to love God with all one's heart and "thy neighbour as thyself" (Luke 10:27). Jesus was then asked, "Who is my neighbour?" The Parable of the Good Samaritan which was told to answer this question points up the truth that all people are neighbors and your neighbor is anyone with whom you come into contact and whom you may help. The despised Samaritan who helped the Jew prompted Jesus to say, "Go thou and do likewise" (Luke 10:37).

When a Christian knows the love of God for all men; when he realizes that Jesus died for every individual in the world, and offers to save anyone who will come to Him; when he himself is filled with the love of God, it is not difficult to appreciate Brotherhood Week and extend its meaning throughout the year. While brotherhood will never be universal in this age of sin and mortality, and only the coming again of Jesus Christ will bring about eternal peace between races, it can be the way of life of the Christian in his relationship with others. END \* \* \*



# The Conversion of Lydia

By Pastor Gordon Smith  
Clarence, Iowa



**W**E HAVE before us the greatest event that ever happened in Europe; an occurrence that completely changed the course of European history; that made Europe what it is today. It was the introduction of Christianity! This was the first time the gospel was preached in Europe. Paul did not despise the smallness of the audience, but used the opportunities he had to preach. Sometimes we get discouraged because we do not have a large hearing. We ought to look at Paul and the other apostles. They started out with the odds against them; pagan superstition, gross immorality, few facilities to preach, the certainty of persecution, no modern conveniences, yet they had a faith in God, an optimism that has never been equaled in Christian history.

Paul was not discouraged. He had a faith that God was guiding him through the vision of the Macedonian call. In obedience to that call, he had crossed to the mainland of Europe. Here on this Sabbath day, not because he kept the Sabbath, but because on this day he would find the local synagogue assembled, Paul appeared to this little group, worshiping in "God's first temple," the grove by the water's edge. To this little audience Paul preached the same message he presented every place, of a crucified and risen Christ. God bless the women for their loyalty to the truth! If it were not for them many of our churches would not be in existence. She "who was last at the cross, and first at the grave" has ever had a receptive and loyal ear to the truth.

Of this group, one woman was conspicuous. Lydia, a business woman, a native of Thyatira, a city in Asia Minor, a seller of purple, expensive dress fabrics, corresponding to the manager of a large department store today, was there. She was the sort who took her religion with her. She had not left hers behind when she moved. She was not like the little girl who prayed, "Good-bye, God, we're going to California." She thought enough of her faith to identify herself with the little group of worshipers of the one God in Philippi. So far as we know she was unmarried and had no children; but more of that later. She was in business for herself, an unusual fact for a woman of that day. Probably she used her own means

to buy and sell these fabrics; therefore, she was a person of means in comfortable circumstances, depending on her own efforts for a living.

We are told Lydia worshiped God. No one at that time worshiped God except as a result of Jewish influence or training. All others were heathen. Lydia, then, was either a Jewess of Thyatira, or else a convert to Judaism like many others of that time. Thus, we see her as a religious woman loyal to her religion under unfavorable surroundings, worshiping God to the extent of her light. Here was a sincere person. Often we hear it said that sincerity is enough. We may be perfectly sincere and perfectly mistaken.

Here was a woman perfectly sincere. She was: 1) a worshiper of the living God; 2) true to her faith even though three hundred miles from home; 3) so faithful that she closed her business on the Sabbath at the sacrifice of business interests; 4) even though there was no synagogue, she met with a group that worshiped in a grove or park; 5) even though there were no men to conduct a service of worship, she was there.

When Lydia heard Paul preach she at once became interested. She wanted to hear more of this Jesus and His marvelous life and works. The record says, "God opened her heart." What does that mean? Certainly it does not mean the physical heart, for if it did she would not have survived the operation but would have died. So the term means something else. It is a familiar Scripture term.

## *What Is the Heart?*

The heart *thinks and reasons*. (Luke 2:19—"Mary kept all these things and pondered them in her heart." Matthew 9:4—"Why think evil in your heart?")

The heart *loves*. (1 Samuel 15:4—Absalom stole hearts. Matthew 22:34—Love God with all the heart. 2 Corinthians 2:4—"Out of anguish of heart I wrote.")

The heart *wills*. (Daniel 1:8—Daniel purposeth in his heart. 2 Corinthians 9:7—As each purposeth in his heart, so let him give.)

The heart is *conscience*. (Acts 2:37—Pricked in hearts. 1 John 3:20, 21—If our hearts condemn us, God is greater.)



From these references, we see that the heart is the mental nature of a person. For the heart to be touched or opened, these elements must be acted upon in some way. What, then, will change that part of the heart that thinks or reasons, but testimony as to new truth? We view matters only as we have new truth. So the mind is changed from unbelief to faith by the testimony being preached.

The facts of Christ's life, death, and resurrection, properly presented, are the gospel. (1 Cor. 15:1-4.) The intellect, having been changed by faith, changes the affections from indifference to love. As we see the Christ dying on the cross for our sins, our hearts are warmed to love for Him. That change of heart and affections also changes the will. The person changes from a desire to do wrong to a desire to do right. He realizes the weight of sin pressing on him is too great, that he cannot longer continue in them, but that he must forsake them and turn from them to do right. Just the moment a person decides to do that, he has repented. In the light of what he has been taught of God and Christ and sin with its consequences; he is moved to forsake his evil ways and do rightly.

So far, all of his mental faculties have been changed but the conscience. The conscience approves or reproves as we do right or wrong. Christ is satisfied only by right doing as we know it to be right. Our hearts can all be changed except our consciences and we cannot have peace of mind.

That is the purpose of the command to be baptized, to satisfy our conscience. It is the answer of a good conscience. Only as we do God's will, will we have the pardon for our sins and freedom from an evil conscience because we are conscious our sins are forgiven. In keeping with this teaching, Lydia's heart was opened by the testimony that Paul preached of the life and work of Christ. His arguments were so convincing that she believed, and because she believed she loved the Lord and sought to do His will. So Paul announced to her the conditions and immediately she was baptized and her household also. Her religion was not a selfish one, but she gathered her household that they, too, could believe, obey, and rejoice with her in this new salvation.

Some have tried to make out a case for infant baptism because it is said her household was baptized, inferring that there were infants in the household, and hence they were baptized. This is only an inference. We ought not to build our doctrines and practices on mere inferences. To prove there were infants we would have to prove that: 1) Lydia was married; 2) that she had children; 3) that there were infants among them; 4) that they were there instead of at Thyatira. All of this is utterly impossible to prove. We do know that if she was a business woman, her household would include servants, which is all that is meant. The servants became Christians.

Lydia was really interested, for the Apostle Paul made

her home after that, his headquarters. Her religion showed in her hospitality and cordiality, a commendable fact. It is a sure proof that people are interested in the church if the minister is welcome in their homes.

Just what was Lydia converted to? She was not converted to Paul as a preacher, for soon he was gone and he left the infant church to care for itself. True, he wrote a lovely letter to Lydia, the jailer, and other Philippians, strengthening them. Nor was she converted to some church. Modern sects as we know them were unknown in Paul's time. We could not say Paul was a Catholic, a Methodist, or a Lutheran, but simply a Christian. All the Apostle Paul converted to was to Christ and to obey Him. That is all that we today would ask you to do and be. We change our hearts by believing in Christ as God's only begotten Son. We change our lives by repenting of our sins. We change our state, or relationship, by baptism into His church; by baptism for remission of sins.

It is strange about opened hearts! Not always is the heart open. People can hear some preachers and never be moved. Let another come along and they get interested. There are seasons of the soul as well as of the soil. There are times when people are interested, sympathetic, and moved to an open stand for Christ. When that is not acted on, the heart closes, the mind hardens in rejection, and in time becomes further away than ever, and becomes very difficult to reach. So, when one's heart is open and receptive, it is time to act on those noble promptings. It is God moving upon our lives, drawing us to Him.

#### *Lydia an Example*

Lydia is an example for all of us to follow. She was a real listener. She was really honest in her consideration of what Paul taught.

1) Lydia heard with a determination to understand. She really wanted to know. She had an inquiring mind. In the parable of the seed sown on various kinds of soil in Matthew 13, there is the seed falling on good ground. Lydia is represented by such soil.

2) Lydia heard with alacrity. She realized the importance of the issues at stake. Her promptness was shown by her early conversion.

3) Lydia heard without prejudice, a most difficult task. We are greatly influenced by our early teaching. A Jew is so influenced.

4) Lydia heard consistently. She was ready to follow where her faith led her. Few are that way. Some folks will go just long enough to get under conviction and then quit.

5) Lydia was a faithful doer, not a forgetful hearer. She heard and did. She was not like the man James described. (Read Jas. 1:22-25.)

Will we not be as good as Lydia to hear and put our new-found faith into practice? END \* \* \*



# Signs of the Times ---

By Hollis Partlowe  
Oregon Bible College

ONE of the outstanding teachings of God's Word is the second coming of Christ. To this blessed event, every faithful follower of the Son of God looks forward in hope. It is impossible to know the day or the hour of the return of the Son of Man, but our Lord has left us many signs which will precede His second advent.

Matthew 24, Mark 13, and Luke 21 reveal to us the signs that will be evident previous to the return of the Nobleman. Signs have been used in many cases in Scripture. In fact, the Jewish people demanded a sign for everything. Before we consider the signs that Jesus gave, let us notice some that were used before His day.

In Isaiah 38 we find the story of Hezekiah being "sick unto death." God, through the Prophet Isaiah, instructed him to set his house in order, saying, "Thou shalt die and not live." Nevertheless, Hezekiah prayed to the God of heaven and God commanded Isaiah to tell him that He would add fifteen years to his life. Furthermore, God gave a *sign*. He moved the sun back ten degrees to assure Hezekiah that his life had been extended.

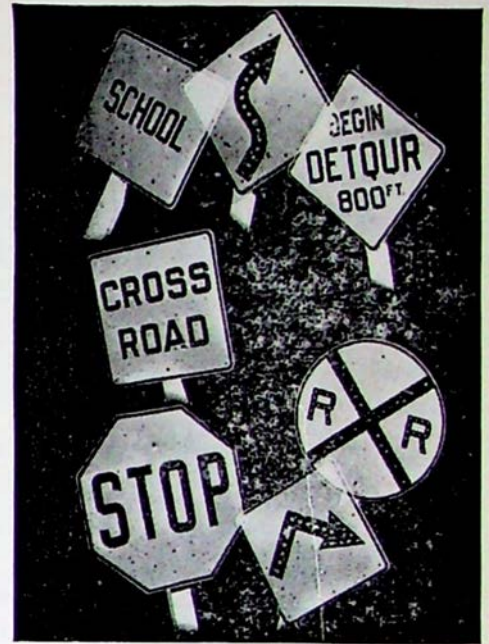
"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. 7:14). This sign was given to the Jews so they would know their Messiah. In spite of that simple sign they did not recognize their Saviour.

Perhaps one of the greatest signs of the last days is given by the Prophet Daniel, saying, "Many shall run to and fro and knowledge shall be increased" (12:4). With modern automobiles, television sets, and airplanes, it is easy to see that we are living in the time of which Daniel wrote. Likewise, unbelievable discoveries have been made in medicine and science. The Air Force has announced that it has a jet plane capable of flying twenty-five miles per minute. What would your great-grandfather have said to this invention? Indeed, we are living in the last of the last days.

Let us look at Matthew 24, the most famous chapter on the signs of the times. As Jesus sat upon the Mount of Olives, the disciples demanded that Jesus tell them the "sign of thy coming and of the end of the world" (v. 3). In fact, these two events are really one, because this age will end when Jesus comes.

The first sign that Jesus would have us notice is false Christs. Certainly many have arisen in the last few years.

Second, Jesus mentioned "wars and rumours of wars" to continue until the end. Hence, there will be no peace



until Jesus comes as Prince of Peace and establishes the Kingdom of God on the earth.

In the next place Jesus mentioned famines, pestilences, and earthquakes. In fact, He said that all these things are the beginning of sorrow. Furthermore, Jesus warned that the disciples would be afflicted and hated of all nations for His name's sake.

Then He 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" (v. 14). With the radio, television, and printing press, certainly the gospel is going to all the world as it never has before.

Perhaps one of the most definite signs in this chapter is the budding of the fig tree. (V. 32.) Doubtless this fig tree is another name for the nation of Israel. Jesus said when this tree put forth leaves summer was nigh. In other words, He said, "When the Jews are gathered back to the covenant land and become a nation, the second advent is just around the corner." Israel became a nation in May, 1948.

Seeing all these signs coming in our day, let us lift up our heads, for our "redemption draweth nigh." Jesus is coming soon! END \* \* \*

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*"The Bible is a wondrous book  
To always have around;  
There's answers to your many fears  
Within its pages found.  
In it are words of precious worth  
When understood aright.  
They lighten up your daily load  
And give you inner sight."*

— C. D. House.



# The Wise Builder

By Pastor Harry Sheets  
South Bend, Indiana



**M**ANY of us have watched children dramatize the song about the wise man who built his house upon a rock and how it stood firm when the wind and the rain beat upon it. We have watched their glee as they spatted their hands to demonstrate the fall of the house built upon the sand. How they do enjoy singing that song!

We wonder how many will remember the lesson Jesus was teaching? Will it make any difference in their adult lives? For that matter, have we caught the real significance of our Lord's teaching?

Jesus did not teach that one person used better materials or better construction methods than did the other. The only difference between the two builders was the foundation upon which their houses rested.

Jesus stated that the wise builder was the one who "*heareth* these sayings of mine, and *doeth* them." The foolish man was the one who "*heareth* these sayings of mine, and *doeth them not.*" Wisdom, then, consists in hearing and doing; foolishness consists in *hearing* and *doing not.* (Study Matt. 7:24-29.)

Jesus closed His Sermon on the Mount by placing great emphasis upon doing. He warned: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. . . . Wherefore by their fruits ye shall know them" (Matt. 7:15, 20).

Listen yet again! "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." Notice how important Jesus makes "doing"! Jesus certainly placed great emphasis upon works, that is, works based upon His teachings and commands. He condemned works not based upon sound teachings and a pure life.

Jesus predicted that upon His return some would recite the wonderful things which they had done, saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" (Matt. 7:22).

It is evident, if they were telling the truth, and Jesus did not contradict them, that these people had done much work. Where, then, did they fall short? Was it not in their personal lives? Jesus said to them: "Depart from me, ye that work iniquity." Their work of teaching, healing, and other activities were all for naught, for in some place along the line they had failed *to do the* teachings of Jesus.

Many believe and teach today that one does not have to change his manner of living after he has been baptized. "Go on living as you have been" was the way one prospective member was instructed. This one statement alone could cause that person, and perhaps others, to lose eternal life. Let us keep in mind the warning given by Jesus: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Peter instructed the people, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). "Repent" means to be sorry for your past life of sin. "Converted" means to turn about. One is not a converted person until he has turned from his former life in the world to walk with Christ. One cannot continue to walk as he did; there must be improvement.

Again Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). There are few children who will not tell you that it is wrong to smoke and drink alcoholic beverages, yet how many church people do these things and say there is no sin in them? Paul instructed: "Let . . . no man put a stumblingblock or an occasion to fall in his brother's way" (Rom. 14:13).

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). The Christian's path is indeed narrow, but it leads to "life."





# Resurrection Hope ---

## An Incentive to Greater Service

By Pastor  
Francis E. Burnett  
Tipp City  
Ohio

**T**HAT the resurrection hope is the basis of all Christian hope, is pretty well established among us. Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:3-5).

To further establish this fact, we read in James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." God has promised that the church, the "body of Christ," will be unto Him a "firstfruits" of all the restitution. This can only be done through the resurrection. We know that resurrection means "eternal life through Jesus Christ our Lord." Just how much does it really mean to us? Does this great hope that is ours stimulate us to action?

God is not going to give us immortality because of our great deeds and accomplishments. There is not one of us who is worthy of this wonderful grace of God. Paul wrote to the Romans, "All have sinned, and come short of the glory of God" (Rom. 3:23). Before this verse in the Letter to the Romans, Paul had written, "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. 2:8-11).

People who have heard the truth, who have obeyed in part, even confessing Jesus, must know that continued obedience and even greater service is what leads to "eternal life." We have the need to give greater service because of the blessings of the gospel for us and others. How can others hear if we do not tell it to them, or send them lit-

erature to read? How can others hear unless we support, wholeheartedly, the teaching and preaching of the gospel—locally, nationally, and throughout the world?

Someone might ask, "But how can the resurrection make any difference?" To the Corinthians, Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). Even to those who follow "that Rock," such as Abraham, Jacob, David, and others, it was the hope of a future life that *spurred* them to serve God faithfully. We read in Hebrews 4:11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." If we truly believe in the resurrection hope, we will go forward in service both for self and others.

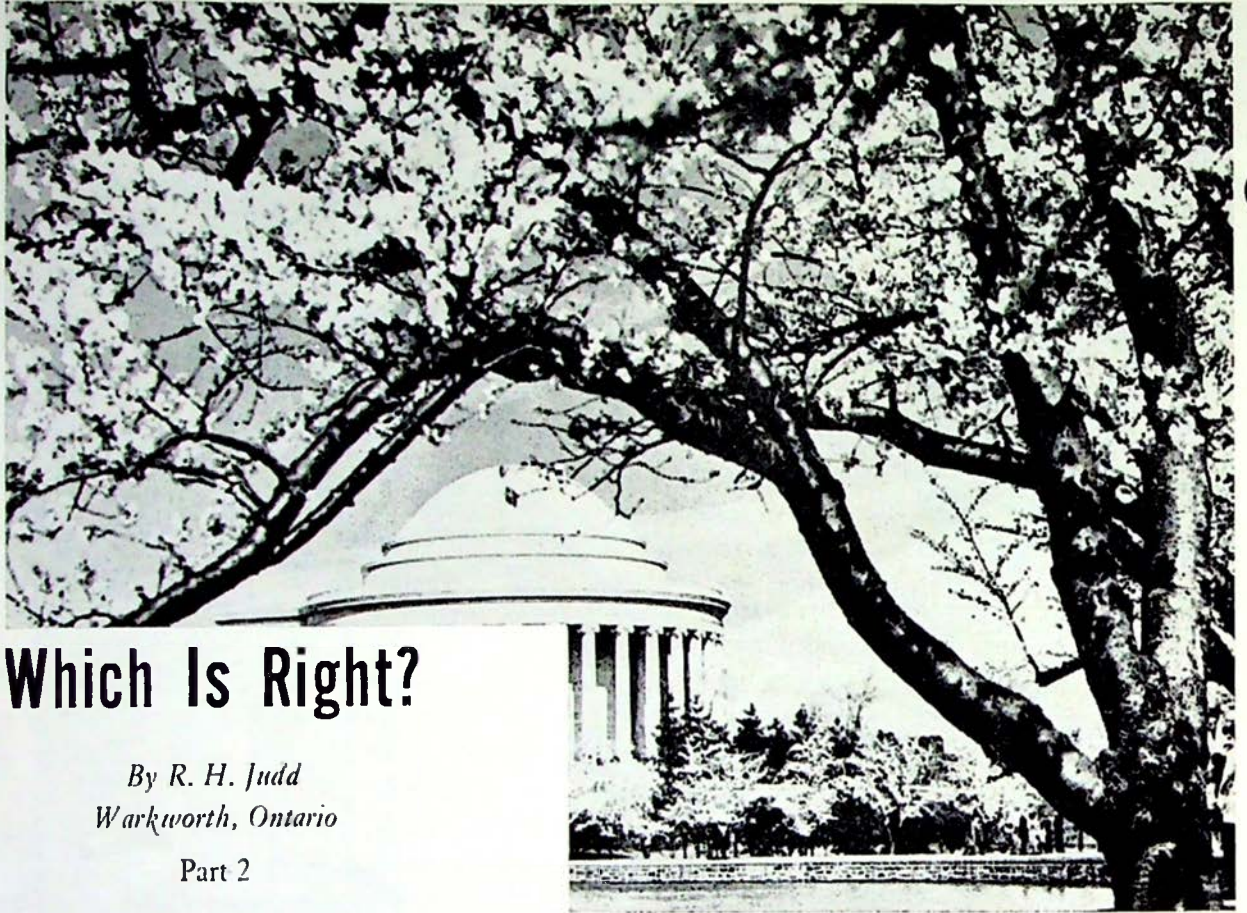
Paul wrote Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6:12). To the Corinthians, Paul said, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

Why, with all the religions in the world, should we be so concerned? It is because, "Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Only the Christian religion expresses this hope. Only the Christian has this hope! Then we have something to tell others. There is a need for us to train and teach our young people in this hope. There is a need to educate those who can and will go out to teach and preach. There is a need for each one of us to be concerned about others hearing this gospel.

Peter expressed the need for each of us to be concerned about our service to our Lord Jesus Christ. "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" (1 Pet. 1:8-11).

Paul encouraged the Philippians in this manner, "Brethren, I count not myself to have apprehended: but this one  
(Please turn to page 14)





## Which Is Right?

By R. H. Judd  
Warkworth, Ontario

Part 2

### *History of the Promised Ruler*

**L**EAVING the field of prophecy, we will return to that of its literal fulfillment. We have already seen that the promised heir to this throne of Israel was born; that He came at the time appointed; that God declared through His angel that this was He. For six hundred years the nation had lived in a state of hope. They had looked for the promised King, but now He had come. Angels announced His birth, accompanied with songs of praise. Wise men from the East sought His humble apartments, and presented Him with gold, frankincense, and myrrh. Shepherds left their flocks and hastened to see their new-born King, and, returning, glorified and praised their God. Simeon, a just and devout man, gazed in wonder and admiration upon the Lord's Christ, then took Him in his arms and blessed Him. Anna, a prophetess, over one hundred and ten years old, gave thanks "unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Such was the record of His birth.

Following up His history, we next find Him actively engaged in His ministry. But do we ever find Him, by word or action, denying His right to the throne of David? Does He ever deny that He is a King, even the King of Israel? Never. Nathaniel, a guileless Israelite, upon seeing Him for the first time, exclaimed: "Rabbi, thou art the Son of God; thou art *the King of Israel*" (John 1:49). Jesus, in His reply, assented to this declaration of

faith, in place of denying it, as He should have done, if erroneous.

He then began at Galilee, and traveled through every city and village, proclaiming the glad tidings of the Kingdom of God, and the twelve were with Him. This kingdom that He preached about was none other than the restored kingdom of Israel, with Himself as King. Many believed on Him, and were anxious to raise Him at once to the throne. Hence we read that "when Jesus perceived that they would come and take Him by force, to *make Him a King*, He departed again into a mountain Himself alone" (John 6:14). The *time* had not yet arrived for this glorious consummation. We may learn conclusively, however, that the nature of our Lord, preaching concerning the kingdom was such as to fire them with anxious hope for its realization. So great a pitch had this reached that they could scarcely be restrained from using physical force for its accomplishment.

That the claims of Jesus to the throne of Israel were not of a spiritual character is manifest, when we remember the alarm that was created among the chief priests and Pharisees. They saw that multitudes believed on Him, and recognized Him as the legitimate heir to David's throne, hence they held a council and said, "If we let Him thus alone all men will believe on him, and the Romans will come and take away both our place and nation" (John 11:48). If Christ's claims to a throne and kingly honors related to a kingdom in the skies, can we sup-



pose that this would have alarmed either the Scribes, Pharisees, or Romans? Not at all!

When we remember that His claims related to the kingdom of Israel, which was then subjected to the Romans, we can readily see cause for alarm. A large portion of the nation acknowledging allegiance to this new King, would result in their ultimate separation from the Roman yoke, and their establishment as a separate kingdom. The Romans, discovering this tendency of the people to throw off their allegiance to Rome, would certainly come and "take away both their place and nation." Consequently, we must conclude from this circumstance, that Jesus preached a literal kingdom, with Himself as a literal King.

That His disciples so understood Him is manifest. Jesus built up and encouraged this hope. When Peter said unto Him, "Behold, we have forsaken all and followed thee, what shall we have therefore?" Jesus replied, "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).

Supposing a minister of one of our popular churches should be inquired of by a follower of Christ, relative to the reward that should be given him, what reply would he make? Would he not point to heaven above, and declare that at death his soul would enter there, and rejoice forevermore in the company of God, Christ, the angels, and redeemed ones of earth? Yet Christ held out no such hope for those patient followers of His. But He did promise them a position in that restored kingdom of Israel, in the days of regeneration that were coming. This was the kingdom they were looking for, and of which He was the born King. Hence the promised reward was in harmony with His teaching, with their own hopes, with every line of prophetic testimony, and Israel's hope for hundreds of years.

The only question of doubt before the people was: "Is *this* man the promised Messiah?" Hence, they said, "How long dost thou make us to doubt? If thou be the Christ [or anointed one of God] tell us plainly." Jesus answered, "I told you, and ye believed not" (John 10:24, 25). Many, however, did believe, and, as already stated, were anxious to make Him King. Hence, when He approached Jerusalem for the last time, previous to His crucifixion, they spread their mantles and branches of trees in His path, and cried out, "Hosanna! Blessed is *the King of Israel*, that cometh in the name of the Lord" (John 12:13).

It was but a short time after this, that He was arraigned before Pontius Pilate, by His enemies, who said, "We found this fellow perverting a nation, and forbidding to give tribute to Casar, saying that he himself is *Christ a king*" (Luke 23:2). They brought no charge of immor-

ality nor cruelty against Him. The main charge was that He claimed to be a king.

Pilate examined Him carefully, and sought three times to release Him. When questioned upon the point at issue, He neither denied nor evaded it, but confessed. Pilate said, "Art thou the King of the Jews?" And Jesus replied, "Thou sayest; I am a king. For this I have been born, and for this I have come into the world, that I may testify to the truth" (John 18:33, *Diaglott*). Pilate again sought to release Him, saying, "What evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go" (Luke 23:22). But the Jews cried out, "If thou let this man go, thou art not Cæsar's friend; whosoever *maketh himself a king*, speaketh against Cæsar" (John 19:12).

Here was proof conclusive of the fact that Jesus had proclaimed Himself a king, and that His kingdom was of such character as to affect Cæsar's interest—therefore it was of a *temporal* character; that is, it was one that would be established on the earth with the Jews (who were tributary to Cæsar) as subjects. Consequently, if Pilate let this aspirant to kingly honors go, he would prove himself not to be Cæsar's friend. Such was the reasoning of the Jewish rulers, and such their arguments for His conviction.

If Christ had preached for three and a half years that the kingdom was in heaven, and that only the immortal souls of dead men could enter there; and that these Jews who were following Him would, *after death*, become His subjects, would anyone suppose that Pilate would have interfered? Would His enemies even have attempted to show that such a king, and such a kingdom, endangered Casar's interests in any way? Surely not!

We are forced, then, at every point, whether prophecy, history, or common sense, to the conclusion, that neither Jesus nor His apostles ever preached a kingdom in the skies, or *any* kingdom but the restored kingdom of Israel, which was *the Kingdom of God*—the only kingdom God ever had upon earth.

The Jews had no faith in any other kingdom. The only point lacking in their faith related not to the kingdom, but to *the king*. They could not believe that Jesus of Nazareth was the King of the Jews. Hence, when Pilate wrote this declaration in Greek, Latin, and Hebrew, and placed it over His cross, the chief priests sought to change it. They said, "Write not, 'The King of the Jews' but that *he said* I am the King of the Jews." Here is additional evidence of what Jesus had *said* in His preaching. The issue was plain and pointed; Jesus said, "I am the King of the Jews," and the chief priests and teachers of the people denied it. Hence, the soldiers mocked Him when on the cross, saying, "If thou be the *King of the Jews*, save thyself." And the chief priests, scribes, and elders also said, "If he be *the King of Israel*, let him now come



down from the cross, and we will believe him" (Matt. 27:42). In a moment, if He had chosen, Christ could have summoned twelve legions of angels and burst His iron bands asunder, but He would not. If they refused to believe on Him, after witnessing His mighty miracles, neither would they have believed if He had descended from the cross.

He died. His disciples stood weeping and astonished. Such a tragic end was unlooked for by them. They had expected an immediate assumption of kingly power, knowing nothing of His sufferings and death. They looked for *the redemption of Israel* from the yoke of their enemies. A dark and trying hour had come upon them now, a trial of faith. They seemed to doubt, now, the claims of Jesus.

#### *After His Resurrection*

When Jesus overtook two of them journeying to Emmaus, after His resurrection, He being unknown to them, they opened their hearts to Him, and said, "We trusted that it had been he which should have *redeemed Israel*" (Luke 24:21). This expression reveals their disappointed hopes. So with Peter also. He concluded to resume his old occupation as a fisherman. But when the Lord revealed Himself to His disciples, then it was their hopes revived. For forty days He spoke with them concerning the Kingdom of God, or kingdom of Israel, after His resurrection, enlightening them on many points of which they were previously ignorant.

He never once, during that time, told them that they were mistaken relative to the Kingdom of God being the kingdom of Israel. He never told them to fix their hopes on a kingdom in the skies instead of the restored kingdom of Israel. To have done so would have been to falsify His own promise to them, of a place as rulers, on thrones, judging the twelve tribes of Israel. As proof that Jesus had not divested them of this hope, we find them asking Him, just previous to His ascension, this important and pointed question: "Lord, wilt thou *at this time* restore again the kingdom to Israel?" Jesus, in replying, did not say, "My friends, you are suffering your minds to dwell on earthly things. My kingdom is spiritual and is located in heaven. Israel has no more to do with it than the Hindoos. You must not look for the restoration of Israel, but prepare for death, for then will I come to you and take your souls to glory." No, He taught no such heathenish doctrine, but He admitted the truth of their hopes, and simply replied that as to the *time* of this restoration it was not for them to know. The Father had kept this information to Himself.

Immediately after this, Jesus ascended to heaven, there to remain until "his enemies are made his footstool," or until the "times of restitution" Peter talks about. (Acts 3:21.)

Thus we have traced Christ from the promise of His birth, down to His ascension to heaven, and we find a uniform record as to His being literally and truly the King of Israel. It was this confession that secured His death.

#### *After His Ascension*

Afterwards we find Paul preaching the same thing. And not only so; but we find the same disturbance caused among those in authority, produced by the very same cause. Hence, the Jews, at Thessalonica, seized Jason and other brethren, and dragged them before the rulers, saying, "These that have turned the world upside down are come hither also, whom Jason hath received, and these all do *contrary to the decrees of Caesar*, saying that there is *another king*, one Jesus. And they *troubled* the people, and *the rulers*, of the city, when they heard these things" (Acts 17:6, 8). Pray tell us how the preaching of a kingdom of ghosts in another sphere would interfere with Caesar, or be contrary to his decree? Would such preaching trouble the rulers? No, it was the proclamation of "another king" that troubled them—a king who would "judge the world in righteousness," and restore again the kingdom to Israel.

Peter plainly told his brethren after the flesh, that God had raised Christ up from the dead in order that He might sit upon David's throne. (Acts 2:29, 32.)

#### *Conclusion*

In summing up our evidence then, we think we have fairly proven from the Word of God:

1. That His word was pledged to David for the continuance of his throne and kingdom, forever, and the raising up of one of his own offspring to occupy it.
2. That He repeated the pledge through Isaiah, three hundred years subsequently.
3. That He again introduced it when the last king of Israel was descending from the throne.
4. That for six hundred years no successor appeared, and the throne was cast down, but at the expiration of this period Jesus was born, according to promise.
5. That God fastened upon Him the titles and honors of His father David's house, pointing Him out by Gabriel, as the very one previously promised, who should occupy the throne of David and establish his kingdom forever.
6. That Jesus, during His entire ministry, preached concerning this kingdom, and represented Himself to be the King of Israel. That His apostles believed Him to be such, and so preached to others.
7. That Christ held out no other hopes of reward to His hard-working and self-sacrificing associates, but a share in the kingly honors of the restored kingdom of Israel.

*(Please turn to page 14)*



# I Believe in Personal Work

By Gordon O. Reed

I BELIEVE in personal work because of the example of Jesus. He worked with individuals; He magnified the individual. Someone has said Jesus had to decide between influencing many people slightly or a few people deeply, and He chose the latter. Jesus' meeting with Nicodemus by night and, on another occasion, His conversation with the woman at Jacob's well, illustrate His strategy and His skill as a personal worker. Wherever He went—in the great crowds, in homes, or beside the highway or lake—He ministered to individuals.

Moreover, He employed this method with His disciples, sending them out by twos to witness in the homes. His example shows us the way. Deal with people as individuals.

I believe in personal work because those who knew Jesus in the flesh practiced it: "They, continuing daily with one accord in the temple, and breaking bread from house to house" (Acts 2:46). Public worship, home visitation. These early Christians combined personal work with preaching to win that generation for Christ. In his farewell address to the Ephesian elders, Paul said, "I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20:20). When the apostles stood up to preach, their audiences were prepared to listen, because they had heard the testimony of earnest disciples. From that day to this, the Holy Spirit has blessed the joint efforts of personal workers and preachers of the Word.

I believe in personal work because Jesus has commanded it. His marching order, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15) is a command for every Christian to witness where he is to everyone with whom he associates. This command is as much ours today as it was theirs who knew Him in the flesh and went out with burning hearts and a glowing witness to turn their generation upside down. Personal work coupled with gospel preaching is still our best strategy for winning a lost world.

Particularly now should we consider this primary method of Jesus. Once church bells would call people to God. Revival meetings would be attended by the unsaved. But we are beginning to discover that we must return to Jesus' method if we are going to reach people. It is not church bells that will call people to God.



We must regain this vision and evangelistic spirit of the early Christians. During the passing of the centuries the tendency was to leave soul winning to preachers and professional evangelists. But laymen have an equal responsibility. They have influence over relatives, friends, neighbors, and people with whom they work. If we can persuade laymen to use this influence in the interest of Christ and His church, God will use it as He used the witness of the New Testament disciple.

Finally, I believe in personal work because of my own experience. In my early revival meetings, I depended almost wholly upon preaching and public invitations. It was vastly easier for such a timid person as I was to preach to a large congregation than to deal faithfully with people one by one. But the time finally came that, with prayerful dependence upon God, I could go out to interview people. Thus when I gave the invitation at the night services, it was not merely to shake the tree and hope some fruit would fall. I had the great joy of knowing that in the congregation were those who had made a private decision with me and would now come forward and publicly accept Christ.

Moreover, I have found that in church pastorates where campaigns of home visitation are planned, laymen can produce almost phenomenal results. The effort must be well planned. It must be made upon the basis of a carefully prepared responsibility or "prospect" list based upon a community church canvass or survey. If you check your Sunday school enrollment, you may be surprised to find how many are attending who have not accepted Christ and how many children and young people have parents who are unenlisted. Perhaps that is as good a place to begin; it may actually reveal as many names as you will want first of all to interview and also do the necessary follow-up.

We cannot too strongly emphasize the fact that the effort must be continuous, persistent, and purposeful. Experience has proven that, if continuously visited and properly followed up, more than one third of the people

*(Please turn to page 14)*





By  
Your  
Storyteller  
Muriel Hass

## Too Tired!

**D**OES your mommy ever ask you to do something and you are too tired? Just too tired to pick up the toys or books? too tired to wash the dishes? too tired to run an errand? too tired to do anything? We all get tired and need to sleep. But lots of times our "too tired" is just an excuse.

Perhaps our mommies realize this. Sometime they might have a pleasant surprise for us after we have done our chore, if we are not too tired.

I can think of a few times in the Bible where people missed a real opportunity because they were too tired.

One evening while Paul was at Troas, he preached to his friends and disciples. He was leaving the next day and did not know when he would return. This would be the last chance for a long while before they would be able to hear Paul preach again. They were anxious to hear this great preacher.

Do you know that this particular night he preached until midnight? That is a long time, isn't it? Do you know what happened? There was a young man named Eutychus sitting in the window listening. But he became tired and fell asleep. Can you guess what happened then? He fell out the third story window. The people who picked up Eutychus thought he was dead. However, Paul discovered that the young man had not been killed. He was just "too tired."

Wouldn't you like to listen to Paul talk? Just imagine listening to the man who would write so many books of the Bible. Or perhaps he would tell about his conversion on the way to Damascus. I would like to listen to Paul, but there was someone who was just too tired.

Do you remember the story of Jesus' last supper with His disciples? Jesus had told them many times He would be killed and then resurrected. They had even talked of this while they ate and communed together.

Then Jesus went to Gethsemane to pray. He took the faithful three—Peter, James and John—with Him. Jesus asked these men to pray and wait for Him. Jesus walked on a bit farther to talk to God by Himself. Later on He

returned to the disciples and found them sleeping. They were too tired to watch and pray even a few hours with Jesus.

Wouldn't you consider it a great honor to be able to be with Jesus and pray with Him? Just imagine walking to the Garden of Gethsemane with Jesus. He knew that soon He would be killed for the sins of others. He was discouraged. He asked His best friends to pray with Him, but they slept. Would you be too tired?

There are many other times in the Bible where people were too tired and they slept. They missed a great opportunity, or else they got into trouble because they slept.

Do you remember the enemies of Gideon? It was while they were asleep that Gideon became the victor.

Do you remember the story of Jonah? He was asked to go to Nineveh to preach to these people. Jonah did not want to go to Nineveh, so he took a boat going to Tarshish instead of Nineveh. When he got on the boat, he went below and went to sleep. While he was sleeping, a great storm came up and the seamen were afraid. They decided to cast lots to find out which person on board was the cause for this great storm. The lot fell to Jonah. The men questioned him about his occupation and why he might be the cause of this great storm. Jonah admitted that he was guilty of running away from God. He suggested they cast him overboard so that the storm would quit. You remember the rest of the story of Jonah's being swallowed by the whale. The reason for thinking about this story now is that Jonah was "too tired" to do what God wanted him to do. While he slept, a great storm arose.

Next time your mother, or father, your teacher, or minister asks you to do something, you think twice before you say, "I am too tired." There may be a great blessing if you are not too tired to do what is asked. Or, there may be something unpleasant, if you refuse because you are "too tired."

Paul wrote about being "too tired" when he said, "Let us not be weary [or tired] in well doing."

Then let us think about God being "too tired." Suppose God was "too tired" to make the sun shine, to give us rain, or to bless us in the many ways that He does. Without the blessing of God, we could not live. So, if God continues to do things for us, then we must be careful not to be "too tired" to do things for Him.

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## CHILDREN'S CORNER

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# New Life Through Abraham's Son

By Pastor Vernis Wolfe  
Tempe, Arizona

THIS is good news and that is exactly what fell on Abraham's ears when God spoke to him, saying, "In thee shall all nations be blessed." This was the gospel and the power of God unto salvation for Abraham and all men who would be led to believe. (Gal. 3:8; Rom. 1:16.)

The truth that Abraham would have a son who would give new life to man pointed to Jesus the Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one. And to thy seed, which is Christ" (Gal. 3:16). We should remember these promises to Abraham are of an eternal nature; they include Jesus as the Saviour and promise Jesus as King over all the land. We bring honor to the ancient promises of God when we show our faith in the Seed of these promises.

Jesus' purpose in life was to make sure the promises God had made to man from the beginning. "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8).

God had given many promises and commandments to man through the years and it was no new thing when Jesus began to tell man what God expected of him. However, Jesus did offer something *new*, "I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:10, 11). This is *new life*.

God's promise of new life lay dormant for many centuries and its awakening had a startling effect upon man; in fact, it was hard for man to believe. It came almost as a new thing that God would look with mercy upon man and give him life, but a way had been provided for *new life* and man should ever be grateful for God's goodness.

"Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. . . . So Christ was once offered to bear the sins of many; and unto them

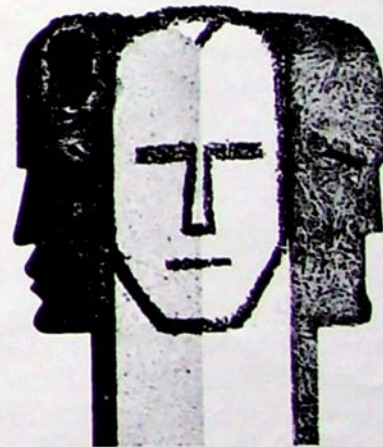
that look for him shall he appear the second time without sin unto salvation" (Heb. 8:6; 9:28). END \* \* \*

## MONEY

Some people think the minister should not talk about money, and should confine himself to Bible subjects. It is interesting to notice the amount of Christ's teaching about money and the stewardship of possessions. Matthew contains 109 references to the subject; Mark, 57; Luke, 94; and John, 88. Jesus spoke about five times as often on earthly possessions as on any other subject, and the only quotation from Jesus outside the Gospels treats of possessions. Few congregations, if any, will object to the pastor preaching often on the subject of prayer, but woe to that pastor who is "always preaching money." Yet Jesus talked five times as much about the stewardship of property as about prayer.—*Selected.*

## Brotherhood Week

February 16-23



... that people shall live as  
one family of man

### HERALD RECEIPTS

Burr Oak Church (37); A. R. Johnson; Forest Carpenter; Mrs. R. Worley; Harold Hightower; Mrs. Elmer Upton; Roscoe Halstead; Willis Roose; Helen Schafer; Mrs. Thomas Dorsey; Glen Hoskins (2); Grace H. Sheeley; Elvin Campbell; Weldon Holland; L. H. Anderson; Charles Lapp (2); Ralph Lutton; Effie Hess; Mrs. R. E. Powell; Mrs. Clifford Weaver; Mrs. Blanche Harland (7); Ethel J. Upton; Mrs. Frank Hodnett; Mrs. B. Cross; Sylvan Richey (4); L. B. Hanson; Linford E. Moore; Mabel Lindsay; Dean Urish; Warren Laundry; San-

ford Derry; J. Fletcher, Jr.; Emma C. Railsback; W. Fey; Maurice Chapman; E. J. Elshaw; E. B. Good; A. C. Boyer (2); Dennis Acord; Ethel L. Chitty.

Warren E. Story; Wesley Somers; Mrs. P. Wannamaker; Mrs. J. A. Patrick (5); Frank O. Johnson; Mrs. G. F. Kelley; Irwin Ferguson; Joseph Hightower; Hollis Partlowe; Ralph Griffore; Mrs. N. B. Crundwell; Helen Cosner; Violet Updike; Mrs. F. Kelly; Blanchard Miss. Society (2); Mrs. C. R. Brackett; Mrs. J. A. Hancock; Mrs. J. M. Prime; Mrs. Dora Warren; Ivan Hughes; J. S. Davis; Virginia Henninger; Mrs. F.

Zbinden; Mrs. Nelson Anthony; Mrs. George Redfern; Verna Thayer; Willis H. Turner. Mrs. W. W. Spangler; Mrs. L. E. Anthony; O. A. Pottorf; Mrs. C. Meth; Mrs. Leta MeLeod; Mrs. Frances Gillespie; Mrs. Marion Manuel (2); Mrs. Donald Brennick.

Mrs. Victoria Dunn; Mrs. Axel Wahlgren; Mrs. E. P. Davis; Curtis Simpson; Vivian Kirkpatrick; Mrs. Meredith New; Arlene Keyes; Mrs. Howard Cutler; Mary Elton; Mrs. Sam Carroll; Ora Thompson; Ivan Magaw; Wilber Coulter; Mrs. Amber Koontz; Victor Vose; Mrs. R. Dilamarter; Mrs. Roy Sorrells (3).



## WHICH IS RIGHT?

(Continued from page 10)

8. That as a result of His preaching, the whole nation was stirred up, and multitudes believed on Him, and acknowledged His claims to the throne of Israel, desiring to place Him there by force.

9. That His enemies selected this claim of His, and used it as a lever for His destruction. They urged that it militated against Cæsar's interests and endangered the loyalty of his Jewish subjects.

10. That for this cause He suffered death. The crime for which He died was plainly stated, in three languages, according to Roman custom over His head, on the cross.

11. That while He was dying, His enemies taunted Him with His claims to the throne of Israel, and urged Him to demonstrate them by descending from the cross.

12. That after His resurrection His disciples still held their former hope, and enquired as to the *time* when He would restore again the kingdom to Israel. Jesus failed to correct their error, if error it was, although He was about to leave them for His Father's right hand.

13. That Paul, and others, proclaimed the same doctrine afterwards and the same effect was produced upon those in authority. They did not want "another king."

14. That Jesus is now waiting until the "times of restitution" shall dawn, when He will return again to Zion, and "rebuild the tabernacle of David that is fallen, and close up the breaches thereof." Then Israel will be re-gathered to their own land, and one king will be king over them all. Neither will they be pulled up out of their land any more, but they will live in perfect peace and security forever.

In the light of the testimony, then, we conclude that those are *not* right who claim that the Kingdom of Christ is above the skies, and that the church is Israel and Zion, and that the object of His return to earth is for the purpose of destroying it.

Instead of this, we look for a glorious era of redemption, first of Israel from their captivity, and, second, of all nations from the yoke of tyrants. Israel will become the chief nation upon earth, whilst war and bloodshed will cease to the ends of the earth.

We cannot, for want of space, go on and picture to you the blessedness of Messiah's reign. Suffice it to say that it will far eclipse in glory and splendor that of any earthly monarch, for all kings will bow before Him, and all nations worship Him. His law will go forth from Zion, and the Word of the Lord from Jerusalem. He will protect the poor and needy, and those that have no helper. Corruption and iniquity will have no place any more, but righteousness will cover the earth even as the waters cover the sea.

Reader, are you looking for this glorious state of things,

or are you looking for an inheritance in the skies? Are you looking for the return of our Lord to bless the world, or are you living in fear of His advent, expecting that He will burn up the earth and all that is in it? We entreat you to read carefully the Scriptures of truth. Do not, in these important matters, be led astray by blind guides, but seize the lamp of truth, yourself, and gaze in astonishment upon the glories it reveals. Amen. END \* \* \*

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*"Truth, crushed to earth, shall rise again  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies among its worshipers."*

—William Cullen Bryant.

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## I BELIEVE IN PERSONAL WORK

(Continued from page 11)

interviewed will eventually be won. Yet, if only one in ten were to be reached, would not the effort be worth while? For that matter, if we gain no one, is it still not our duty to witness? God will reward us for faithfulness rather than results.

"Lift up your eyes, and look on the fields that they are white already unto harvest." Would you win men? A heart intent upon witnessing is the main preparation. All the difficulties in the world cannot prevent one who is determined to win lost souls from doing so. Success is almost wholly a matter of heart resolution. If you have the determination, the heartbreak for the lost, you will find a way.—*Herald of Life*. END \* \* \*

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## RESURRECTION HOPE

(Continued from page 7)

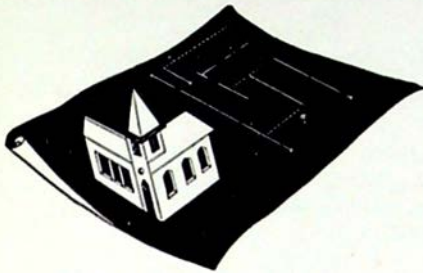
thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

May each of us be like the Apostle Paul in regarding the resurrection as very important. He said to Felix, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Will we be able in the judgment to say that we did all that we could possibly do? Will we be able to say, as did Paul, "I have lived in all good conscience before God until this day" (Acts 23:1)? May the "lively hope" be in us and cause us to serve our God and the Saviour Jesus Christ with action! END \* \* \*



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February 28, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 15

In This Issue  
Messages of Timely Interest!

#### TORMENTED FOREVER AND EVER?

Are the wicked dead tormented eternally in hell?

#### DISARMAMENT

Will nations disarm for peace in our time?

#### BROTHERHOOD OF MAN

Why doesn't it work?

#### MUZZLING THE OX

Ministers' salaries need study!

#### THE KINGDOM OF GOD

This tranquil scene reminds one of the promise of God concerning His Kingdom to be established on the earth.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, and the waters cover the sea."

—Isaiah 11:6, 9.

—Photo by H. U. Krogh, Jr.



TORMENT IN HELL?

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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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Madge and Walt Duncan went on a fishing trip up north this summer and Madge came home with her arm in a sling. She had leaned on a birch tree that looked perfectly sound, but it toppled over with her when she put her weight on it. I seem to recollect reading in history lessons about whole countries that fell because they leaned too hard on things that seemed sound but were as decayed as that birch tree was inside its pretty bark.



### "Massive Reconciliation" ✓

Dr. Edwin T. Dahlberg, new president of the National Council of Churches, the American branch of the World Council of Churches, in his first presidential address made a plea to the churches to embark on "a plan of massive reconciliation based on the Christian gospel of love." Included in this plan for reconciliation would be the idea of co-existence with Communism, and reconciliation with Roman Catholicism.

Dr. Dahlberg, pastor of a large Baptist Church in Saint Louis, Missouri, according to Dr. J. B. Matthews, former chief investigator for the Committee on Un-American Activities of the House of Representatives, has a "record of collaboration with the Communist apparatus which places him among the leading Communist frontiers who are clergymen." (A booklet, *The National Council of Churches*, by Carl McIntire, Christian Beacon Press, Box 218, Collingswood, N. J., twenty-five cents each, gives the full record of Dr. Dahlberg's activities.)

✓ The World Council of Churches has been moving more and more rapidly toward the goal of union with Roman Catholicism to present a united "Christian" front to the world. Reconciliation with the pope is not thought unreasonable, but even advantageous, by the liberal, modernist ecclesiastical officials who dominate the National and World Councils. In fact, this liberal policy, and the dictatorial power assumed by the Protestant hierarchy, has caused division and distrust among the churches and people represented in these councils. Past-President Dr. Eugene Carlson Blake said on retiring from office, "There is distrust between ministers and laity—the distrust goes both ways. There is distrust between ecclesiastical officials and ordinary pastors—the grassroots and the hierarchies."

The avowed aim at "massive reconciliation" is a fulfillment of Bible prophecy. Though there is difference of opinion on details and chronology of events, it is generally believed by prophetic students that the last days will find a reconciled world. It will be reconciled under the beast and the false prophet, with religion uniting under the false prophet, and government uniting under the beast, and the two working in harmony to destroy the people of God and usher in a human millennium.

The fate of this unholy alliance is revealed by Jesus, who predicted through John, "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse [Christ], and against his army. And the beast was taken, and with him the false prophet . . . These both were cast alive into a lake of fire. . . . And the remnant were slain" (Rev. 19:19-21).

"Massive reconciliation" is leading toward this day of destruction of the forces of evil, and the beginning of the Kingdom of God. Beware of the movement that would unite religions in error and iniquity simply to enjoy the pomp and power such a union brings. END \* \* \*



● By Pastor Alva Huffer  
Grand Rapids, Michigan



# Tormented

## Forever and Ever

*"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).*

**T**HE VERSE quoted above constitutes a part of the narrative of events which will occur in the future during the little season, a period of time between the end of the Millennium and the Great White Throne Judgment. The phrase "little season" refers to the time between the loosing of Satan and the destruction of Satan. Revelation 20:3 states that "he must be loosed a little season." The little season begins when Satan is loosed; it ends when Satan is cast into the lake of fire.

During the little season, according to Revelation 20:7-10, four events will occur: 1) Satan will be loosed out of his prison (v. 7); 2) nations living at the end of the Millennium and dwelling in the "four quarters of the earth" will be deceived by Satan and will gather in rebellion against "the beloved city" (vv. 8, 9a); 3) the rebelling nations will be devoured by fire which will come down from God out of heaven (v. 9); 4) Satan will be cast into the lake of fire to be destroyed (v. 10). The first and fourth events concern Satan; the second and third events concern the deceived living nations.

The three factors mentioned in our text are the devil, the beast, and the false prophet. The beast and the false prophet, according to Revelation 19:20, will be cast into the lake of fire at the beginning of the Millennium. The devil, however, will not be cast into the lake of fire until the end of the little season. During the Millennium, the devil will be confined in a bottomless pit and then loosed during the little season. At the end of the little season, the devil will be cast into the lake of fire, where the beast and the false prophet had been cast. There, the devil will be destroyed.

The text under consideration has been misused by persons who teach the false doctrines of the immortality of the soul and the endless torture of the wicked in a burning hell. These teachers assert that this text shows that

the devil will be kept alive through all eternity and that he will experience endless conscious torture in the lake of fire. These teachers then infer that all sinners will experience conscious torture in a burning hell for all eternity. These doctrines are untrue.

The Bible consistently teaches that man is naturally mortal, not immortal. All men are mortal and all of man is mortal. Mortality not only is universal among men, but also it is total within man. No part of man is immortal today. Immortality is pictured in the Bible as a reward which will be given to believers who meet God's gospel requirements. Sin will result in death and destruction. Death is the opposite of life. In death, man has no conscious existence. The first death is not the time of reward and judgment. The righteous will be rewarded when they are raised in the first resurrection when Jesus comes. The wicked will be punished after they are raised in the final resurrection. The Bible hell is the (grave). The wicked will be destroyed in the lake of fire; this will constitute the second death.

Our text (Rev. 20:10) cannot be used as a proof text to teach that sinners go to a burning hell when they die and there experience eternal torture. This verse describes the doom of the devil, the beast, and the false prophet; it does not refer to the doom of the mass of sinners. This verse, moreover, does not refer to the Bible hell (*sheol* or *hades*), the grave to which both sinners and believers go at death; it refers to the lake of fire, which will be the second death.

This verse, moreover, does not teach that the devil, the beast, and the false prophet will experience endless torture. If they were to experience conscious torture throughout eternity, they would need to have immortality or eternal life. The Bible plainly teaches, however, that these three factors will be destroyed.

The destiny of the *beast* is destruction. "The beast that thou sawest, and is not; and shall ascend out of the bottomless pit, and go into perdition" (Rev. 17:8). "The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (v. 11). "Perdi-



tion” means destruction. Concerning the fourth beast of Daniel 7, we read, “I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (Dan. 7:11). “The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Dan. 7:26). The eternal King of Kings will rule over a kingdom “which shall not be destroyed,” but the beast, in contrast, will be consumed and destroyed, and his rule will be terminated.

The Man of Sin of 2 Thessalonians is designated as “the son of perdition” (v. 3) or destruction. In 2 Thessalonians 2:8, we read, “Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

According to the Bible, the *devil* is to be destroyed. In Genesis 3:15, we note that the Seed of the woman will “bruise” or crush the serpent’s head. This pictures the destruction of the serpent. The Bible describes the devil as “the enemy” (Matt. 13:39; Luke 10:19); it also pictures the subjection and destruction of all enemies. “The *last enemy* that shall be destroyed is death” (1 Cor. 15:26). Death will be the final enemy to be destroyed. All other enemies, including Satan, the enemy, will be destroyed; then death itself, the last and final enemy, will be destroyed. The fact that the devil will be destroyed is shown in Hebrews 2:14, “He also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.” John 8:44 refers to the devil as a murderer. 1 John 3:15 shows that “no murderer hath eternal life abiding in him.” During our Lord’s earthly ministry, the demons (described also as unclean spirits, devils, and the devil) recognized that Christ could destroy them. (Mark 1:24; Luke 4:34.)

Since destruction is the devil’s destiny, it would be impossible for him to have endless life and to experience torture through all eternity. Our text under consideration, therefore, does not teach the endless torture of the devil. It shows that the devil’s work will be terminated and that the devil will be destroyed.

The word “torment” does not necessarily refer to physical pain subjectively experienced by an individual. Since physical torture often formed a part of the punishment civil authorities inflicted upon criminals in ancient times, prison wardens often were designated as “tormentors” (Matt. 18:34) even when torture was not inflicted. Torment was synonymous with punishment, and tormentors were punishers. “Tormentor” (Matt. 18:34) from the Greek, *basanistes*, refers to “one who tries, tests.”

The word “torment” in the Bible often means “restraint” (Greek, *kolasis*). This word is used in 1 John 4:18, “Perfect love casteth out fear: because fear hath torment.” Fear has restraint. Fear brings things to a halt;

it throws sand into the machinery of life; it ties one in knots. If torment denotes restraint, one can see how that meaning could apply to the devil after it has been destroyed in the lake of fire. In other words, our text would read, “Shall be restrained day and night for ever and ever.” After the devil is cast into the lake of fire, he will never again be “loosed.” His activity will have been terminated; he will have been destroyed.

The word “torment” (Greek, *basanizo*) also means “to try,” “to test,” “to reveal its true nature.” This is the word used in our text. It is also used in Revelation 11:10 in reference to the two witnesses; “They that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.” The two witnesses did not inflict physical torture upon the mass of humanity. Their prophecy against the beast during the three and one half years of their ministry *revealed the true nature* of the beast and of the ones who were worshiping him.

When the devil is destroyed in the lake of fire, his true nature will be revealed “day and night for ever and ever.” Before his destruction, the devil was able to deceive mankind and to transform himself into “an angel of light.” After his destruction, he will not be able to deceive anyone again. Someone has suggested that “the devil is to become an everlasting example of the terrible results of a course of rebellion against God, that throughout all the ages of eternity the saved of mankind will continue to hold him in derision” (*Hope Beyond the Grave*). This same Greek word is translated “vexed” in 2 Peter 2:8 with reference to Lot’s attitude toward sinners in Sodom and Gomorrah. “And delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)” (2 Pet. 2:7, 8). The righteous Lot saw these wicked persons in their true nature. They were “tried” and “tested” in Lot’s mind in the light of his righteous nature; they revealed themselves as sinners. Likewise, when the devil is cast into the lake of fire, his true nature will be revealed “day and night for ever and ever.” The word “torment” in our text, therefore, does not necessarily refer to physical torture experienced by the individual.

The true explanation of our text also concerns the meaning of the words—“day and night for ever and ever.” Bible students acknowledge that the words, “eternal,” “everlasting,” and “for ever,” sometimes refer to very limited periods of time and sometimes to an endless period of duration. Mr. Eric Lewis in his *Life and Immortality* explains how one can determine the correct use of these words. “To interpret aright the word *aiōnios* (Please turn to page 13)



**T**HERE has been much in the news lately about disarmament talks. Actually, such talks have been going on for the last twelve years. The United States has been trying to get Russia to agree on a disarmament plan since 1946.

At the end of World War II, the United States offered to turn over its atomic secrets to an international commission. Russia rejected this offer because it did not include the veto power. In 1947, Russia proposed atomic control with the option of a veto, but no one would agree to that. In 1948, all disarmament talks broke down. The Russians vetoed every peace proposal that was made in the United Nations.

Hopes for disarmament faded away. Russia exploded its first atomic device in 1949. The following year, war broke out in Korea. In 1951, three Western nations called for arms reduction and inspection. The Russian Vyshinsky told the United Nations that he "laughed all night" at the plan. By 1952, the United States had offered five different plans for disarmament. Russia rejected them all.

President Eisenhower gave his famous "atoms for peace" talk in 1953, suggesting that the money saved from disarmament be used for world reconstruction. Russia said she liked the idea, but did nothing about it. Soon afterwards she exploded her first hydrogen bomb. In 1954, the United Nations proposed a five-nation subcommittee to carry on disarmament talks. Russia would not even discuss it.

"Open skies" proposals were the headlines of 1955, but these, too, were turned down by Russia. Finally in 1956, Russia agreed to "open skies," but not over her own country. She wanted the privilege of inspecting Western Europe where NATO was building its defenses.

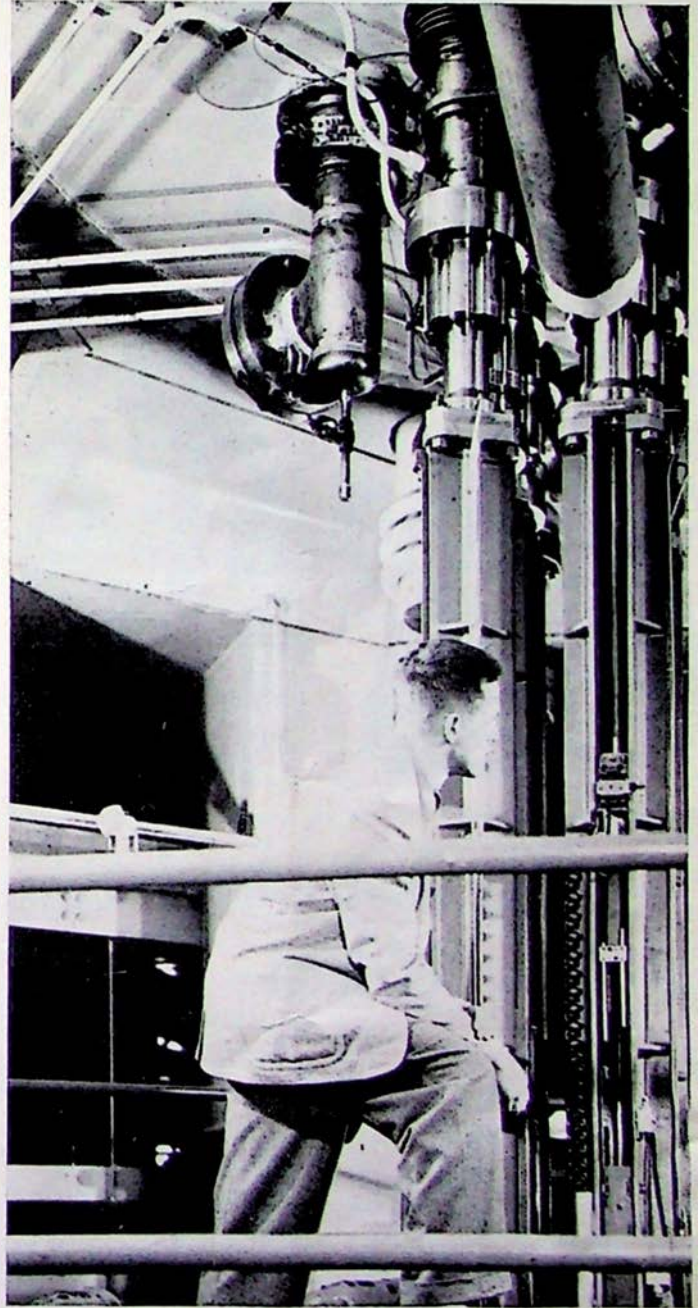
When 1957 rolled around, people became more optimistic that we could come to an agreement with Russia. In March, an important meeting for disarmament talks was held in London. British newspapers spoke confidently, "Agreement with Russia on an important measure of disarmament is now virtually certain." A few days later, these same newspapers carried the story of Russia's merciless crushing of the revolt in Hungary.

The free world patiently continued disarmament talks and offered another plan. Russia's bitter attack of this plan coincided with an announcement that she had developed an intercontinental missile that could hit any target in the world. Later Russia proved she was not bluffing when she launched successfully an earth satellite. Such a feat shocked the whole world and gave testimony that Russia still did not intend to disarm.

Our country has almost given up hopes of disarmament. We are convinced that the only course of action is to keep ourselves strong enough to be able to defeat Russia. But the other nations meeting at the NATO conference in Paris recently were not in agreement with us. Their

# Disarmament

*By Pastor William Dick  
Pomona, California*



fear of Russia's strength compelled them to press for more negotiations with Russia. Apparently we will try again for another disarmament plan.

Our situation today was described well by the prophet, Jeremiah, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. 8:11). World leaders try to convince us that we have peace, but actually there is no peace. A

*(Please turn to page 12)*





## The Brotherhood of Man

By Pastor Dale Ward  
Woodstock, Virginia

**Y**OU HAVE heard much, and will be hearing much more, about a doctrine that is called the "Fatherhood of God and the brotherhood of man." This is a very high-sounding phrase, and it might seem to be a good, sound teaching on the surface. This teaching is based upon some thoughts in the Bible, notably on Malachi 2:10, which reads, "Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Of course, these words were directed primarily to the people of Israel who were the people of God. Some of them were the people of God in belief and practice, and some in name only.

Let us consider this teaching! It is an attempt to help the peoples of the earth live together in peace and harmony. We will agree that this is a worthwhile goal. Some leaders hope to help people to see their responsibilities to each other by stressing the brotherhood of man. Will their hopes of a better world be realized through response to such a teaching?

Let us think for a while about the "brotherhood of man." We are all descended from common parents, Adam and Eve. After the flood the world was repopulated by Noah and his family. What is the testimony of these common descendants of Adam and Eve, and of Noah and his family? The first event recorded was that Adam and Eve both disobeyed their Creator. Soon afterward, two of their children quarreled, and Cain killed Abel. They were brothers, but that did not stop them from quarreling, and one of them committed murder.

We are not given much information about the brotherhood of man before the flood, but we know that each generation became a little more wicked than the one before, until "God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). It was because of the universal wickedness of the people of the world that God brought a flood upon the world and destroyed all but the righteous family of Noah.

In a short time the descendants of Noah and his family also began to corrupt their ways upon the earth. They began to follow wicked, sinful practices, and established vain, false religions. Once again the path was downhill into sin. They refused to follow God's ways, and went their own ways into sin and idolatry and said, "Let us make us a name."

From these idolatrous people God called Abraham, who responded to God's call and tried to obey the voice of God. Even his family was not untouched by the blight of sin caused by the rebellious nature of man. His nephew, Lot, drifted into the sin of the inhabitants of Sodom and Gomorrah, and lost all but his two daughters when God destroyed those cities because of their exceeding wickedness. Later, Lot died in disgrace.

There was also jealousy in Abraham's household. His wife, Sarah, cast out the bondwoman, Hagar, who had borne Abraham's son, Ishmael. From Ishmael descended the Arabic peoples. This was God's prediction concerning Ishmael and his descendants. "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. 16:12).

The Arabs have caused turmoil, war, and strife in the Middle East for centuries. When they have not been fighting their common enemies, they have been fighting each other. The Britisher, Lawrence, succeeded in uniting the Arabs long enough during World War I to help



drive out the Turks. The Arabs are at present somewhat united by their common hatred of their brothers, Israel. The Turks, who were our enemies in World War I, are our allies at present. So it goes!

This is the history of the brotherhood of man. It is a brotherhood of sin! It has been one long history of quarrels between individuals, squabbles between families, and strife and wars between nations. It has been a history of trouble between the different races of peoples. Stronger races persecute the weaker races, and think that might alone makes them superior. It has been a story of false religions being founded to serve as excuses for the outlets of lust and greed of the human race. It is a history of so-called "holy wars."

What about our text in Malachi 2:10 concerning Israel itself? What do we find concerning them? The Prophet appealed to them, "Have we not all one father? hath not one God created us?" His next words reveal the condition of his own people. "Why do we deal treacherously every man against his brother?" The next verse continues, "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved and hath married the daughter of a strange god."

James was speaking of this brotherhood of man when he said, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not,

because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God. Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (4:1-5).

Very little good will result in calling attention to the fact that God created all of us. This brotherhood by creation is separated from God by sin and transgression. This doctrine has been presented as an answer to the needs of the world, and the world continues to rush on its downhill path.

Yet, God has a people of His own! They are not His by creation, but by redemption. He has redeemed them from the world by the sacrifice of His Son. They are not following the ways of the world. They are learning the ways of God. It is true that we are His by creation, but He will not press that claim upon us. He has allowed us to go our own way if we choose, but His desire is that we renounce our own way, and learn to do things in His way. Abraham believed God, and it was counted unto him for righteousness. He proved his faith by his obedience. Some of his family followed in his way of faith and obedience, and some of them continued on in the ways of the world.

Are you interested to learn how to become acceptable to God through faith in Jesus Christ, and through learning the ways of God, or are you content to drift on, thinking that all will eventually come out all right, for, after all, didn't God create all of us? END \* \* \*

## Juvenile Delinquency

By Mrs. Florence Pease  
Geneva, Ohio

**W**E HEAR much on the question of how to combat juvenile delinquency. The answer used to be the woodshed, but now the question is put before the worldly educated. According to the Bible, "the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. . . . The Lord knoweth the thoughts of the wise, that they are vain" (1 Cor. 3:19, 20). If parents would search the Bible, they would find the answer to juvenile delinquency.

First, we must know that we all are born in sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 5:8). We find in Exodus 20:5 that the sins of the fathers are visited on their children. Psalm 58:3 says, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."

Is education the answer? King Solomon said, "By these, my son, be admonished: of making many books there is no end; and much study is a weariness of the

flesh." King Solomon's wisdom was given him by God. His was not worldly wisdom. He prayed to God for his wisdom and God made him the wisest man in the world. We can have the wisdom of Solomon to read every day in our Bibles, if we want godly wisdom.

Here is a wise saying of King Solomon's: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6).

Remember, the Kingdom of God is soon to be re-established in the earth. Will your child be in Christ in truth and obedience? "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). END \* \* \*





# A Pastor's Problem

By H. G. Pierce  
Indianapolis, Indiana



**N**OT LONG ago I received a letter from a pastor who apparently was feeling rather discouraged by conditions within the church. He said, "Many of our people seem to be lacking in zeal; they are unwilling to make much of any sacrifice for the sake of church services. People seem to feel that half-hearted service is all that is expected. What can we do about it?"

No doubt this same condition has plagued many pastors, causing them to feel they are at fault. There is nothing more discouraging than to preach to empty seats, likewise those empty seats dampen the zeal of the few faithful ones. Everyone, pastor and layman alike, senses a difference on those special days when people feel obligated to go to church.

The writer to the Hebrews saw that many professing Christians were making no progress. They were still as babes, actually wasting their time. Like many pastors, the writer had things to say which were not easy. (Heb. 5:5.) It is difficult to call a congregation's attention to its slovenly ways, when, as the saying goes, "the words go in one ear and out the other." In fact, the writer found it necessary to teach again the first principles. The early church needed instruction in Christian living and conduct. The church today needs the same exhortation, to be taught again the first principles.

I can testify to the fact that there is such a thing as "spiritual indigestion," having suffered many years with the ailment. Gorging myself with the meaty portions of Scripture, knowing the doctrines forward and backward, when my stomach had not received the protective coating that only milk can supply and which is so necessary to one's well-being. It is possible to know all about doctrines (teachings) of the church, to understand why baptism is necessary, to know the promise to Abraham and his Seed, to know about the Lord's birth, ministry, death, burial, and resurrection, all of which are essential, yet still not really know this wonderful Lord and Saviour of ours!

When we were in school we learned about Abe Lin-

coln, but this knowledge of his life and character, made no noticeable difference in my life. Likewise, unless knowledge of Jesus Christ makes a genuine change, then it is of no more value in eternal things than the influence of Lincoln or other leaders of mankind upon us.

Is it not true that in a large majority of churches we hear the same prayers repeated Sunday after Sunday? You can almost repeat word for word some of the well-worn phrases. Surprise would no doubt prevail if God would answer them. This repetitious drone does little to bring one closer to the Lord and meet the needs of the worshiper. One writer puts it this way, "We are continually asking God to do things for us that He has already done or cannot do because of our unbelief. We plead for Him to speak when He has already spoken and is at that very moment speaking. We ask Him to come when He is already present and waiting for us to recognize Him."

Christ does not expect the church to accomplish much for Him when it goes along with a half-hearted service, its members so time-conscious that they can hardly wait for Sunday school to get over so they can rush home. The preacher gives those that stay another meal of tough meat from the Word to try to digest. The sermon is preceded by listless singing of such songs as "You Ought to Know Him." How shocked some might be to discover they did not really know Him either; being content to keep up the formality of religion, but never really experiencing the joy of a life converted from the serving of self to that of serving others.

The early church had the message: "Go ye therefore, and teach all nations" (Matt. 28:19). Its mission was to declare, to proclaim, and to witness. The world will never know the gospel unless the church proclaims it. This gospel must be given as a witness to all nations, before Christ will return. Thirty years ago in our Bible class we decided this had been accomplished. "Where there is no vision, the people perish," surely applied in our case.

The return of our Lord is still to be looked for. In the



meantime we should continue under full power and "so much the more as ye see the day approaching." Missionaries work with the thought in mind that their next convert might be the last one necessary to complete the bride of Christ. This zeal and determination takes them to the remote sections of the world where the name of Christ has never been heard to this day.

The need for zealous workers is not over. As the population of the world increases by hundreds of thousands each year, untold numbers still go to Christless graves daily without knowledge of the only One who could bring them any hope. How can any church have a half-hearted program under such conditions? The need today is far greater than a generation ago; in fact, it has assumed such gigantic proportions as to cause us to tremble. Surely, the harvest is great, but where are the laborers?

Pastors, preach again the first principles! Preach again

the admonitions of Paul to the early church, so necessary again in our day! Preach against sin; the sin of self-satisfaction, the sin of indifference, the sin of neglect, the sin of failing to witness, and many other of these common (but seldom referred to as sinful), conditions prevalent in many churches.

Laymen, there are two billion people in this world and no two have the same characteristics, yet the Lord Jesus Christ is able to meet the needs of each one! Who else but the Lord could do this? Christ has a definite work for you to do! Not all are called to be teachers, ministers, or missionaries. Do you feel that you have found your labor for the Lord? Do not rest until you are sure He has revealed His will to you, then work as unto the Lord. No one else can do that work better than *you!*

We profess to know God; let us not deny Him by our works. (Titus 1:16.) END \* \* \*

## Covenants

● *By Pastor Lyle Rankin  
Cashmere, Washington*

COVENANTS are agreements. Some use the word "contract" instead. They may be designed to be easily understood or cumbered with mysterious wordings easily misunderstood by the signers. Such instruments may be found in business or religious circles. Many times the signers of mysterious, wordy business contracts have been the losers. Of course, they are generally able to learn their lesson that they may recover and see that their next contract will be highly rewarding. In the area of religious contracts or covenants, however, many look for their reward after this present life ceases. Then, of course, it will be too late for the deceived to seek a better covenant.

It should, therefore, behoove one who seeks to serve God, to make certain now that he has an easily understood covenant that promises righteous rewards. In examining a covenant one at first needs to check the end promises or rewards offered, then, if they are agreeable to Scripture, examine the cost.

Let us examine the basic content of some of the religious covenants held out to the people. Numerically outstanding are the religious bodies which offer reward at death with a supposed deathless soul ascending to everlasting bliss in the presence of a triune god, somewhere away from the earth. Another group offers reward at the second coming of Jesus, of immortal life to some and mortal life to other overcoming signers. Another offers a trip to heaven, at the coming of Jesus, to vacation in heaven one thousand years and then return to inherit the

restored, made-new earth. Yet another group promises reward at the coming of Jesus, to eternal life and inheritance of the immediately restored earth.

\*The Church of God (of the faith of Abraham) understands the Word of God to covenant: rewards of eternal life to all the overcomers when Jesus returns; a reigning on the earth with Jesus for one thousand years over people left after Armageddon (such known as the "times of restitution"); an inheritance of the made-new earth when the last enemy (death) has been removed; and an entrance into the presence of God within His holy city which will descend on the made-new earth.

Now we readily agree the above covenants are very limited in details but sufficient for the purpose at hand, that is, for showing basic differences. The signing of these contracts vary from immersion in water to a mere acceptance and good feeling. One may ask, Of what value would a dipping in water be for a signer of an unscriptural covenant? It is well worth our while to know where we stand before God and whether we stand in covenant with Him.

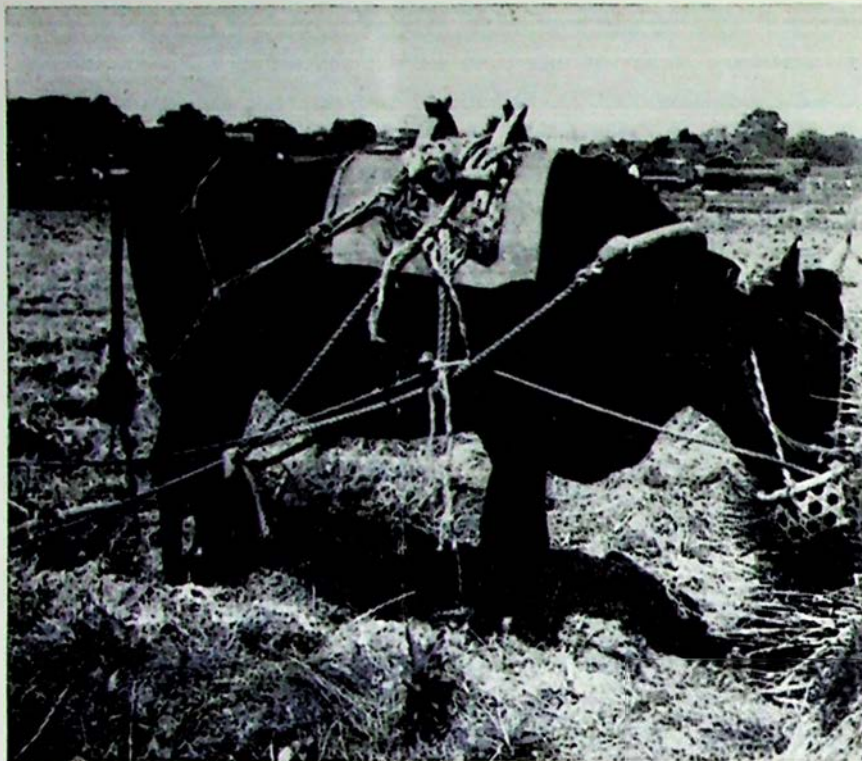
\*(Rom. 2:7; 1 John 2:25; Titus 1:2; Rev. 22:12; Col. 3:4; Mark 10:30; 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 20:6; 5:10; Luke 19:17, 19; Zech. 14:16-18; Acts 3:19-21; Matt. 5:5; Rev. 21:5, 7; 21:3; 22:4, 14; Matt. 5:8.) END \* \* \*

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## CHURCH FIRES

There were about thirty-two hundred church fires in the United States in 1956. Most of these were the result of faulty wiring, or faulty heating plants, or from stacks of papers and debris left around the church. Fire can be costly and disastrous experience and an ounce of prevention may prevent a serious fire.





# Muzzling the Ox

*By the Editor*

ONE WOULD hesitate to compare the minister to the ox, if the Apostle Paul had not done so in 1 Corinthians 9:9. Speaking there of the authority which was his to ask wages of those to whom he ministered, Paul cited the law of Moses which said, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

While Paul himself, because of the circumstances of his life and ministry, chose to ask no payment for himself for the service he performed for the church, he recognized and recommended that other pastors should receive this payment.

Paul argued, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:13, 14).

In the realm of church-pastor relations this is frequently an area of tension. The pastor often is hesitant to recognize and accept his right to live by the gospel and the proceeds of his ministry, and the church often fails to recognize its responsibility to provide an adequate living for the pastor and his family. While it involves carnal things (money), this is a spiritual problem.

Perhaps one way to elevate this question from the level of an embarrassing question and unpleasant necessity, to the level of an honorable and legitimate matter for discussion and agreement, is to recognize that it is a spiritual issue, dealt with candidly and openly in the Bible.

### *The Minister*

The minister should be convinced that his is a "high calling," which requires the utmost in preparation, sac-

rifice, and effort, and that the "labourer is worthy of his hire" (Luke 10:7).

It is God who provides for His laborers through His own people and the minister should never feel that his "hire" is in any sense charity or a gift. It is from the Lord and should be received as from Him.

If the pastor works diligently for the Lord and gives full service, he need feel no embarrassment about receiving fruit from the vineyard. (1 Cor. 9:7.) Income sufficient to keep himself and his family in comfort is a reasonable "hope" for every pastor working in the Lord's field. (1 Cor. 9:10.)

One who preaches the gospel should *expect* to live by the gospel and accept livelihood by the gospel as the way of the Lord.

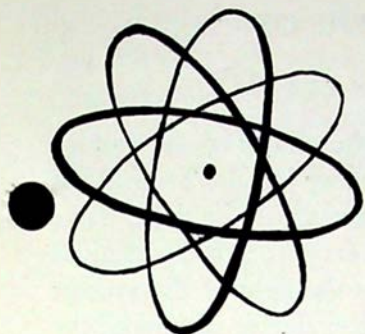
### *The Congregation*

It is the recommended practice in most churches that the lay members should have charge of the collection and disbursement of all church income. This practice lays squarely upon the congregation the authority and the responsibility to decide which part of the contributions of the people shall be paid to the minister for the needs of himself and his family. It lies within the power of the congregation to "muzzle the ox."

The minister can be kept on a muzzled income in two ways: by direct action in establishing his salary, or by indirect action of failure to contribute sufficiently to meet the needs of the minister and church. Usually, the ox is not muzzled purposely, but we simply have failed to realize that times and needs are changing, and have not kept pace in our thinking with changing conditions.

*(Please turn to page 12)*





# The Bible and the News

*By the Editor*

## COMMERCIALIZED RELIGION

You tell me that the churches are public forums for political discussions, that they have become commercialized, that religion is reduced from a soul-saving basis to a dollar-and-cents proposition. Too often your charges are true!

There are too many places more concerned with serving sandwiches to a club meeting in a church basement than with passing out the Bread of Life in the pulpit! God did not intend for the church to become a glorified restaurant, where chicken suppers were served to pay a pastor's salary. The church has departed a long way from the idealism of the Saviour. It has followed the world, instead of leading the world to follow Christ. The church is to exist in the world, but it has now got the world in the church. It has become a theater, a dance hall, a gambling den. Only this week I saw bills displayed declaring that six cases of whiskey would be given away at a church benefit.

I lift up my voice against this! It desecrates religion, makes a mockery of religion to become a hiss and a byword. The churches of Christ stand today, like the voice of one crying in the wilderness, pleading with you to ask for the old paths, the paths of God. People, let us go back to the Bible!—*The Perç-Up*, Phoenix, Arizona.

## NEW HIGHWAY IN THE DESERT

Prime Minister David Ben-Gurion of Israel cut the tape opening the new Negev-Eilat road early in February. This is a two-lane, asphalt road leading from the port of Eilat, across the Negev desert to Beersheba. The road will speed traffic across the Negev and will open the desert to further settlement.

One is reminded of the text, "And an highway shall be there" (Isa. 35:8), in the desert. The new highway is a shadow of things to come.

## CHURCH ATTENDANCE

Only about one third of the people of the United States attend worship services in any given week. About forty-eight million of the one hundred sixty odd million people in the United States attend church or synagogue some time each week.

## RUSSIA'S NEW COLONIES

David Lawrence, respected columnist, has accused Egypt's Nasser of using the tactics of Hitler in his grab for power in the Middle East. Mr. Lawrence sees in the new Egyptian-Syrian merger the subtle forces of Communism working through the puppet Nasser to force Syria into submission. Neither Syrian nor Egyptian citizens had any voice in the merger.

Mr. Lawrence made two or three statements which show the seriousness of this situation and the possibility that it will lead to another world war centered in the Middle East. "Eventually," he said, "the true significance of the Egyptian seizure of Syria will become clear. It is a move that makes war more likely in the troubled areas of the Middle East. It may prove to be the tinderbox for starting the flames of a world war, just as Hitler's tactics did in the 1930's."

The events taking place around the nation of Israel are following the prophecies of God's Word and soon we may see the beginning of that war involving Israel that will end with the second coming of Jesus Christ.

## JORDAN, JERUSALEM, AND JESUS

Our title is in the order of happening, and not in order of precedence. All who watched the rise of the Jordan kingdom; its occupation of Jerusalem; its British-conferred kingship on those who previously were sheiks; then the assassination of King Abdullah, followed by the dismissal of the very power that was her strength—Britain; now see the writing on the wall in the steady deterioration of the Jordan kingdom and the uneasy position of its ruler—Hussein.

China, India, Africa, or any other country, all have little bearing on the Israel-world situation, but Jordan occupies the key position because it controls the very core of Israel's past kingdom, present state, and future kingdom—Jerusalem. Anything of a serious nature, which might happen at any moment to Jordan, would bring a *world crisis*, because it would involve Israel in serious decisions of great magnitude, and which in these days of interlocked political interests would implicate the whole world.

On November 10, 1957, it was reported from New



## MUZZLING THE OX

(Continued from page 10)

York that "the position of King Hussein had markedly deteriorated because some Trans-Jordanians in the army were favoring a pro-Nasser, anti-Western policy." It continued, "If the Jordanian army defects, King Hussein may be finished." Another journal said, "Hussein desperately needs more aid if he is to keep his throne. . . . United States officials in Jordan warn that time is shorter than Washington thinks."

In Damascus and Cairo newspapers, Arab refugees and radio combine in attacking Jordan. This is truly a strange situation, but bears out the Biblical forecast of great time-of-the-end changes in Edom (now incorporated in Jordan boundaries). At the opening of the Jordan Parliament on October 1, 1957, Hussein referred to the "Zionist peril," and said that his government would stand for "full Arab rights in Palestine." This, of course, means that Israel would be driven out if Hussein had his way. Now the whirligig of time has brought a Jordan mission to London to try to re-establish "military and economic aid to Jordan." This is an extraordinary change, but it is too late.

Such a mission will antagonize still further the elements which are plotting Hussein's downfall, and it plays into the hands of Russia, Egypt, and Syria. Nor do these nations know that the Lord is gathering them "as the sheaves into the floor" (Micah 4:12), "neither do they understand his counsel." But the watcher and the reader of God's Word sees the meaning of those two portions of Israel, in the hands of their neighbors—the Gaza Strip (Egypt) and the Jordan-Jerusalem sector (in the hands of Jordan).—C. H. French.

### A LIGHT TO THEIR PATH

A recent report pointed out that the Bible is now the best-seller in Israel, and concluded with the notation:

"High school regents examinations throughout the country demand a high standard of Bible knowledge as a requisite and, indeed, Israel youth of all shades of opinion take pride in their command of the Scriptures."

Knowledge of the Scriptures has led to two startling channels of thinking:

1) An application of the prophetic words in the methods of developing this country.

2) A discreet, but mounting, compilation of evidence which shows some unusual similarity between the words of the Old Testament and achievements today in Israel.

The Research Department of the State of Israel has compiled a list of six typewritten sheets quoting excerpts from the Scriptures. It is indicated that these prophecies show fulfillment in the present "restoration of Zion." At least a dozen of these—from Isaiah, Ezekiel, Jeremiah, Hosea, and the Psalms—refer to the return to Zion, itself.

—Justin L. Faherty in *Jews in the News*.

In too many congregations the matter of the pastor's salary is like the family skeleton; we just don't talk about it. Yet, this is the very thing that should be done, if we are to improve what is recognized as a bad situation! Consider your pastor's salary in the light of the average income of the families of the church, his education, the needs of his family, the expenses that are involved in his professional duties, and rising costs due to inflation. Each congregation must, of course, make its own decisions, but is it not time to take this question out of hiding and elevate it to the spiritual level where it can be discussed and settled in an honorable and Christian way?

The congregation, like the minister, should realize that one who is a minister of the Lord is worthy of his hire and, preaching the gospel, he should live of the gospel. END \* \* \*

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## DISARMAMENT

(Continued from page 5)

writer for the *U. S. News & World Report* magazine aptly summed up our condition today in this statement, "Real peace is out of fashion."

Meanwhile, the nations of the world are engaged in a feverish arms race. It seems that when Russia wanted to talk disarmament, she was either stalling for time to catch up, or was using propaganda to enhance her prestige among gullible nations. When Russia felt she was ahead in the missile race, however, she ridiculed any disarmament ideas and openly boasted that she could wipe any nation off the map.

Russia's space satellites exemplified her scientific advancements and caused the United States to examine its own programs. At a time when we thought we could cut down our military spending, Russia's apparent leadership in the missile race forced us to do exactly the opposite. This year we are burdened with a staggering defense budget.

Joel's prophecy was never more true than now, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (Joel 3:9, 10). We are rushing headlong into that terrible conflict at the end of this age when God "will gather all nations against Jerusalem to battle" (Zech. 14:2).

As the world stands at the brink of disaster, people wonder, "What next?" The faithful follower of Christ is not surprised at these terrifying developments, for the



Bible informs us that times of trouble are coming. Jesus said His return to earth would be preceded by "wars and rumours of wars . . . for nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6, 7). He said there would be "upon the earth distress of nations, with perplexity" and "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25, 26).

God gave a prophetic picture of our times when He told Jeremiah, "Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Behold, evil shall go forth from nation to nation" (Jer. 25:15, 16, 32).

Is there nothing man can do to stop this onslaught and to insure peace in the world? The best solution we have is the United Nations. It has attempted to settle world problems by arbitration, but so far the score is not very good. The United Nations was almost helpless to stop aggression in Hungary and the Middle East. It has proved to be nothing more than a forum for debate.

One reason the United Nations is powerless to enforce peace is that it has no standing army. Another reason is that one dissenting nation can veto any proposal and hamstring the whole United Nations. This inability of countries to settle their disagreements peaceably was described by Daniel when he explained the image in Nebuchadnezzar's dream. (Dan. 2:43, 44.) Nations that are part iron and part clay do not cleave together.

Our only hope of real peace on earth is the Prince of Peace. (Isa. 9:6, 7.) Not until Jesus comes to establish His everlasting Kingdom will we have perfect righteousness and peace. Then the prophecy of Isaiah 2:4 will be fulfilled, "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." That will be a true disarmament! END \* \* \*

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## TORMENTED FOR EVER AND EVER

(Continued from page 4)

we must look to the noun to which it is attached, rather than to the word itself, to find whether the duration of which it speaks is limited or unlimited." When this principle is applied to the explanation of our text, we see that if the word "torment" means that the devil is to be restrained or revealed in his true nature, the words "for ever and ever" may carry the meaning of unlimited duration. If, however, the word "torment" means that the devil is to experience physical torture, the words "for ever and ever" must carry the meaning of limited dura-

tion. This fact is true because the Bible plainly teaches that the devil is not going to have unlimited life; he is to be destroyed.

Bullinger's *Companion Bible* lists the occurrence of the words "everlasting," "eternal," "for ever," etc., in Appendix 151. The Greek *aion*, used here in Revelation 20:10, is found one hundred twenty-eight times in one hundred five verses.

J. H. Pettingell in his book on conditional immortality *The Unspeakable Gift* wrote:

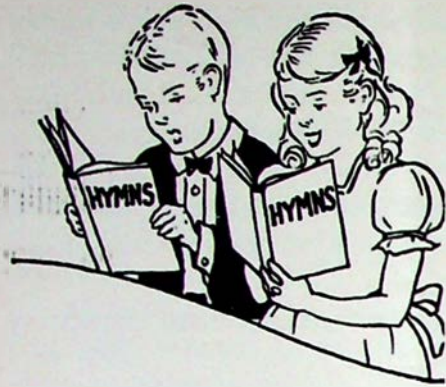
"The word *aion*—from which our English word 'eon' or 'aeon' is derived, signifying age, a lifetime, a generation, a cycle, an indefinite period of time, duration, whether limited or unlimited, and therefore sometimes endless duration—with its inflections and in various combinations, occurs nearly one hundred times in the New Testament, and is variously rendered according to its connection. Hence, it is translated, 'ages,' 'ages to come,' 'before the world was,' 'since the world began,' 'from the beginning of the world,' 'while the world standeth,' 'the course of this world,' 'for ever,' 'for evermore.'

"The same is true of the adjective *aiouios*, and its Hebrew analogue, *olam*. Though they are more commonly rendered 'everlasting,' 'eternal,' etc., their application is evidently quite as often to temporal and transitory affairs, as to those that are absolutely endless; and, like the English words that represent them, their true signification in any text, must be determined, not by the words themselves, but by the objects of which they are predicated, and the circumstances of the case.

"When this phrase is predicated of things naturally and necessarily temporal and temporary, like the priesthood of Aaron, the service of the temple, an earthly inheritance, the leprosy of Gehazi, the life servitude of the bondman, as it is in the Scriptures, or when the everlasting hills, and mountains, and doors, and chains, and fire, and punishment are spoken of, it is evidently limited by the nature of the subject, and by the common sense of those addressed, and there is no need of misunderstanding its application. We use the terms 'everlasting,' 'for ever,' etc., in the transfer of property, and in other business transactions, and in the affairs of everyday life in the same limited sense.

"When this phrase is predicated of that which, in its own nature, is incorruptible, and which has been declared in other ways and by other forms of speech to be absolutely endless, like the life of God, who is elsewhere declared to be immortal, or that of His people, to whom He gives His own life, and which the Scriptures assure us 'shall never be taken away from them,' we have no occasion, either in reason, or in the nature of things to limit the phrase. It takes all the force of which it is capable." END \* \* \*





## Can You Touch Jesus?

By Your Story Teller  
Muriel Hass

**D**O YOU have a favorite Bible story? Perhaps you have several that you never tire of hearing. This is one of my favorites. The reason it is a choice story is because it helps us to know Jesus better.

This story is found in three of the Gospels. Why don't you get your Bibles and find where it is told? It is about a sick woman. Doctor Luke is one of the writers who tells this story.

Jesus had been preaching and healing many people. The stories about His deeds traveled fast and far. This seemingly ordinary man did such extraordinary things; miracles, like making people see again and walk again.

Imagine if you were sick or crippled when Jesus was on earth. What would you want to do? Why, you would want to go to Jesus to be healed!

So there was a woman who had been sick for twelve years. That is a long time! It is many more years than some of you have lived.

She had gone to many doctors. She had spent all her money going from one doctor to another. Always, she was hoping this doctor would be able to cure her. So far, she had found no doctor that could heal her. Instead of getting better, she was getting worse.

Then she heard about Jesus. "Oh! if only I could see Jesus, He could heal me!" She found Jesus and, as usual, He was in the middle of a crowd. She knew if she could only touch the hem of His garment, she would be healed. So, she made her way into the crowd until she got close enough to touch Jesus' garments.

Do you know what happened? She was immediately healed. How happy she must have been!

Jesus felt power go from His body as the woman was healed. He turned to the disciples, asking, "Who touched me?"

The disciples looked around the group to see who might have touched Jesus, but with such a large crowd, it was impossible to tell who it might have been. They answered Jesus, "With such a crowd, how would we know who touched You?"

Then Jesus saw the healed woman. He knew she was the one who had touched the hem of His garment. The woman was trembling with fear. Now what? Had she done wrong? She told Jesus she had touched Him. She told Him she knew if she touched only the least bit of His garment, she would be healed.

Was Jesus angry? No! He was pleased because of her faith in Him. He told her to go and that she was really completely healed of her sickness.

This was such a little thing for this sick woman to do, yet it meant the difference between health and sickness. Many times it is the little or simple things we do that change our lives the most.

There is a beautiful song about this story. Perhaps you can find it in your songbooks. I like the songs that are written from Bible stories.

Do you suppose that we try as hard to get near to Jesus as this woman? She knew if she got near Jesus He would help her. Do you have any troubles? Are you sick or lonesome? Just get near to Jesus and He will help you. Get close enough to touch the hem of His garment. As we get nearer to Jesus we will be better Christians.

---

### LIVING CLOSE TO JESUS

One way that we can live close to Jesus is to try to do the things Jesus would do. Jesus was always helpful, doing all He could for His friends and even for those whom He did not know, like the lady in our story.

Boys and girls can be helpful, also, by being obedient to their mothers and fathers, and doing deeds that will assist them. Simple things, like keeping one's clothes and room in order, setting the table, and picking up toys, are very helpful.

We can draw close to Jesus in prayer, but we must also try to stay close to Him by living in the way that He would want us to. Can you be helpful as Jesus was?



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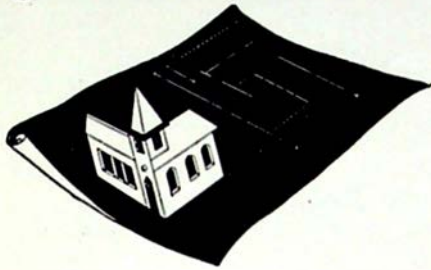
## CHILDREN'S CORNER

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Members of the *Mission Builder's League* pledge to contribute \$5.00 to each new Church of God building that has been approved by the Board of Directors of the General Conference. When a church is prepared to build, if it wants the assistance of the *Mission Builder's League*, it appeals to the Board of Directors for this assistance. The Board studies the appeal, and if the church meets pre-determined standards, a printed appeal is in turn mailed to every member of the League. The League member sends his \$5.00 (or more) contribution to National Bible Institution, Oregon, Illinois. A receipt is returned to the member and the contribution is later mailed to the treasurer of the church that is about to build.

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The

March 7, 1958

# Restitution Herald

VOLUME 47

NUMBER 16

**DECADE OF DEVELOPMENT REPORT FOR ALL MEMBERS  
OF THE CHURCH OF GOD**



Cool Spring Church of God, near Front Royal, Virginia

**This Is the Year of Leadership Development!**



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 RESTITUTION HERALD RACKS

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Heralds are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



#### Hints to Church Leaders

In this Year of Leadership Development in the *Decade of Development Program*, we are especially interested in those ideas that will help build the quality of leadership needed in a growing church. An article in *Co-operative Digest*, (Oct., 1957), by Paul E. Mullinix, contains some suggestions to leaders in business that also apply to leaders in church service.

"Leadership is the activity of influencing people to co-operate toward some goal which they come to find desirable. Even with a good organization, we can never achieve the strongest group co-operation unless someone makes it all seem appealing to us. . . . Someone must be able to show people how they can be benefited by joining together to accomplish the common purposes of the group."

This is a truth worth much thought and application. One of the weaknesses of our expanding church program on every level has been the difficulty of finding workers who can take responsibility as ministers, officers, evangelists, and teachers. Present leaders can show potential workers the benefits to be realized from greater service, and help them to understand the worthiness of the goal toward which the church strives under the guidance of Christ. Jesus, in calling workers to follow Him, persuaded them of the worthiness of the gospel message, and the benefits they would receive and the blessings they would be able to bring to others.

#### Qualifications in Leadership

"A leader must have several qualifications. He must have the confidence of the people . . . persistence in driving toward a goal . . . ability to impart to others . . . willingness to listen receptively . . . a genuine interest in people . . . understanding of people and their reactions . . . and, a leader must be objective, and forthright. He cannot let people wonder what he is thinking."

We think there is wonderful advice here to pastors, Sunday school superintendents, and church officers, who must work through people to accomplish the great work laid upon the church by Christ. Leaders must have clear-cut goals and objectives, and be able to communicate these to others. Every effort must be made to get understanding on every level of the program and needs of the church.

"If we display these qualities of leadership with the people with whom we work, we will reach the goals that we desire to attain because we are getting more things done through people."

As the Church of God expands there will be a greater and greater need for men of vision and concern to assume positions of leadership as ministers, teachers, officers, and directors. Let us develop those qualities of leadership demonstrated by Christ and proven by time to be effective! The Church of God needs able men who will rely upon prayer and the Spirit of God and offer decisive leadership to the growing church.



# The Bible --- Our Authority

By Pastor William Dick  
Pomona, California

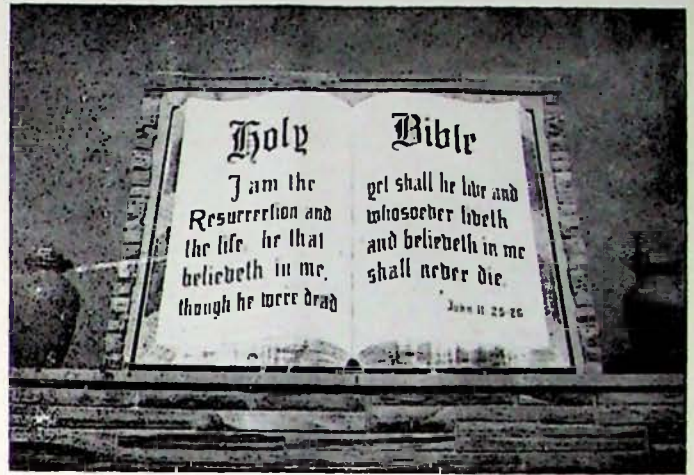
THE BIBLE is God's Word. God is the author of this marvelous book. You may wonder how God could be considered to be the author of the Bible. Did not ordinary men like Moses, David, and Jeremiah write the books of the Bible? Yes, but these were no ordinary men, and the scriptures they penned were no ordinary writings. God did not write the actual words and sentences of the Bible. He authorized this work to be done by selected men who preserved His words in written form.

How did mortal writers have the ability to relate God's thoughts accurately? Peter explained that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Man's intelligence or genius could not compose such immortal words. The Scriptures were written by men who were empowered by God Himself.

The Psalmist David took no credit for his writings, but said that it was really God working through him. "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). All the writers of the Bible could give similar testimony. God moved the hands that wrote and the tongues that spoke His Holy Scriptures.

We believe the Bible is God's Word because it is inspired. Paul affirmed that "all scripture is given by inspiration of God" (2 Tim. 3:16). The inspiration mentioned here has a different meaning than the word we commonly use. Our moments of human inspiration are not necessarily prompted by the Lord. The Bible word, "inspiration," means "breathed into" by the Spirit of God. God had complete direction over the writing of the Bible and, in effect, was the author of every single word in it.

When such men as Matthew, Luke, and Paul were inspired to write their books of the Bible, they did not write their own words, but the words of God. Paul assured his readers of this fact. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1



Thess. 2:13). If the Bible were only the word of men, it would contain nothing more than human opinions which could be in error. As we read the Bible, we are confident that it reveals the inspired, accurate word of God.

Since the Bible was inspired of God, we know that it is true. Some people doubt the accuracy of the Bible, however, and attempt to show there are several mistakes in it. A writer for the *Look* magazine got a lot of attention when he claimed there are 50,000 errors in the New Testament alone. Bro. James Watkins commented on this in *THE RESTITUTION HERALD* of March 4, 1952, showing how ridiculous this critic's statement was. "From plain mathematics we assume that there are 193 errors in each chapter of the New Testament. This would mean that in a chapter of 25 verses there would be nearly 8 errors in each verse."

Jesus refuted any thought of error in the Bible when He prayed to His Father, "Sanctify them through thy truth: thy word is truth" (John 17:17). God's Word, whether spoken or written, is true. The Bible is a reflection of the personality of its Author. If you can prove that the Bible is not true, then you can prove that God Himself is not true. We believe that the God of truth would not permit a book of fallacies to exist through all these ages. We are convinced that the Bible is infallible and that it does not contradict itself. Furthermore, the *whole* Bible is true. Paul said that *all* Scripture is inspired of God. (2 Tim. 3:16.) If we can disprove one word of the Bible, we have disproved the entire Bible.

The Bible is the only inspired writing of God. Some churches claim to have other books that are just as authentic as the Bible. They reason that since human men wrote inspired works in Jesus' day, we should be able to do the same now. This is not true. The writers of the New Testament were inspired by the very person of Jesus. His miracles and power gave authority to their words. Jesus gave special inspiration to the apostles to confirm the Word and to help the early church grow. Present-day writers are not blessed with such inspiration. God com-



pleted His Word with the writings of John the Revelator and has no need for further additions to His Book.

Churches who support other sacred books overlook the fact that all inspired writings must be in harmony. What explanation can they give when their church writings come into direct contradiction with the Bible? For example, the founder of a certain church claimed that he had seen God. The doctrinal writings of this church are based on this "revelation." Yet the Bible says that "no man hath seen God at any time" (John 1:18). Now one of these "inspired" works is wrong. The so-called inspired writings of man fall apart when they are tested by the true Word of God.

The Bible is our guide to salvation. The Apostle Paul emphasized this when he wrote to young Timothy, saying, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:15-17).

Not long ago, a minister from another church told me that the Bible of itself was unable to guide me to salvation. He said that I would need some "prophet" or "priest" from his church to interpret the Bible for me. But what did the true apostles of Jesus say on this matter? Paul said the Holy Scriptures are able to make us wise unto

salvation. (2 Tim. 3:15.) In Romans 10:17, he said, "Faith cometh by hearing, and hearing by the word of God." John said, "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). The Bible contains complete instructions for obtaining eternal life.

The Bible is our authority. I remember reading a book about great Christian doctrines. In a chapter on the trinity the author of the book admitted that the trinity has no Scriptural support. His explanation was that the trinity was so commonly believed by the apostles that they neglected to write about it! With that kind of reasoning, we could believe anything! We have no authority to uphold any doctrine unless it is taught by the Bible.

We note that Apollos was careful to base his arguments upon God's Word. "He mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ" (Acts 18:28). Paul admired the Bereans because "they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

The Prophet Isaiah advises us to examine the doctrines of men and to go "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The Bible is absolute authority in all matters of faith. END \* \* \*

## Our College

WHAT do we expect of our college? Certainly the church which supports Oregon Bible College has a right to insist that the graduates have a certain quality of finesse. But can this finesse be spelled out so we will know what can be expected from the norm of students that attend and with the facilities that are available and the size of staff employed?

Without doubt, too much is expected from too little. Neither is it fair to compare a college of few years with one that has been a century, or nearly so, in building its plant, such as library, scholastic rating, and physical assets. These all require time, planning, money, sacrifice, endowments, as well as much know how.

Some look to Oregon Bible College as being a reform school instead of a school of transformation. Then there are some that expect it to fulfill the role of being a liberal arts college, as well as a Bible school.

There is a negative approach which we desire to make. There are some things which Oregon Bible College

● *By Pastor C. E. Randall*  
*Omaha, Nebraska*

should not be. Some of these are: 1) We do not want it to be a school in which Neo-Christianity is taught. (Neo-Christianity is a rationalistic or liberal interpretation of the Bible.) 2) We do not want a theological school based on what man thinks of the Scriptures rather than what God through the Bible thinks of man. 3) We do not want a school that discounts the basic Bible teachings in order to ride along with a modern brand of ecumenicity.

We can be thankful that none of these negative teachings in any form is to be found at Oregon Bible College. They do have deep roots in most seminaries and theological schools. Oregon Bible College is striving to teach and uphold the basic doctrines of the Church of God—doctrines which brought our church into being and doctrines which are essential to our continuation as a distinct and separate body.

The growth and preservation of our church depend upon our own "school of the prophets." END \* \* \*



# Progress of the Church of God in Minnesota

By Stanley O. Ross  
Litchfield, Minnesota

*The author, Brother Stanley O. Ross, is an elder of the Church of God at Litchfield, Minnesota; has served several terms in various offices in the Minnesota State Conference, and has served two terms as a director on the General Conference Board of Directors.*

*This message was first presented at a meeting of ministers and laymen of the Minnesota State Conference, but it is such as to be inspiring and challenging to all Church of God people. Some of the suggestions contained could well be adopted by other state and district conferences.*—Editor.

**T**HE CENTENNIAL year of the State of Minnesota is 1958. The state was admitted to the Union on May 11, 1858. As we take stock of ourselves and look back over the progress of the past century, we find the religious bodies having a great share in the shaping and molding of our state.

The Minnesota State Conference of Churches of God was organized more than eighty years ago, when Minnesota was a mere babe of a state. Churches which were active in the earlier years of the Conference are now extinct, others have come and gone, and several new congregations have been organized and are now active. Why have some of these churches closed their doors? What factors have entered into the picture?

The exodus of our young people from their home communities to the metropolitan areas has been a drawback to the small church in the rural areas. Soon, only older people were left and the rural church eventually became extinct. Until very recent years we had no Church of God in the metropolitan areas. Many people who migrated to Minneapolis-St. Paul area were absorbed into other denominations.

We believe that the Church of God in Minnesota is now awakening and showing signs of forward progress. One of the main factors to that growth has been the general interest and welfare toward our children and young people.

Scarcely more than ten years ago the Hector Church was organized and now it has a thriving congregation



● Building at Minnesota Camp Grounds

with a church building and a parsonage. Ten years ago last October the Litchfield church was organized and now has a church and parsonage. Only two years ago the Graytown, Wisconsin, congregation, which had been meeting in a schoolhouse or in homes, built a fine church building and has regular services there.

There is new interest being shown in the old established churches, too. A new parsonage was recently built in Saint Cloud. Eden Valley is becoming overcrowded in the present building to the point that there is talk of a new church building there soon.

This is all encouraging, but two other facets of the work are even more so. The Minneapolis congregation, which has been holding services in rented buildings, is now bidding on a building and the work there is showing definite signs of progress. This church is a definite necessity to serve the people who migrate to the metropolitan area of the Twin Cities.

The other most encouraging sign is the Minnesota Bible Camp Grounds and its progress. A kitchen and two dormitories were built and used last year, and now a combination dining hall and classroom is in the process of being built. It will be ready for use this summer, when two camps will be in operation, one for younger youth, and one for the older youth. These last two projects are, to my thinking, the most vital steps that have been taken in the Church of God work in Minnesota. They afford something for the youth in their summer program of activities, and if they do find it necessary to move into the city area, there is a church for them to work with.

The Camp Grounds project has caused a renewed spirit of interest to be shown because of the tangible and workable benefits that all can use. People need to be needed. People need projects to keep them busy. God can and does do wonderful things for us all, but we need to do our part, too. The story is told of the new minister who had an excellent garden between the church and the parsonage. The matter was (Please turn to page 13)



# General Conference News

## THE 1958 GENERAL CONFERENCE

General Conference in 1958 will be conducted at Camp Alexander Mack, near Milford, Indiana, August 10-15. Family accommodations are available and the same fine facilities, plus some new ones, will be open to all who attend.

At the same time that the General Conference is meeting, there will be a Junior Camp for those who are going into the sixth grade, through those who are going into the ninth grade, at Quaker Haven Camp, a few miles from Camp Mack.

Plans are for a Youth Conference for those going into the tenth grade through College age at a later date in August. At this time we have still not secured a camp for this group, so we cannot announce dates for this Youth Conference.

## DELEGATE EXPENSE POOL FOR 1958

Thirty churches have responded to the opportunity to join the delegate expense pool in the 1958 General Conference. Twenty-five of the thirty are willing to enter the expense pool, and five are not.

The Board of Directors has decided that the pool will be effected this year and those twenty-five churches which have already indicated their desire to pool expenses plus any others who enter the pool before Conference will benefit from the pool this year, if they have delegates in attendance at Conference.

We hope that all churches which have not yet decided on this issue will soon let us know whether or not they desire to participate in the pool this year. Write: Harold Doan, National Bible Institution, Oregon, Illinois.

The churches already entered in the expense pool are:

Pennellwood, Grand Rapids, Mich.	Cleveland, Ohio
Dayton, Ohio	Dixon, Ill.
Ripley, Ill.	Hope Chapel, South Bend, Ind.
Fonthill, Ontario, Canada	Maurertown, Va.
Chappell, Nebr.	Hector, Minn.
Oregon, Ill.	Omaha, Nebr.
Macomb, Ill.	Pomona, Calif.
Rockford, Ill.	East Oregon, Ill.
Chicago, Ill.	Arkansas City, Kan.
Litchfield, Minn.	Brush Creek, Ohio
Holbrook, Nebr.	Jordan, Mo.
Los Angeles, Calif.	Eden Valley, Minn.
Burr Oak, Ind.	

## COMMITTEE AND BOARD CHANGES

Bro. C. E. Lapp has resigned as chairman of the Board of License and Ordination. Bro. Harvey U. Krogh, Jr.,

has been appointed chairman of the Board and Bro. Kenneth Milne has been appointed to serve as a member of the Board. The third member is Bro. William Wachtel.

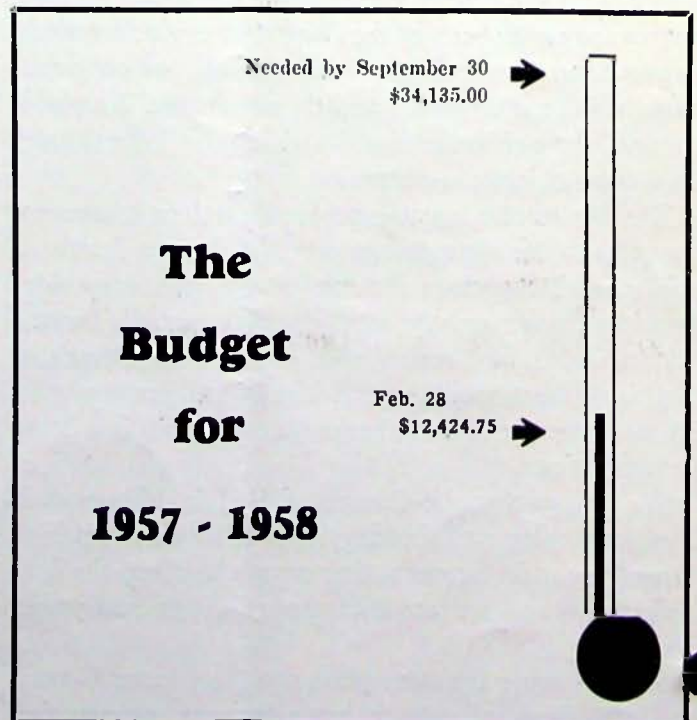
Upon the resignation of Bro. A. Karnett from the Board of Education, Bro. C. E. Randall, Omaha, Nebraska, has been appointed to this organization.

## GENERAL CONFERENCE BUDGET

In the first five months of this fiscal year (October-February) contributions to the General Conference have been \$12,454.75. Contributions for this period should have been \$14,225.00 to meet the requirements of the Conference budget.

Our most serious problem continues to be the need for cash to meet monthly bills and payroll. This must come from earnings and from contributions. While earnings are slightly higher than anticipated, contributions since July have been about \$4,000.00 less than budget needs. As a result, it has been necessary to borrow funds to meet operating expenses.

We continue to be thankful for the regular giving of individuals and churches and for the fact that more and more churches are incorporating contributions to the General Conference into the church budget. We know that the total budget needs of \$34,135.00 will be met by September 30, 1958.





# Church of God Directory

Following is a Directory of the Churches of God, listing organizations, officers, churches, pastors, state conferences, and other information.

It is suggested that those who use the Directory contact the pastor or one of the officers of any given church for time and place of services.

Because of the many changes that are made in this statistical directory we will not be printing it in booklet form. We recommend that you save these pages for future reference since we will not be printing this directory again till next year.

A geographical directory, naming the churches, their locations, and time of services has been prepared by the young people of the Cleveland, Ohio, Church, and may soon be printed in booklet form. Write Pastor C. F. Pryor, 13808 Argus Ave., Cleveland 10, Ohio, for further information.

## GENERAL CONFERENCE OFFICERS

President—Willis Turner, 604 Webster, Oregon, Ill.  
 First Vice President—Cecil Patrick, 2106 Clay Ave., Terre Haute, Ind.  
 Second Vice President—C. F. Pryor, 13808 Argus Ave., Cleveland 10, Ohio  
 Secretary—J. R. LeCrone, 126 S. Maple, Fredericktown, Mo.  
 Treasurer—Don Overmyer, 1405 Walton Ave., La Porte, Ind.

## GENERAL CONFERENCE WORKERS

General Manager—Harold Doan, Box 231, Oregon, Ill.  
 Oregon Bible College Superintendent—Otto E. Dick, Box 231, Oregon, Ill.  
 Oregon Bible College Dean—Clarence E. Lapp, Box 231, Oregon, Ill.  
 Oregon Bible College Instructor—William Wachtel, 421 Third Ave., Dixon, Ill.  
 Oregon Bible College Instructor—Mrs. C. E. Lapp, Box 231, Oregon, Ill.  
 National Evangelist—Mrs. Verna C. Thayer, Box 231, Oregon, Ill.  
 Print Shop Manager—Paul C. Johnson, Box 231, Oregon, Ill.  
 National Youth Director—Darrell Maddock, Box 231, Oregon, Ill.  
 Office Manager—Leota B. Hanson, Box 231, Oregon, Ill.

## NATIONAL SOCIETY OF EVANGELISM AND MISSIONS

President—Alva Huffer, 3455 Reiser SW, Grand Rapids, Mich.  
 Vice President—Clarence E. Lapp, Box 231, Oregon, Ill.  
 Secretary-Treasurer—Mrs. Harold (Ada) Simpson, 1018 Cass Ave. SE, Grand Rapids, Mich.

## NATIONAL SUNDAY SCHOOL ASSOCIATION

President—Charles Knapp, 312 Lemyra Ave. SW, Grand Rapids, Mich.  
 Vice President—Harold Newnam, 301 E. Canal St., Troy, Ohio

Secretary—Miss Juanita Logsdon, Box 231, Oregon, Ill.  
 Treasurer—Orville Westlund, Box 324, Burr Oak, Ind.

## COMMITTEE ON LICENSE AND ORDINATION

Chairman—Harvey U. Krogh, Jr., 211 N. Third St., Oregon, Ill.  
 Member—Kenneth Milne, 2425 W. Jefferson, Rockford, Ill.  
 Member—William Wachtel, 421 Third Ave., Dixon, Ill.

## ILLINOIS CONFERENCE

President—Lyle Ward, Astoria, Ill.  
 Vice President—Paul C. Johnson, Box 231, Oregon, Ill.  
 Secretary—Mrs. Shirley Urish, 714 Washington St., Oregon, Ill.  
 Treasurer—Mrs. Esta Starbuck, 601 Royal Ave., Rockford, Ill.

## Illinois Churches

Oregon Church, 301 N. Third St.  
 Harvey U. Krogh, Pastor, 211 N. Third St., Oregon, Ill.  
 Paul Hatch, Secretary, 411 N. Sixth St., Oregon, Ill.  
 William Andrew, Sunday School Superintendent, 602 S. Seventh St., Oregon, Ill.  
 East Oregon Chapel, Rt. 2 Oregon, Ill.  
 Louis Kump, Pastor, 604 W. Washington St., Oregon, Ill.  
 Mrs. Julia Arbogast, Secretary, Rt. 2, Oregon, Ill.  
 Miss Carol VanVleet, Superintendent, Rt. 2, Oregon, Ill.  
 Ripley Church, Highway 24, Ripley, Ill.  
 Warren Sorenson, Pastor, Box 106, Ripley, Ill.  
 Mrs. Thomas Lewis, Secretary, Rt. 2, Mt. Sterling, Ill.  
 Lozelle Burnett, Superintendent, Rt. 1, Mt. Sterling, Ill.  
 Macomb, Corner Piper and Johnson Sts.  
 Roy Humphreys, Pastor, 1115 E. Jefferson St., Macomb, Ill.  
 Mrs. Hazel Pritchard, Secretary, 631 S. McArthur, Macomb, Ill.  
 Rollo Hightower, Superintendent, Colechester, Ill.  
 Dixon, 221 W. Morgan St.  
 William Wachtel, Pastor, 421 Third Ave., Dixon, Ill.  
 Mrs. Helen Edwards, Secretary, Rt. 1, Mt. Morris, Ill.  
 Everett Kraft, Superintendent, Rt. 1, Dixon, Ill.

Eldorado (Restitution) Church, Rt. 1  
 Mrs. Madaline White, Secretary, 1513 Jackson St., Eldorado, Ill.  
 Luther Wiggins, Superintendent, Rt. 1, Eldorado, Ill.  
 Chicago, 5052 W. Division St.  
 Joseph Fletcher, Pastor, Aurora, Ill., Caro Aurora College  
 Miss Maybelle Hanson, Secretary, 1818 N. Monitor, Chicago 39, Ill.

John Houser, Superintendent, 11217 South Ave. M, Chicago, Ill.  
 Rockford, 2425 W. Jefferson St.  
 Kenneth Milne, Pastor, 2425 W. Jefferson, Rockford, Ill.  
 Mrs. Esta Starbuck, Secretary, 601 Royal Ave., Rockford, Ill.  
 Mrs. Esta Starbuck, Superintendent  
 Marshall (Salem) Church, Rt. 2  
 C. R. Randall, Pastor, 34 Elmwood Ave., Troy, Ohio  
 Sylvan Richey, Secretary, Box 15, Martinsville, Ill.  
 Sylvan Richey, Superintendent.  
 Casey (Restitution) Church  
 C. R. Randall, Pastor, 34 Elmwood Ave., Troy, Ohio  
 Mrs. Harrison (Tincie) Stephens, Secretary, Rt. 1, Martinsville, Ill.  
 Harrison Stephens, Superintendent, Rt. 1, Martinsville, Ill.  
 Aurora, Y. M. C. A., 205 Fox St.  
 Ron Dilamarter, Pastor, 229 N. Buell, Aurora, Ill.  
 David Houser, Secretary, 11217 Ave. M, Chicago, Ill.  
 Edward Houser, Superintendent, Box 231, Oregon, Ill.

Flagg Center  
 Don Ward and John Lewis, Pastors, Box 231, Oregon, Ill.  
 Mrs. Ray Beach, Secretary, Rt. 2, Rochelle, Ill.  
 Wayne Beach, Superintendent, Rt. 2 Rochelle, Ill.  
 Peoria, Rt. 6, Spring Bay Road  
 Leon Driskill, Pastor, Rt. 6, Peoria, Ill.  
 Mrs. Deloris Driskill, Secretary, Rt. 6 Peoria, Ill.  
 Mrs. Joe Schlupp, Superintendent, Rt. 1, Metamora, Ill.

## INDIANA CONFERENCE

President—Lonnie Anderson, Rt. 3, Frankfort, Ind.  
 First Vice President—Ray Heyde, Rt. 5, Plymouth, Ind.  
 Second Vice President—Edgar Harvey, 815 S. Waugh St., Kokomo, Ind.  
 Secretary—Mrs. Don Overmyer, 1405 Walton Ave., La Porte, Ind.  
 Treasurer—Willard Naylor, 112 E. Market St., Nappanee, Ind.

## Indiana Churches

Hope Chapel, 1721 S. Leer St., South Bend  
 Harry Sheets, Pastor, 1717 S. Leer, South Bend, Ind.  
 Mrs. Milton O'Neil, Secretary, 16711 State Road 23, Granger, Ind.  
 Arthur Takcott, Superintendent, 2807 MacArthur Dr., South Bend, Ind.  
 Burr Oak, Indiana Route 17, Burr Oak  
 Orville Westlund, Pastor, Box 324, Burr Oak, Ind.  
 Mrs. Don Overmyer, Secretary, 1405 Walton Ave., La Porte, Ind.  
 Burton Feece, Superintendent, Plymouth, Ind.



Hillisburg, Rt. 1, Michigantown  
Daniel Fyfe, Pastor, Rt. 1, Michigantown,  
Ind.  
Mrs. Sam (Patricia) Huffer, Secretary, Rt.  
1, Michigantown, Ind.  
Roy Anderson, Superintendent, Rt. 3,  
Frankfort, Ind.

Kokomo, 1244 S. Jay St.  
A. M. Jones, Pastor, 1252 S. Jay St., Ko-  
komo, Ind.  
Miss Barbara Harvey, Secretary, 815 S.  
Waugh St., Kokomo, Ind.  
John Cronan, Superintendent, 908½ W.  
Walnut, Kokomo, Ind.

Morning Star, 19401 E. Burke St. South Bend  
Mrs. R. Rouch, Secretary, 19441 E. Palis-  
ade, South Bend, Ind.

Hedrick  
James Watkins, Pastor, Hedrick, Ind.  
Mrs. Opal Smith, Secretary, Box 16, Hed-  
rick, Ind.  
Bobby Beardsley, Superintendent, Hedrick,  
Ind.

Faith Chapel, Lafayette  
Mrs. Audrey Kimble, Secretary, 1116 S.  
20th St., Lafayette, Ind.

North Salem, Highway 31, North of Plymouth  
Weldon McCoy, Pastor, Rt. 1, Bourbon,  
Ind.

Mrs. Norma Kizer, Secretary, Rt. 1, Plym-  
outh, Ind.  
Eugene DeMien, Superintendent, Rt. 3,  
Plymouth, Ind.

#### MICHIGAN CONFERENCE

President—Emil Holquist, 1326 Calgary NE,  
Grand Rapids, Mich.  
First Vice President—Ronald Riley, Blan-  
chard, Mich.  
Second Vice President, Robert Huddleston,  
51199 Forestbrook, South Bend, Ind.  
Secretary—Mrs. William Hanson, Rt. 2, Cal-  
edonia, Mich.  
Treasurer—Leslie Niles, 131 Walter St.,  
Grand Rapids, Mich.

#### Michigan Churches

Pennellwood, Grand Rapids, 35th and Reiser,  
S. W.  
Alva Huffer, Pastor, 3455 Reiser Ave. SW,  
Grand Rapids, Mich.  
Mrs. Lucille Ratering, Secretary, 1101 Ha-  
zen Ave. SE, Grand Rapids, Mich.  
Charles Knapp, Superintendent, 312 Le-  
myra SE, Grand Rapids, Mich.  
Southlawn, Grand Rapids, 212 Abbie, S. E.  
Walter Wiggins, Pastor, 212 Abbie SE,  
Grand Rapids, Mich.  
Mrs. Albert Christie, Secretary, 7757 Har-  
old Ave., Jenison, Mich.  
Emil Holquist, Superintendent, 1326 Cal-  
gary NE, Grand Rapids, Mich.

#### Blanchard

Dean Moore, Pastor, Blanchard, Mich.  
Mrs. Opal Amon, Secretary, RFD., Blan-  
chard, Mich.  
Paul Riley, Superintendent, Blanchard,  
Mich.  
Niles, Bertrand Road  
Bud Goodwin, Pastor, Rt. 4, Box 152,  
Niles, Mich.  
Mrs. Alice Langle, Secretary, 320 W. Mad-  
ison, South Bend, Ind.  
J. Duncan, Superintendent, 53357 Nadine  
St., South Bend, Ind.

#### OHIO CONFERENCE

President—Paul Overholser, Rt. 2, Spring-  
field, Ohio

Vice President—Delbert Dunbar, 205 Adrian,  
Delta, Ohio  
Secretary—Mrs. Henry Schwier, 161 South  
Franklin St., Mansfield, Ohio  
Treasurer—Miss Ruth Tomlinson, 31699 Cha-  
grin Blvd., Cleveland 24, Ohio

#### Ohio Churches

Brush Creek, Tipp City, Ohio  
Francis Burnett, Pastor, 221 N. Fourth  
St., Tipp City, Ohio  
Mrs. E. J. Demmitt, Secretary, Rt. 2, Troy,  
Ohio  
Harold W. Newnam, Superintendent, 301  
E. Canal St., Troy, Ohio

Golden Rule, 13905 Diana Ave., Cleveland  
C. F. Pryor, Pastor, 13808 Argus Ave.,  
Cleveland, Ohio

Mrs. Charles Jones, Secretary, Rt. 4, Hol-  
brook Rd., Chagrin Falls, Ohio  
Fred Schuld, Jr., Superintendent, 1285 W.  
105th St., Cleveland 2, Ohio

Lawrenceville, Paris Pike and Willow Dale  
Richard Smith, Pastor, 3802 Springfield-  
Troy Rd., Springfield, Ohio

Mrs. Gladys Pensyl, Secretary, Rt. 1, Ur-  
bana, Ohio  
Paul Overholser, Superintendent, Rt. 2,  
Springfield, Ohio

Raker (Delta)  
C. R. Randall, Pastor, 34 Elmwood Ave.,  
Troy, Ohio

Alfred Reighard, Superintendent, 509 Prov-  
ince St., Delta, Ohio  
Dayton, 4105 Annapolis Ave.

Timothy Pearson, Pastor, Rt. 1, Union,  
Ohio

Mrs. Don Klepinger, Secretary, 603 Spring  
St., Covington, Ohio  
Charles Pearson, Superintendent, 20 N.  
Jay St., West Milton, Ohio

Swanton, 502 Chestnut St.  
James McLain, Pastor, 502 Chestnut St.,  
Swanton, Ohio

Mrs. Beulah Dunbar, Secretary, 308 Chest-  
nut St., Swanton, Ohio  
Dale Dunbar, Superintendent, 308 Chest-  
nut St., Swanton, Ohio

Bedford, Masonic Temple, 36 Tarbell Ave.  
Arlen Marsh, Pastor, 16609 Chatfield Ave.,  
Cleveland, Ohio

#### MINNESOTA CONFERENCE

President—Elmo Gaspar, Eden Valley, Minn.  
Vice President—Carroll Bennett, 4632 Ne-  
vada Ave. N., Minneapolis, Minn.  
Secretary, Miss Lorraine Gaspar, 22 E. 22nd  
St., Apt. 307, Minneapolis 4, Minn.  
Treasurer—A. Roy Johnson, Rt. 1, Hector,  
Minn.

#### Minnesota Churches

Eden Valley  
Ellsworth Routson, Pastor, Eden Valley,  
Minn.

Norman Ruhn, Secretary, Paynesville,  
Minn.  
John Peters, Superintendent, Paynesville,  
Minn.

St. Cloud, 20th Ave. and 4th St.  
Tom Savage, Pastor, Waito Park, Minn.  
Mrs. Robert Bormes, Secretary, 401 20th  
Ave. N., St. Cloud, Minn.

Robert Bormes, Superintendent, 401 20th  
Ave. N., St. Cloud, Minn.

Hector  
Delbert Jones, Pastor, Hector, Minn.  
Mrs. Robert Johnson, Secretary, Hector,  
Minn.

Mrs. Frank Johnson, Superintendent, Hec-  
tor, Minn.

Minneapolis, 31st St. and Longfellow  
Emory Macy, Pastor, Litchfield, Minn.

Miss Lorraine Gaspar, Secretary, 22 E.  
22nd St., Apt. 307, Minneapolis, Minn.  
George Hartman, Superintendent, 9211  
Bryant Ave. S., Minneapolis, Minn.

Litchfield, 417 Gilman Ave.  
Emory Macy, Pastor, 502 E. 2nd St., Litch-  
field, Minn.

Mrs. Lilly Wegner, Secretary, 415 N. Mil-  
ler Ave., Litchfield, Minn.  
Stanley O. Ross, Superintendent, 425 E.  
Fourth St., Litchfield, Minn.

Lester Prairie Church  
Graytown, Wisconsin

Ernest Graham, Pastor, Rt. 1, Stillwater,  
Minn.

Mrs. Maynard Van Blaircom, Secretary,  
Rt. 1, Downing, Wis.  
Russell Hillman, Superintendent, Rt. 1,  
Downing, Wis.

#### SOUTHWEST CONFERENCE

President—Vernis Wolfe, 714 Myrtle Ave.,  
Tempe, Ariz.

Vice President—Robert Johns, 19839 Stagg  
St., Canoga Park, Calif.

Secretary—Malcolm McLeod, 920 Dudley St.,  
Pomona, Calif.

Treasurer—Howard E. Huey, 9 E. 13th St.,  
Tempe, Ariz.

#### Southwest Conference Churches

Tempe, Arizona, Eighth & Myrtle  
Vernis Wolfe, Pastor, 714 Myrtle St., Tem-  
pe, Ariz.

Miss Roselin E. Fredlund, Secretary, 212  
N. Robson, Mesa, Ariz.

Paul Trimble, Superintendent, 1002 Maple  
Ave., Tempe, Ariz.

Los Angeles, California, 230 W. 103rd St.  
Terry Ferrell, Pastor, 230½ W. 103rd St.,  
Los Angeles 3, Calif.

Mrs. Barbara Simi, Secretary, 1601 West-  
erly Terrace, Los Angeles 26, Calif.

Mildred Stantial, Superintendent, 2335 S.  
Highland Ave., Los Angeles 16, Calif.

Pomona, California, 628 William St.  
William Diek, Pastor, 628 William St., Po-  
mona, Calif.

Mrs. Frances Boyle, Secretary, 528 E. G  
St., Ontario, Calif.

Ross McLeod, Superintendent, 1504 San  
Bernardino Ave., Pomona, Calif.

San Jose, California, 365 McGlincey Lane,  
Campbell, Calif.

Gerald L. Cooper, Pastor, Box 423, Camp-  
bell, Calif.

Mrs. Lester Strickland, Secretary, 1506  
Foxworthy Ave., San Jose, Calif.

Mrs. Ralph LeWarne, Superintendent, San  
Jose, Calif., 14554 Joanne Ave.

#### MISSOURI CONFERENCE

President—George Kugler, Rt. 2, Box 91-P,  
Arnold, Mo.

First Vice President—Billy Sundwall, Cross  
Timbers, Mo.

Second Vice President—Normal Smith, 515  
W. Poepping, St. Louis, Mo.

Secretary—Ray Reynolds, Raymore, Mo.  
Treasurer—Ralph Thomas, 11 Y Theodore,  
Flat River, Mo.

#### Missouri Churches

Fredericktown, 401 South Maple



J. R. LeCrone, Pastor, 126 S. Maple, Fredericktown, Mo.  
 Mrs. Walter Thal, Secretary, 503 Marshall St., Fredericktown, Mo.  
 Marvin Cooper, Superintendent, Rt. 2, Fredericktown, Mo.  
**Saint Louis, Albrecht Hall, 3549 Arsenal**  
 Kirby Davis, Pastor, Rt. 1, Dittmer, Mo.  
 Miss Wanda Wagganer, Secretary, 3509 Sidney St., St. Louis, Mo.  
 Normal Smith, Superintendent, 515 W. Poepping St., St. Louis, Mo.  
**Morse Mill, Highway B**  
 Kirby Davis, Pastor, Rt. 1, Dittmer, Mo.  
 Mrs. Wallace Tierney, Secretary, Rt. 1, Dittmer, Mo.  
 Wallace Tierney, Superintendent, Rt. 1, Dittmer, Mo.  
**Jordan**  
 Leonard Brown, Pastor, Jordan, Mo.  
 Mrs. Billy Sundwall, Secretary, Cross Timbers, Mo.  
 Billy Sundwall, Superintendent, Cross Timbers, Mo.  
**Bosworth, Rockford Community Church**  
 Leonard Brown, Pastor, Cross Timbers, Mo.  
 Shelby Jennings, Secretary, Bosworth, Mo.  
 Mrs. Ray Pancoast, Superintendent, Bosworth, Mo.  
**Doniphan, Rt. 2**  
 Melvin Rogers, Secretary, Rt. 2, Doniphan, Mo.  
 Clyde Sullivan, Superintendent, Rt. 2, Doniphan, Mo.  
**Kansas City, Y.M.C.A., 10th and Oak**  
 Leonard Brown, Pastor, Cross Timbers, Mo.  
 Ray Reynolds, Secretary, Raymore, Mo.  
 George Sheeley, Superintendent, 5101 Belmeade Rd., Kansas City 29, Mo.  
**Arkansas City, Kansas, 709 N. A St.**  
 Raymond Brown, Pastor, 619 N. B St., Arkansas City, Kans.  
 Mrs. Ruby Chaplin, Secretary, 1601 N. 4th St., Arkansas City, Kans.  
 B. M. Whitehead, Superintendent, 910 N. Second, Arkansas City, Kans.

#### ARKANSAS-OKLAHOMA CONFERENCE

President—Ernest Cox, Rt. 2, Magazine, Ark.  
 Vice President—Jess Humphreys, Royal, Ark.  
 Secretary—Lawrence Mathews, 3304 Fair Park Blvd., Little Rock, Ark.  
 Treasurer—Lona Padgett, Box 26, Rt. 2, Alexander, Ark.  
**Arkansas-Oklahoma Conference Churches**  
**Oak Grove, 8011 Stanton Road, Little Rock**  
 R. D. Stanton, Pastor, 7903 Stanton Rd., Little Rock, Ark.  
 Mrs. R. D. Stanton, Secretary, 7903 Stanton Rd., Little Rock, Ark.  
 G. W. Mathews, Superintendent, Rt. 1, Rolland, Ark.  
**Broadmoor (Little Rock)**  
 Edward Mathews, Pastor, 3304 Fair Park Blvd., Little Rock, Ark.  
 Edward Mathews, Secretary  
 Edward Mathews, Superintendent  
**McGintytown, Rt. 1, Greenbrier, Ark.**  
 C. Alan McLain, Pastor, 2901 W. 4th St., Russellville, Ark.  
 Mrs. J. D. Moreland, Secretary, Rt. 1, Greenbrier, Ark.  
 J. D. Moreland, Superintendent, Rt. 1, Greenbrier, Ark.  
 Clark's Chapel, Magazine, Ark.

Ernest Cox, Superintendent, Rt. 2, Magazine, Ark.  
**Walnut Grove, Havana, Ark.**  
 Mrs. J. B. Coverdill, Secretary-Superintendent, Rt. 2, Havana, Ark.  
**Cleveland**  
 Howard Bradford, Secretary, Cleveland, Ark.  
 Howard Bradford, Superintendent  
**Lord's Schoolhouse, Salem, Ark.**  
**Bear, Royal, Ark.**  
 John Humphreys, Secretary, Royal, Ark. --  
 Tom Lynch, Superintendent, Royal, Ark.  
**Brooklyn, Rt. 1, Ratcliff, Ark.**  
 Marvin Cox, Secretary, Box 265, Ratcliff, Ark.

#### SOUTHEASTERN CONFERENCE

President—J. O. Pack, Rt. 3, Piedmont, S. C.  
 Vice President—Belus E. Holt, 719 W. Main St., Morristown, Tenn.  
 Secretary—Miss Sara Williamson, 4 Langley, Pelzer, S. C.  
**Southeastern Conference Churches**  
**Guthrie Grove, Highway 29, Pelzer, S. C.**  
 M. O. Williamson, Pastor, Rt. 1, Pelzer, S. C.  
 Miss Thelma Griffith, Secretary, Rt. 1, Liberty, S. C.  
 John H. Hicks, Superintendent, Greer, S. C.  
**Anderson Chapel, Rt. 2, Hendersonville, N. C.**  
 Loic Jones, Pastor, Rt. 1, Pelzer, S. C.  
 Mrs. Freeman Pryor, Secretary, Rt. 2, Hendersonville, N. C.  
 Freeman Pryor, Superintendent, Rt. 2, Hendersonville, N. C.  
**Morristown, Tennessee, Oak Street**  
 D. L. Holt, Secretary, 300 Cleveland Ave., Morristown, Tenn.  
 Belus Holt, Superintendent, 719 W. Main St., Morristown, Tenn.  
**Perryville, Kentucky**  
 Vaughn Long, Pastor-Superintendent, Rt. 1, Perryville, Ky.  
 Miss Quincy Carpenter, Secretary, Box 154, Perryville, Ky.

#### TEXAS CONFERENCE

President—J. T. Gandy, Sterling City Rt., Big Lake, Texas  
 First Vice President—Hubert Reeves, Rt. 3, Mullin, Texas  
 Second Vice President—A. R. Wolfe, Rt. 2, Gatesville, Texas  
 Secretary—Miss Glenda Wolfe, Rt. 2, Gatesville, Texas  
 Treasurer, Miss Dorothy McCorkle, 301 W. Main St., Gatesville, Texas  
**Texas Conference Churches**  
**Gatesville, Rt. 4**  
 Miss Dorothy McCorkle, Secretary, 301 W. Main St., Gatesville, Texas  
 Ernest McCorkle, Superintendent, 301 W. Main St., Gatesville, Texas  
**Mullin**  
 Mrs. W. H. Reeves, Secretary, Mullin, Texas  
 W. H. Reeves, Superintendent, Rt. 3, Mullin, Texas  
**Harlingen, Rt. 4, Avondale Addition**  
 Billie Kennedy, Pastor, Rt. 4, Avondale Addition, Harlingen, Texas  
 Mrs. Beryl Williams, Secretary, Rt. 4, Avondale Addition, Harlingen, Texas  
 Alan Hayse, Superintendent, 2605 N. 7th St., McAllen, Texas

**Odessa**  
 Mrs. J. T. Gandy, Secretary, Sterling City Rt., Big Lake, Texas  
 J. T. Gandy, Superintendent, Sterling City Rt., Big Lake, Texas  
**Buffalo**  
 Charles Ezell, Secretary, Buffalo, Texas  
**San Angelo**  
 Mrs. Emma Flemming, Secretary-Superintendent, 910 N. Jefferson St., San Angelo, Texas  
**Corpus Christi**  
 W. E. Kirksey, Secretary, 1220 McBride Rd., Corpus Christi, Texas  
 Elmer Gockler, Superintendent, 5601 Cordelia, Corpus Christi, Texas  
**El Paso**  
 Richard Fluharty, Secretary, 8128 Cook St., El Paso, Texas  
 Richard Fluharty, Superintendent  
**Blum**  
 Mrs. Nathan Cox, Secretary, Blum, Texas  
**Abilene**  
 Alvin Jefferies, Secretary, 1502 Mulberry St., Abilene, Texas  
**Dallas**

#### IOWA CONFERENCE

President—Louis Cronbaugh, Belle Plaine, Iowa  
 Vice President—J. Arthur Johnson, Rt. 2, Box 108, Albert City, Iowa  
 Recording Secretary—Mrs. J. L. Harland, 1118 Rainbow Dr., Cedar Falls, Iowa  
 Corresponding Secretary—Mrs. Frank Danksin, Marengo, Iowa  
 Treasurer—Earl Reinhard, Gladbrook, Iowa  
**Iowa Conference Churches**  
**Kosza, Highway 212, Belle Plaine**  
 Gordon Smith, Pastor, Clarence, Iowa  
 Mrs. Pauline Kotezy, Secretary, RFD, Marengo, Iowa  
 Carroll Cronbaugh, Superintendent, Belle Plaine, Iowa  
**Waterloo, 1040 Conger St.**  
 Linford Moore, Pastor, 2122 Ashland Ave., Cedar Falls, Iowa  
 Mrs. J. L. Harland, Secretary, 1118 Rainbow Dr., Cedar Falls, Iowa  
 Leroy Schaefer, Superintendent, 350 Irving St., Waterloo, Iowa  
**Stanhope**  
 Clinton Sealine, Secretary, Stratford, Iowa  
 Clinton Sealine, Superintendent  
**Gladbrook (Park Hill)**  
 Mrs. Wayne Sienknecht, Secretary, Gladbrook, Iowa  
 Mrs. Lynn Reinhard, Superintendent, Gladbrook, Iowa  
**Albert City**  
 J. Arthur Johnson, Pastor, Rt. 2, Box 108, Albert City, Iowa  
 J. Arthur Johnson, Superintendent  
 Mrs. J. Arthur Johnson, Secretary, Rt. 2, Box 108, Albert City, Iowa  
**Sac City**  
 Mrs. E. L. Swanson, Secretary, Sac City, Iowa  
**Hickory Grove, Maxwell, Iowa**  
 Mrs. Roy Torry, Secretary, Nevada, Iowa  
**VIRGINIA CONFERENCE**  
 President—Sam H. Boyer, Waterlick, Va.  
 Vice President—Given Clegg, 1822 N. Quensada St., Arlington, Va.  
 Secretary—Mrs. William Hicks, 305 Royal Ave., Front Royal, Va.



Assistant Secretary—Mrs. Fulton Ramsey, Waterlick, Va.  
 Treasurer—William E. Boyer, Woodstock, Va.

**Virginia Conference Churches**

**Maurertown**

Dale Ward, Pastor, Rt. 1, Box 178, Woodstock, Va.

Frank Morrison, Superintendent, Woodstock, Va.

**Fort Valley, Seven Fountains**

Dale Ward, Pastor, Rt. 1, Box 178, Woodstock, Va.

Mrs. Fulton Ramsey, Secretary, Waterlick, Va.

P. G. Coverston, Superintendent, Waterlick, Va.

**Cool Spring, Browntown, Va.**

Mrs. H. R. Grove, Secretary, Box 571, Front Royal, Va.

H. R. Grove, Superintendent, Box 571, Front Royal, Va.

**Washington, D. C., 1736 G St. NW**

Curtis Simpson, Pastor, Rt. 1, Box 83, Laurel, Md.

Helen M. Thompson, Secretary, 1044 St. Andrews Dr., Fairfax, Va.

Curtis Simpson, Superintendent, Rt. 1, Box 83, Laurel, Md.

**Baltimore, Maryland, Y.M.C.A., 127 West Franklin**

Curtis Simpson, Pastor, Rt. 1, Box 83, Laurel, Md.

Mrs. Anna Mae Poland, Secretary, 4104 Kinsway, Baltimore 6, Md.

Keith Baird, Superintendent, 7841 Saint Claire Lane, Baltimore 22, Md.

**LOUISIANA DISTRICT**

**No State Conference**

**Churches in District**

**Blood River, Rt. 1, Springfield**

James Mattison, Pastor, Rt. 1, Box S-17-C, Hammond, La.

Mrs. Sherman Fauntleroy, Secretary, Rt. 1, Box S-17, Hammond, La.

J. E. Fauntleroy, Superintendent, Rt. 1, Box S-17, Hammond, La.

**Happy Woods, Rt. 3 Happy Woods Road**

**Hammond**

Harry Gockler, Pastor, Rt. 3, Box 51-C, Hammond, La.

Mrs. Laura Voorhies, Secretary, 505 N. 8th St., Ponchatoula, La.

Mrs. Warren Landry, Superintendent, Rt. 1, Box 240, Loranger, La.

Mrs. Laura Voorhies, Jr. Superintendent, Baton Rouge, 5987 Fairfields Ave.

Gordon Landry, Pastor, 5154 Adams Ave., Baton Rouge, La.

Joe Foretich, Secretary, 3015 Madison Ave., Baton Rouge, La.

Joe Foretich, Superintendent

**NORTHEAST DISTRICT**

New York State and Ontario. No District Conference.

**Fonthill**

Milon Hall, Pastor, Fonthill, Ontario

Douglas Elliott, Secretary, Fonthill, Ont.

Joseph H. Fletcher, Sr., Superintendent, Box 798, Fonthill, Ont.

Digby, Nova Scotia, Fireman's Hall

Roddy Pike, Pastor, P.O. Box 309, Digby

Mrs. Leeman Sarty, Secretary, P.O. Box 44, Smith's Cove, Digby Co., Nova Scotia

Leeman Sarty, Superintendent, P.O. Box 44, Smith's Cove, Digby Co., Nova Scotia

**WESTERN NEBRASKA CONFERENCE**

President—Wayne Wilson, Danbury, Nebr.

Vice President—Clyde Long, Rt. 2, Box 83, Arapahoe, Nebr.

Recording Secretary—Lulu Johnson, Box 176, Cambridge, Nebr.

Corresponding Secretary—Mrs. Gladys Stedman, Moorefield, Nebr.

Treasurer—Mrs. Lila Gardner, Cambridge, Nebr.

**Nebraska Conference Churches**

**Holbrook**

V. E. Kirkpatrick, Pastor, Holbrook, Nebr.

Mrs. J. R. (Lila) Gardner, Secretary, Cambridge, Nebr.

Charles Hornaday, Superintendent, Arapahoe, Nebr.

Moorefield, Main St.

Mrs. Dessa Warner, Secretary, Moorefield, Nebr.

Mrs. Muriel Harbert, Superintendent, Moorefield, Nebr.

Chappell, 6th and Vincent Ave.

Grover Gordon, Pastor, Chappell, Nebr.

Mrs. Burton Smith, Secretary and Superintendent, Chappell, Nebr.

Wray, Colorado, W. 8th and Grant Sts.

Mrs. Laura Keenan, Secretary, Wray, Colo.

Mrs. Henry Engel, Superintendent, Wray, Colo.

Denver, Colorado, Westwood Lions Club, 352 S. Lowell

Roy Graham, Pastor, 801 Balsam St., Lakewood 14, Colo.

Miss Billie Ann Cooper, Superintendent, 801 Balsam St., Lakewood 14, Colo.

**EASTERN NEBRASKA CONFERENCE**

President—C. E. Randall, 5948 N. 33rd Ave., Omaha 11, Nebr.

Vice President—Lucille Appleby, Arlington, Nebr.

Secretary—Norma Appleby, 6946 West Ave., Omaha, Nebr.

Treasurer—Russell Johns, Bennington, Nebr.

**Eastern Nebraska Churches**

Omaha, 34th and Seward

C. E. Randall, Pastor, 5948 N. 33rd Ave., Omaha 11, Nebr.

Mrs. Barbara Miller, Secretary, 5810 Pratt St., Omaha, Nebr.

A. E. Karnett, Superintendent, 525 N. 73rd St., Omaha, Nebr.

Fremont, 3rd and H St.

Mrs. E. R. Appleby, Secretary, Scribner, Nebr.

Mrs. C. R. Appleby, Superintendent, Arlington, Nebr.

**NORTHWEST CONFERENCE**

President—Mrs. Ava Kelley, Rt. 2, Box 424, Vancouver, Wash.

Vice President—Archie Loether, 2319 NW 99th St., Vancouver, Wash.

Secretary—Fern Bell, 806 NE 30th Ave., Portland, Ore.

Treasurer—Leo Behrends, Rt. 1, Box 247, Independence, Ore.

**Northwest Churches**

Wenatchee, Palouse and Buchmann

Gary France, Pastor, Rt. 4, Western Ave., Wenatchee, Wash.

Mrs. Herbert S. France, Secretary, Rt. 5, Wenatchee, Wash.

Gary France, Superintendent, Rt. 4, Western Ave., Wenatchee, Wash.

Cashmere, Elberta and Division St.

Lyle Rankin, Pastor, 102 Paton St., Cashmere, Wash.

Charles D. Brisky, Secretary, 1034 9th St., Wenatchee, Wash.

Bill Lawrence, Superintendent, 401 Douglas St., Cashmere, Wash.

Altoona

Mrs. Ethel Upton, Superintendent, Rosburg, Wash.

Corvallis, Oregon

Alfred Anthon, Pastor

Mrs. Alfred Anthon, Secretary, 435 Kings Rd., Corvallis, Ore.

**FEBRUARY SPONSORS**

Southwest Conference	\$79.98	Truth Seeker's Church	25.00	Mr. & Mrs. Elmo Gaspar	25.00
Anonymous	2.48	Illinois State Conference	50.00	Dixon Church	30.59
Southlawn Church	200.00	Aurora Church	13.00	Pennellwood Church of God	72.60
Alice & Amy Young	50.00	Macomb Church	12.81	Mr. & Mrs. Raymond Foster	25.00
Hope Chapel	5.00	Happy Woods Church	23.28	Mr. & Mrs. H. G. Pierce	10.00
L. J. Elton	5.00	Mr. & Mrs. H. H. Moore	25.00	Verna Thayer	5.00
Michigan State Conference	24.43	Mr. & Mrs. Harry Payne	10.00	Blessed Hope Church	12.50
Oregon Church	49.20	Willis Turner Family	10.00	Elizabeth Ordnung	25.00
Burr Oak Church	99.40	Mr. & Mrs. Don Swartz	50.00	Arthur G. Poe	10.00
Hector Church	50.00	Berean Youth Fellowship	1.80	Mr. & Mrs. Harold Doan	10.00
Evangelism & Missions	212.00	Mrs. F. L. Austin	5.00	Little Beavers, Oregon, S. S.	3.86
Emma Sissle	5.00	Leila E. Whitehead	5.00	Mr. & Mrs. Herbert Stadden	15.00
Mr. & Mrs. C. E. Lapp	55.00	Mr. & Mrs. Glenn Birkey	10.00	Mr. & Mrs. John Lewis	50.00
A Family	4.00	Mr. & Mrs. George McMurtrie	50.00	Dorothy Magaw	10.00
Lawrenceville Church	18.69	Maurertown, Va., Sunday School	40.07	Mr. & Mrs. Delos Andrew	5.00
Mr. & Mrs. Clark Ballentine	10.00	Fonthill Church	77.59	Leila Mae Doeden	15.00
Conger Street Church	32.00	Brush Creek Church	79.04	Mr. & Mrs. Willard Naylor	25.00
Helen Burnett Jones	15.00	Blanchard Berean Society	18.35	Mrs. Geraldine Miller Stewart	10.00
Virida Sittler	10.00	Julia H. Warren	10.00	Mrs. Lois Hunt	5.00
		Litchfield Sunday School	4.95	Oregon Sunday School	4.86





### SISTER VERNA THAYER'S WORK

Pictured here is Mrs. Wright, leader of a colored group in Morristown, Tenn., and promoter of the colored Bible school conducted there each year by Sr. Verna C. Thayer, evangelist for children sponsored by the General Conference.

Sr. Thayer has four such colored Bible schools in different parts of the country and hopes to start others as she has opportunity. Her Bible school in Louisiana for colored

children had to be canceled this year because of the segregation-integration issue, but it is hoped that she will be able to work there another year.

The many minority groups in the United States present an opportunity for missionary work without the barrier of foreign language or traveling long distances. This is a way to gain practical experience in mission work that may later prove helpful in foreign mission projects.

### OREGON BIBLE COLLEGE Study Courses

The two courses described below are taught by Bro. C. E. Lapp.

In the Bible Doctrine course we are using as a text "The World's Redemption" by Thomas Williams. It is in its third edition, and presents the Bible teachings as generally accepted by the Church of God.

Some of the topics which will be studied are: "Redemption and Restitution for Man and the Earth," "The Kingdom of God to Be Universal in the Earth," "The Covenants of Promise," "The Restitution of Israel in Relation to World Redemption," "The Literal Return of Christ to the Earth," "Man, His Origin and Nature," and "Baptism, Its Mode and Meaning."

#### Religious Journalism (a night course)

This course is being offered with a twofold purpose. First, we are seeking to acquaint the students with mimeographing and its possibilities for bulletin and general church use in ministerial work. Second, we plan to do some writing with the idea of developing more literature from the pens of Church of God writers. Relatively few write for our own Restitution Herald. There is also a real opportunity to develop our literature in the field of short, readable, eye-catching tracts.

#### Honor Roll

The College honor roll for the first semester was as follows: high honor, Nancy Demmitt; honor, Hollis Partlowe, Joyce Wilson, Elaine Lapp, Dallas Demmitt, and Jesse Pessle. A student must be enrolled in at least fourteen semester hours of work to be eligible for the honor roll.

### S. E. Magaw Scholarship

The S. E. Magaw Scholarship, which is for the amount of the second semester's tuition, and which is sponsored by the Oregon Bible College Alumni Association, was awarded to Billie Gallagher, a member of the Brush Creek, Ohio, Church of God.

#### Commencement

Oregon Bible College commencement will be held on Wednesday night, June 4, 1958, at 7:45. Bro. Harry Sheets, pastor of Hope Chapel Church of God, South Bend, Ind., will be the speaker.

### FREMONT AID REPORT

The Willing Workers wish to report that they had an enjoyable and profitable year. We meet the second Friday of each month, with members taking turns being hostess. At every meeting we have a special money-making project. Also, we had a roving basket this year. The president started it by putting a surprise package in and giving it to one of the ladies, who, in turn, put money in a sealed box to the amount of what she thought it was worth. This went around until everyone had had it. It brought in \$6.86.

We keep all kinds of greeting cards on hand at all times, and sold \$35.00 worth of cards during the year. Our dues, projects, cards brought in \$115.00.

We bought linoleum for the kitchen in the church, also cups and large serving spoons, which were badly needed.

We have a revolving fund of \$10.00 to be paid to any member seriously ill at home or in the hospital. Kay Murphy, Reporter.

### BLANCHARD, MICHIGAN

Tuesday evening, February 4, being our regular missionary meeting, Bro. Alva Huffer was invited to be guest speaker. He showed slides which he had taken on a recent trip to Nova Scotia and gave an interesting and informative talk about our missionary work in that field. There was good attendance, and much interest was shown in the work. We pray God's blessing on Bro. Roddy Pike and his work.

On Wednesday evening a supper was given in the church basement in honor of the young peoples class. This class was the winner of a contest which was based upon church attendance, being on time, bringing Bibles, bringing others, and studying our lessons. After the supper the teachers and some of the officers joined in presenting the skit, "How Not to Conduct a Sunday School."

The young people of the Michigan churches had a youth rally at Camp Chief Noon-Day, near Grand Rapids, Friday, February 7, through Sunday, February 9. Bro. and Sr. Dean Moore accompanied the young people from our church who attended the rally. Bro. C. E. Lapp was the speaker. A fine program of lessons, recreation, and Christian fellowship was enjoyed.

Beatrice Aldrich, Reporter.

### GOLDEN RULE CHURCH OF GOD YOUTH WEEK

The Berean youth group of the Golden Rule Church in Cleveland, Ohio, planned and successfully completed a full week of filling all of the offices of the church.

Beginning Sunday morning, February 9 through 15, the church school, church worship service, and the weekly activities were led by our young people. This was a new experience for our youth and for the church. There was much spirit and enthusiasm shown throughout the entire week.

The office of pastor was filled by Dean Swartz. Others were elected to fill the following capacities: church moderator, elders, deacons, trustee, junior choir, and teachers. All of the church school classes were taught by the young people. They took over the directing of the midweek Bible class on Thursday, as well as the Golden Rule Missionary Society meeting on Friday evening. Sunday evening, February 16, they led a song service and Dean Swartz presented a short sermon.

Some of the young people who taught classes expressed their desire to teach or assist in teaching a class permanently.

God's Spirit was truly in our young people as they dedicated their time and effort to His work. May this experience help them to continue to grow in the faith with even more enthusiasm.

We would highly recommend the introduction of a youth week to all Churches of God. Dorothy J. Smith, Reporter.

### BAPTISM AT FONTANA, CALIFORNIA

On Sunday, January 19, 1958, Charles M. Hummell III, was immersed in the waters of baptism in the saving name of Jesus Christ. We pray God's blessing upon him as he walks a new life in Christ. Harry S. Payne.



## FAITH CHAPEL, PEORIA, ILLINOIS

The election of officers at the Faith Chapel Church of God was held on Sunday, January 12, 1958.

The meeting was opened by the congregation singing "To the Work," followed by Bro. Leon Driskill leading in prayer.

Bro. Driskill read seven reasons for a failing church that we might compare and improve in our weak points.

Those elected are: first elder, Paul Schaer; second elder, Joe Schlupp; first deacon, Joe Schlupp; second deacon, Paul Schaer; first deaconess, Ruth Miller; second deaconess, Margaret Schlupp; secretary, Deloris Driskill; treasurer, Thelma Schaer; Sunday school superintendent, Margaret Schlupp; assistant superintendent, Paul Schaer.

The following Sunday, January 19, an installation service of the officers was conducted by the pastor, with scriptures pertaining to the duties of each officer and to the duties of the congregation to help and uphold their work faithfully. Deloris Driskill, Secretary.

## ONE HUNDRED SIXTH BIRTHDAY ANNIVERSARY

On March 2, Sr. A. J. Eychaner, 2140 Chelsea Drive, Orlando, Fla., celebrated her one hundred sixth birthday anniversary. Bro. and Sr. Eychaner were early workers of the Church of God in Iowa. We pray for the Lord's continued blessing on Sr. Eychaner.

## SERVICES IN MIAMI, FLORIDA

Church of God people in and around Miami will be happy to know that services are conducted in the Church of God of the Abrahamic Faith, in the Franklyn H. Ross home, 10335 SW 35th St., Miami.

## NEW RADIO PROGRAM

Southlawn Church of God, Grand Rapids, Mich., has instituted a radio program over station WFUR. The program may be heard every Saturday afternoon, 4:15-4:30. Pastor Wiggins is in charge of the program called, "The Voice of Truth." All in the Grand Rapids area are invited to tune in the program each week at 1570 on the radio dial.

Leota Foster, Secretary.

## NEW ADDITION TO CHURCH

### Tempe, Arizona

The Tempe congregation recently completed another addition to its church building. It built a separate unit of six classrooms and a washroom, with a large porch to be used for outdoor meals.

This addition makes the Tempe Church one of the largest and best equipped in the Church of God.

## NEW CHURCH BUILDING PLANNED

### San Jose, California

The congregation at San Jose is making plans for a new church building to be built adjacent to the home now used for church and parsonage. A forty by sixty foot structure is planned.

## REPORT OF NOVA SCOTIA CHURCH OF GOD MISSION

In accordance with plans of the National Missionary Society officers and the General Manager at headquarters, the writer recently visited Bro. Roddy G. Pike and the Church of God mission work in Nova Scotia. It was felt that a visit by one of our workers at this time would enable us to make a first-hand study of the mission work there, it would encourage and strengthen Bro. Pike in his work, it would provide us with information and materials to promote this project, and it would help us in making future plans for this field.

I left Grand Rapids, Mich., Monday, January 6, and returned Tuesday, January 14. I went to Halifax by plane and completed the trip to Digby, N. S., by train. During my visit in Digby, I stayed in Bro. Pike's home except for two nights, when I stayed in the home of Bro. and Sr. Leamon Sarty. I visited in the homes of seven church families and met many merchants and city officials in Digby. I found that Bro. Pike has the good will of the city in which he works, that he is very zealous in the Lord's service, and that he is very active in distributing Church of God tracts and Restitution Herald's.

Bro. Pike and his family had moved to Digby during the first week in December. They had been living near Bridgetown, about thirty miles from his church group. Living in Digby will save much time and expense of transportation. After much work in preparing a rented store building for services, Bro. Pike began his regular services September 29, 1957. During October and November, attendance at services increased to more than fifty. His meeting place became too small. At the time that building was rented, it was the only one available. The last of November, Bro. Pike and his group moved to a larger meeting place. The new place is Fireman's Hall on Maiden Lane. The hall rents for \$35 per month; the rent includes heat and lights.

During my visit, worship services were held Thursday, Friday, and Sunday nights, at which time I preached to the congregation. Sixty to eighty persons were present. The congregation includes a fine group of young people who are very active in the Lord's work.

On Sunday afternoon, the writer had a business meeting with members of the church. We explained the work and goals of the General Conference and the Churches of God. We told them about the Missionary Society's interest in their congregation and how we are supporting Bro. Pike financially. We explained that eventually the Digby Church of God should be self-supporting. The members voted to start giving Bro. Pike \$25 per month with the hope that the amount could be increased in the near future, as the congregation grew and offerings increased. There is much unemployment in Digby and many families are very poor.

Sunday afternoon, January 12, nineteen persons were baptized into Christ by Bro. Pike. Bro. Pike's wife and four of his teenage children were baptized in this service. The ones baptized are: Mrs. Roddy (Alreta) Pike, Mr. Robert Pike, Miss Irene Pike, Miss Hazel Pike, Mr. Laurie Pike, Mr. Carvell Gray, Miss Lillian Gray, Mr. Gordon Francis, Mr. Glendon Wagner, Mr. Daniel Larrimore, Miss Marjorie Larrimore, Mr. Walter

Cromwell, Mrs. Walter (Dorothy) Cromwell, Mr. Lawrence Thibodeau, Mrs. Lawrence (Edna) Thibodeau, Mr. Henry Thibault, Mrs. Henry (Edna) Thibault, Mrs. Douglas (Jean) Sabeau, and Mr. Harold Thomas.

The Digby Church of God is well organized, with officers and a full schedule of services and activities. Sunday school and worship service are held on Sundays; Bible study is held on Wednesday nights; cottage prayer meetings in various areas on Thursday nights; and Berean youth meetings on Friday nights.

While I was in Nova Scotia, I photographed and purchased many colored slide pictures of Nova Scotia, Digby, and the church work. These slides, with a written description, are available to all missionary groups who would like to use them. You may address the writer at 3455 Roiser Avenue, SW, Grand Rapids 8, Mich.

Alva G. Huffer, President,  
National Missionary Society.

## CORRECTIONS

Two articles, "Which Is Right?" recently printed in The Restitution Herald were selected, but not written by R. H. Judd. The editor was in error.

The Golden Rule Church of God, Cleveland, Ohio, and not Bro. and Sr. George Jones alone, were the publishers of the new tract by M. W. Lyon, "Fundamentals of the Christian Faith."

## REQUESTS RETURN OF TRACTS

Bro. J. M. Morgan has had requests for extra copies of the articles he mailed to many Church of God people in December, 1957. If anyone has finished with his copy and wishes to, he is asked to return it to J. M. Morgan, 301 E. Eighth St., Bristow, Okla.

## EDEN VALLEY, MINNESOTA

On Friday evening, January 17, 1958, Miss Ellen Louise Hamilton, only daughter of Mr. and Mrs. Howard Hamilton, became the bride of Eldon M. Tritabaugh, son of Mr. and Mrs. Myles Tritabaugh, at a candlelight service in the church. Pastor Ellsworth Routson officiated at the ceremony.

On January 4, 1958, a son was born to Mr. and Mrs. Wilbur Coulter. A new name, Walter Frank, is thereby added to our cradle roll.

Our Sunday school attendance has been good all winter, the highest attendance being 98. Maybe our wonderfully nice winter has helped. Church services, too, are very well attended.

The church group honored Mr. and Mrs. Earl Voss, who were married in December, with a reception and shower following evening services on January 19.

The Ladies Aid has been busy making a lovely quilt of the forty-eight state flowers embroidered on white setup and hand quilted. All material was donated by Mrs. C. L. Avery. The ladies have also packed two large boxes of good used clothing to be sent to Nova Scotia.

Our pastor brought back so many good reports from the Ministerial Conference. We know his enthusiasm and zeal will inspire us all.

Mrs. Earl Brossard, Reporter.



## CALENDAR OF EVENTS

- Pre-Easter Services—Omaha, Nebr., James Watkins, guest speaker.
- March 9—Michigan State Conference at Blanchard.
- March 29, 30—Illinois Quarterly Conference at Ripley.
- April 7-13—Special Evangelistic Services, Golden Rule Church of God, Cleveland, Ohio. Kenneth Milne, guest speaker.
- April 7-20—Special Services, Oregon, Ill. William Wachtel, speaker.
- April 12—Indiana Quarterly Conference, Morning Star Church, South Bend.
- April 25-27—Eastern Nebraska Conference at Fremont. Harold Doan, speaker.
- May 5-18—Evangelistic Services, Maurertown, Va. Francis Burnett, guest speaker.

### ROBERT OWEN CLARK

Robert Owen Clark was born August 2, 1938, to Mr. and Mrs. Orville Clark, Frankfort, Ind. He attended grade and high school in Frankfort, and graduated in 1956. About a week after graduation, Robert enlisted in the Navy. He was on the Navy WV-2 Super-Constellation plane that crashed into the Pacific of Oahu on December 23, 1957.

Robert saved the life of Lt. Thomas Kline by freeing him from the wreckage. The two then swam away from the plane through a solid wall of fire. Lt. Kline was rescued but Robert, attempting to support and save another severely burned sailor, was washed away. His buddy soon died and apparently Robert was too critically burned to continue the struggle. His body was not found.

Robert was a member of the Hillisburg Church of God, having been baptized by Bro. Dale Ward on March 6, 1952. His mother, Maggie Anderson Clark, preceded him in death. He is survived by his father and one sister, Judy Clark of Mishawaka, Ind.

The Navy held memorial services for Robert in the Hillisburg Church on January 25, 1958. The writer gave the funeral sermon and was assisted by Bro. Daniel Fyfe, pastor of the church.

A filled church testified to Robert's popularity, who died as he had lived, thinking of serving others.

The broad Pacific Ocean holds the secret of Robert's death, but God, the Revealer of secrets, will return him to life at the appointed time, for the sea shall give up the dead which are in it. (Rev. 20:13.) He sleeps in the care of his God, awaiting the resurrection.

Harry Sheets.

### BRUSH CREEK (OHIO) CHURCH

Bro. Francis Burnett conducted a teacher training course in January. The lessons were held on five different nights, and were well attended, despite the cold weather and slippery highways.

During Christmas vacation Bro. and Sr. Burnett and family spent a week in Missouri. They enjoyed visiting friends and brethren of their former pastorate.

At the March meeting of the Sewing Circle, a Chinese auction was held. Articles that the sales committee were unable to sell were disposed of at that time.

Lorna Pearson, Reporter.

## NATIONAL SUNDAY SCHOOL DEPARTMENT

The officers of the Department are: president, Charles Knapp, Grand Rapids, Mich.; vice president, Harold Newnam, Troy, Ohio; treasurer, Orville Westlund, Burr Oak, Ind.; and secretary, Juanita Logsdon, Oregon, Ill.

Member schools of the National Sunday School Department for the year 1957-1958 are: Maurertown, Va.; Fonthill, Ont.; Dixon, Ill.; Hope Chapel, South Bend, Ind.; Golden Rule, Cleveland, Ohio; St. Louis, Mo.; Oregon, Ill.; Blessed Hope, Rockford, Ill.; Minneapolis, Minn.; Faith Chapel, Peoria, Ill.; Hammond, La.; Browntown, Va.; Lawrenceville, Ohio; Truth Seeker's, Chicago, Ill.; Kokomo, Ind.; Brush Creek, Ohio; Restitution Church, Eldorado, Ill.; Tempe, Ariz.; Pennellwood, Grand Rapids, Mich.; Burr Oak, Ind.; Litchfield, Minn.

The yearly membership fee is \$5.00 for each school. The money received from membership fees is used to buy books and films which, in turn, are loaned free to any Church of God Sunday school upon request.

The Department has three teacher training films in its lending library. 1) Successful Teaching. (This course has 8 film strips.) 2) Know Your Child. (This course has 8 film strips.) 3) Teacher Improvement. (This course has 5 film strips.) Upon completion of these courses teacher certificates can be given. Certificates are issued to anyone attending six lessons out of eight or four lessons out of five. New films are purchased as suitable ones are found.

The following is a list of books the Department has in its lending library:

1. How to Conduct the Pre-School Department
2. How to Conduct the Intermediate or Junior High Department
3. How to Conduct the Successful Bible Class
4. How to Conduct the Junior Department
5. How to Conduct the Primary Department
6. How to Conduct a Workers' Conference
7. How to Build Sunday School Attendance
8. Teaching Young People
9. Teaching Seniors
10. Teaching Adults
11. Teaching Juniors
12. Teaching Intermediates
13. How to Organize the Cradle Roll Department
14. Building a Standard Sunday School
15. An Introduction to Child Study
16. Success With Intermediates
17. The Sunday School in Action
18. The Children We Teach
19. Teaching Primary Children
20. Success With Beginners
21. Teaching Kindergarten Children
22. Successful Sunday School Teaching
23. Administration and Organization
24. The Adolescent
25. Principles of Teaching

Juanita Logsdon, Secretary.

### BAPTISMS AT ROCKFORD, ILLINOIS

On February 2, 1958, Idel S. Hixon and May Wynn Hixon, 306 Albert St., Rockford, put on Christ in baptism. They were extended the right hand of fellowship and welcomed into the church and the body of Christ.

Kenneth Milne, Pastor.

## PROGRESS OF THE CHURCH OF GOD IN MINNESOTA

(Continued from page 5)

being discussed with a neighbor, who complimented the pastor on his fine garden. The pastor remarked, "It is God and I who have done it." The neighbor said, "Yes, but you should have seen it last year when God had it alone."

We do need workers in the garden of the Lord. The vineyards need tending. The fields are white unto harvest. The work of the Church of God in Minnesota is progressing. Let us not let up, but rather solicit more workers and strive even more to preach the Word, to avail ourselves of every opportunity to assemble together, and to accept each challenge to go forward and carry the precious words of truth to the people of our community, our state, and even to all the world.

How can we enlarge on this progress and go forward from here? We have a number of isolated areas that need cultivation. We are suggesting that our active churches of the state release their pastors for a Sunday on occasion, even a Sunday a month if necessary, that they may go to these areas, such as Lester Prairie, Mora, and White Pine, to conduct services for the faithful members there and endeavor to create a new interest in that community. The traveling expenses could be paid by the state conference. The local services in the pastor's own church could be carried on that Sunday by a capable layman.

Youth gospel teams could be used also to go with the pastor on certain occasions, or on separate trips to these places. Such gospel teams could also be used for an evening service in the established churches, on occasion.

A noted author, Carl Rowan, has been running a series of articles in the Minneapolis Tribune on rural Minnesota communities entitled, "We Grow or Die." I believe this also applies to the Church of God, not only in Minnesota, but everywhere. We cannot stand still. We go forward or backward. We grow or we die.

Let us take definite steps to continue the progress being shown that we may go forward and grow and not die. Then we can, as individuals and as groups, look for the welcome words, "Well done, thou good and faithful servant."

### BURNETT - JONES

On Friday afternoon, February 7, 1958, Miss Helen Burnett, daughter of Mr. and Mrs. Loren Burnett, Ripley, Ill., was married to Mr. Melvin Jones, son of Mr. and Mrs. Arthur Jones, Grand Detour, Ill. The couple was attended by Mr. and Mrs. Gerald Brooks, sister and brother-in-law of the groom. The marriage ceremony was read by the writer, Helen's brother. Only immediate families attended the wedding and reception which followed.

Helen is a member of the Ripley Church of God. For some time she has been an employee of National Bible Institution in the printing department. Melvin is employed by Ogle Service Company. They will make their home in Grand Detour. Mail address is Dixon, Ill., Rt. 3. May God's richest blessings attend them.

Francis E. Burnett.



# Mission Builder's League

Listed on these three pages are the names of all members of the Mission Builder's League. If your name is not listed, we urge you to enroll as a member now that we may soon reach our goal of one thousand members. The first appeal for help will be mailed on behalf of the Dayton, Ohio, Church this spring and we want to have a full roster of members by then. (Please notify us immediately of any correction that should be made in this list.)

**Mail your enrollment today to:**

**National Bible Institution  
Oregon, Illinois**

**Please enroll me as a Mission Builder**

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_



## Mission Builders

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2. Mrs. Dale Dunbar
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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 Denchfield
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 Nailton
23. Mrs. Lewis Buskirk

24. Mrs. Isie Jenkins
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26. Elaine Lapp
27. Mrs. Harvey U. Krogh, Jr.
28. James E. Lippert
29. Mrs. Ruth G. Lippert
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32. Mr. & Mrs. Roscoe Finney
33. H. W. Stadden
34. Mrs. H. W. Stadden
35. Mr. & Mrs. Allan Ramsey
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37. A. G. Townsend
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39. Linford Moore
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42. Francis Burnett
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44. Mr. & Mrs. Darrell Maddock
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46. Mr. & Mrs. J. R. LeCrone
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49. Mrs. Louis Kump

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51. Otto E. Dick
52. E. R. Smith
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59. Mr. & Mrs. Paul Overholser
60. R. L. Jones
61. Mrs. Laura Voorhees
62. Ruth Tomlinson
63. W. J. Halls
64. Mrs. Ruth Louzecky
65. Mrs. Lottie Piekerl
66. Glenn Canfield
67. Dean Urish
68. Timothy Pearson
69. Mrs. Willis Turner
70. Maybelle Hanson
71. Mr. & Mrs. Dean Moore
72. Mr. & Mrs. Edward O'Neil
73. Verna C. Thayer
74. Walter Wiggins
75. Richard Worley
76. Mrs. Richard Worley
77. Leota B. Hanson
78. Evelyn H. Austin
79. Mary & Martha Society, Oregon, Ill.
80. Young People's Club, Blood River, La.
81. Columbus Breeland
82. Bernard Lobell family
83. Ellsworth Richardson family
84. James Robinson
85. Melvin Richardson
86. Charles Hutchinson
87. Bryant McKinney
88. Mrs. Erbin Patterson
89. James Mattison family
90. Mrs. Sherman Fauntleroy
91. Miss Linda Wagganer
92. Mrs. Ruth Wagganer
93. Miss Leila Whitehead
94. Mrs. Mildred Yankee
95. Miss Judy Yankee
96. Mr. & Mrs. DeVon L. Kuhn
97. Golden Rule Class, Oregon, Ill.
98. Mr. & Mrs. Harry Payne
99. Mrs. Rose Law
100. Golden Rule Bereans, Cleveland, O.
101. Ohio State Conference
102. Men's Fellowship, Oregon, Ill.
103. Leila Mae Doeden
104. Lawrenceville Church of God
105. Mr. & Mrs. Stanley Raymond
106. Mrs. Emma Railsback
107. Mr. & Mrs. Will Holland
108. Howard Moore
109. Thelma Moore
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118. Mr. & Mrs. Alvin Ratering
119. Howard Lewis
120. Glenda Wolfe
121. Mr. & Mrs. Joseph Plantner
122. Gospel Gleaners, Brush Creek
123. Mr. & Mrs. Harold Pearson
124. Doreas Society, Maurertown
125. Nina Hatcher
126. Doreas Society, Morse Mill
127. Mr. & Mrs. R. L. Huddleston
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132. Billy Kennedy  
133. Bercans, Harlingen, Texas  
134. Elmo Gaspar  
135. Jesse Gallegos  
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137. Don Klepinger  
138. Glad Tidings Chapel  
139. Charles A. Pearson  
140. Dessa Benn  
141. Betty Morris  
142. Glad Tidings Sunday School  
143. Norman Weaver  
144. LaVonne Pearson  
145. Linda Lou Zizert  
146. Bobbie Sue Weaver  
147. Dollie Smith  
148. Marianne Miller  
149. Martin Miller  
150. Eunice Pearson  
151. Orpha Sabatino  
152. Marshall Sabatino  
153. Marcella Sabatino  
154. Glad Tidings Chapel Youth Group  
155. Mr. S. J. Humphreys  
156. Mrs. S. J. Humphreys  
157. Mr. & Mrs. Dwight Pestle  
158. Mr. Braden Manuel  
159. Mrs. Braden Manuel  
160. Dorothy J. Smith  
161. Birthday Bible Club, Dixon Church  
162. Ladies' Adult Class of Golden Rule S.S., Cleveland Church  
163. Eden Valley Ladies' Aid  
164. Mr. & Mrs. Steve LaDew, Jr.  
165. Eliska Anthon  
166. Clyde M. Long  
167. Golden Sunshine Class, Lawrenceville  
168. Mrs. Oren Wagner  
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219. Mrs. Patricia Simpson  
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232. Dorman Cheatwood  
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235. Peggy Campbell  
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239. Happy Woods Dorcas Society  
240. Mrs. Ed Eades  
241. Thomas Savage  
242. Ralph Lutton  
243. Mrs. Amy Lutton  
244. Ladies' S.S. Class, Pennellwood  
245. Nadeen Burke  
246. Laura McCallister  
247. Austin Railton  
248. Mary C. Railton  
249. Kenneth Milne  
250. Mr. & Mrs. Harold Starbuck  
251. Mr. & Mrs. Rand Smith  
252. Mr. & Mrs. Earle H. Mogle  
253. Mr. & Mrs. Herbert Kasper  
254. Myrle Claussen  
255. Lena Lindsay  
256. The Martha Walls Circle, Rockford  
257. Blessed Hope Church, Rockford  
258. Robert and Sara Sec  
259. Mr. & Mrs. V. J. Reeves  
260. Scott Reeves  
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263. Mrs. Hazel Prichard  
264. Mr. & Mrs. L. A. Chaplin  
265. Robin D. Bauerle  
266. Lyle D. Lewis  
267. Wayne Laning  
268. George Long  
269. Co-Workers of Ripley Church  
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272. Mr. & Mrs. Harold Simpson  
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274. Miss Jane Duncan  
275. Eric Duncan  
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279. Helen McMurtrie  
280. Charle McMurtrie  
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297. Litchfield Sunday School  
298. Mr. & Mrs. W. D. Tierney  
299. Dorcas Society, Blanchard  
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302. Mr. & Mrs. Waldo Wood  
303. Mr. & Mrs. Meredith New  
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309. Mrs. Otto E. Dick, Sr.  
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311. Rachel and David Krogh  
312. Violet Reed  
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314. O. F. Marsh  
315. Mr. & Mrs. Delos Andrew  
316. George and Effie K. Jones  
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318. Missionary Soc., Golden Rule Church  
319. Midweek Bible Class, Golden Rule Church  
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321. Mattie Agard  
322. Gerald and Vivian Zavitz  
323. Miss Phyllis Kirkwood  
324. Frank Lane  
325. Bible Prayer Group, Niagara Falls  
326. Howard D. J. Shute  
327. Alfred Payne  
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329. Wilson E. Kirkwood  
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 386. Hope Builders Class 10  
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 390. Irma Metzger  
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 402. Mr. & Mrs. Thomas Lewis  
 403. Jr. & Sr. Bereans, Hillside Chapel  
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 405. Robert H. Bormes Family  
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 416. Mrs. Pearl Zechiel  
 417. Jesse Zechiel  
 418. Mr. & Mrs. Ferris Zechiel  
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 421. Mary L. VanDerWeele  
 422. Mrs. A. J. Hoke  
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 424. Richard K. Smith  
 425. E. W. Pearson  
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 429. Harold Kessler  
 430. Martha Pearson  
 431. Mr. & Mrs. Floyd Moore  
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 442. Misses Rachel & Rebekah Partlowe  
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 455. Mr. & Mrs. H. T. Zeller  
 456. Gordon Smith  
 457. Mrs. John Lewis  
 458. John Lewis  
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 Chapel, Niles  
 460. Louisa Murdock  
 461. Mrs. Ruth Nichols  
 462. Connie Moser  
 463. Betty H. Hummel  
 464. Paul A. Trimble  
 465. Mr. and Mrs. Vernis Wolfe  
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 467. Mr. and Mrs. Ray Saylor  
 468. Howard Saylor  
 469. Charles Saylor  
 470. Clyde Sandoz  
 471. Mr. and Mrs. Don Mumford  
 472. Don McCombs  
 472. Women's Fellowship, Hillside Chapel,  
 Niles  
 473. Verne E. Lindsay  
 474. Mr. and Mrs. Don Hudson  
 475. Mrs. Mildred N. Huey  
 476. Howard E. Huey  
 477. Roselin Fredlund  
 478. Clarence and Edith Dimmick  
 479. Mr. and Mrs. Almus Dimmick  
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 504. Mrs. Gordon Smith  
 505. Young Adult S.S. Class, Pennellwood  
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 507. Mr. & Mrs. Don Capes  
 508. Dorothy Magaw  
 509. Mr. & Mrs. Vivian Magaw  
 510. Mr. & Mrs. Carroll Bennett  
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 515. Mr. & Mrs. H. Domigan  
 516. Dave and Carol Cheatwood  
 517. Mr. & Mrs. Clark Ballentine  
 518. Mr. & Mrs. Richard Smith  
 519. Rainbow Class, Lawrenceville  
 520. Fred Pensyl  
 521. Gladys Pensyl  
 522. Mr. & Mrs. Jesse A. Pensyl  
 523. Mr. & Mrs. Clarence Woods  
 524. Miss Ellen Riesener  
 525. Mr. & Mrs. Roy G. Graham  
 526. Denver Church of God  
 527. May White  
 528. Mrs. Velma Leonard  
 529. Mr. & Mrs. Johnnie Rainey  
 530. Wayne Wilson  
 531. Mr. & Mrs. Floyd Wood  
 532. Mr. & Mrs. Merle Davis  
 533. Mrs. Beatrice Frame  
 534. Mrs. Mildred Mathews  
 535. Mrs. Alvin Bennett  
 536. Mr. & Mrs. Lawrence Anderson  
 537. Mrs. L. F. Policz  
 538. Conger Street Church, Waterloo  
 539. Mr. & Mrs. Clyde Randall  
 540. Mr. & Mrs. Ken Millard  
 541. Mrs. Olive Deek  
 542. Mr. & Mrs. J. H. Overholser  
 543. Mr. & Mrs. Carson Langel  
 544. Sterling Russell  
 545. Willing Workers, Fremont  
 546. Mr. & Mrs. Glenn Birkey  
 547. Mr. & Mrs. Leonard Brown  
 548. C. J. Shaw

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# Publications of the General Conference - - -

	Per Doz.	Per 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
Baptism, Lindsay, 8pp.	.30	1.95
Better Than Money in the Bank	.30	2.00
Bible Faith	.30	2.00
Can You Believe? Reed, 6pp.	.25	1.60
Christ Our Strength in Sickness and Distress,		Free
First Principles, G. E. Marsh, 20pp.	.55	3.55
Fundamentals of the Christian Faith, Lyon	.55	3.55
God's Covenant With Abraham, S. J. Lindsay	.55	3.55
God's Promises, Drew, 2pp.	.15	.85
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The

March 15, 1958

# Restitution Herald

VOLUME 47, NUMBER 17

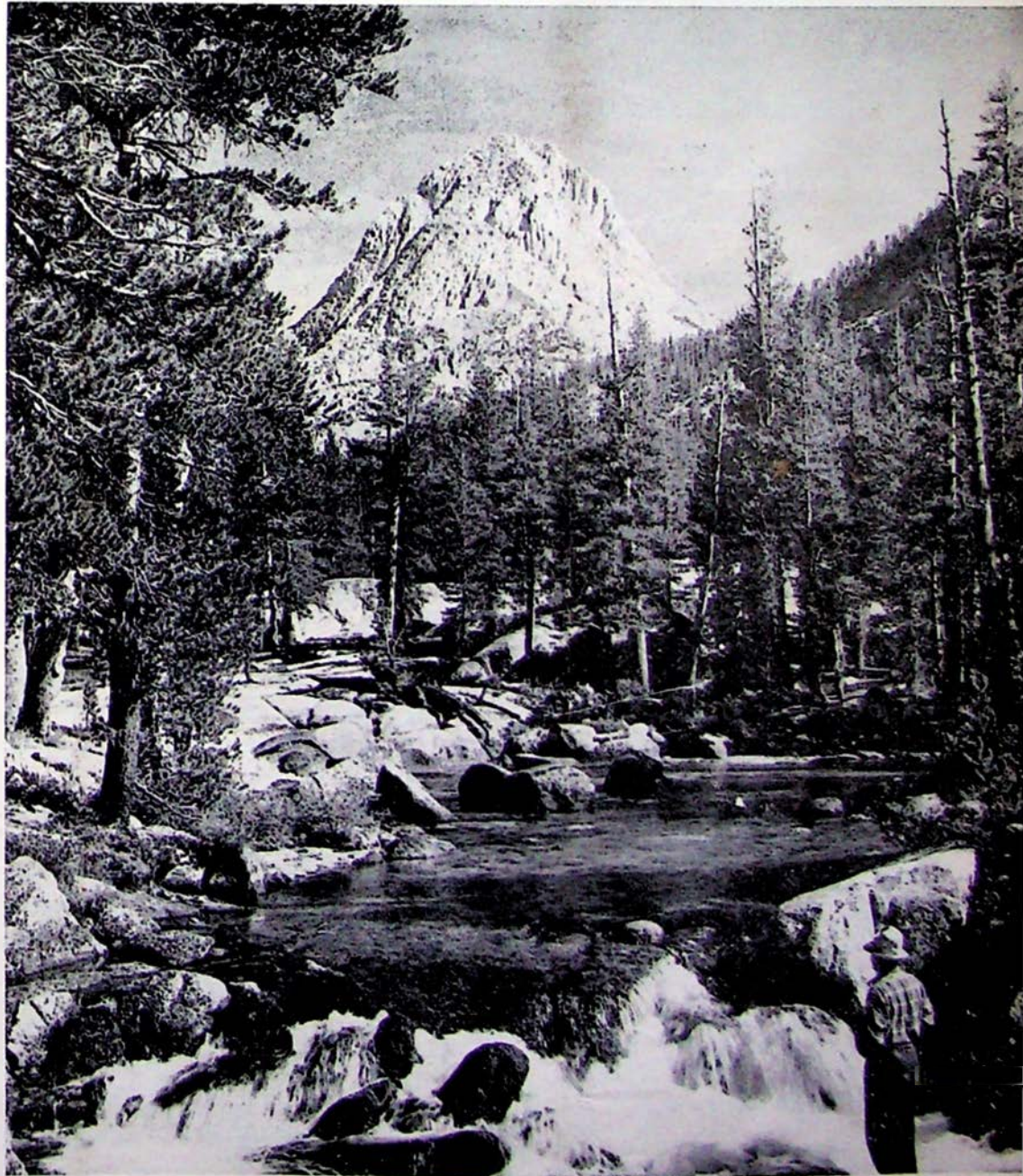
"THE EARTH IS THE LORD'S, and the fulness thereof; the world, and they that dwell therein.

"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).



**PLOW A STRAIGHT FURROW**

See Page 3



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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Madge Duncan has a bunch of old-fashioned hatpins in a vase on her mantel, arranged like flowers. I can remember when they were very necessary to anchor those huge hats piled with all sorts of fruits and flowers. They could also become wicked weapons at a minute's notice, and no lady with a hatpin was defenseless. Words are necessary to everyone, but they can be only decorations, too, or they can be as dangerous as any weapon the "space age" can think up.



### Branch Churches

America's shifting population constitutes a problem and an opportunity for the Church of God. Around almost every city, village, and hamlet in the United States we see whole new communities developing. This creates a problem for the church in two ways. First, many of the families populating these new suburbs have moved away from established churches. Secondly, these new suburbs are often almost unchurched and require new buildings, pastors, teachers, and qualified officers to carry on a full church program. Lack of building funds and workers challenges the church when it considers these missionary communities.

In these areas we usually find a predominance of young married people with small children. They are just "getting started" and are often heavily in debt for home, automobile, and furniture. While realizing the need for a Sunday school for the children, many do not recognize their own need for the church. They are unwilling to take the initial steps to organize a church.

While this is admittedly a problem, it is also an opportunity. Here are English-speaking people, intelligent, responsible, in need of the church and the gospel. The established church is challenged to invade these areas as it would a mission field; to construct buildings, supply workers, and organize "branch" churches. This is a plan which is working successfully in many church organizations. Some wide-awake groups are building hundreds of churches a year by establishing branches of well-established "mother" churches.

This plan requires sacrifice by the members of the established church. The church may have to sacrifice some of its own members and workers who will become the nucleus of the "branch" church. Is the church not fulfilling its real purpose in such service, however? Training workers to go out to teach others may be one of the primary functions of the church assembly.

The branch church plan also requires financial sacrifice. Sometimes the "mother" church must postpone plans for a beautiful new sanctuary in order to share funds for a church building in the missionary field.

Since the "branch" church will not soon be ready to assume all its own financing, the "mother" church must bear much of the load for pastoral service, supplies, and facilities.

It will require sacrifice of time. The members of the "mother" church will have to share their pastor, who will have added administrative responsibilities. The members of the "mother" church will have to spend more of their own time working in the new field and assuming added work in their own church to make up for the workers who have gone into the "branch" church.

There is a challenge before us. Are we willing to make the sacrifices necessary to meet this challenge? END \* \* \*



● By  
Pastor  
Gerald  
Cooper

Campbell  
California



## “Plow a Straight Furrow”

WHEN Harry S. Truman succeeded to the presidency of the United States, April 12, 1945, his aged mother sent him a telegram which must have meant a great deal to him. It read, “Plow a straight furrow, Son!” Though some might disagree as to Mr. Truman’s methods, we believe he did his best to carry out his mother’s advice.

Did you know that our Lord and Saviour Jesus Christ has instructed His followers in much the same manner? Jesus’ statement reads: “No man having put his hand to the plow, and looking back, is fit for the kingdom of God.”

The Church of God has long been a champion of the doctrinal phases of the Word of God. An error is sometimes made in differentiating between what is known as “doctrine” and those things that are called “practical teachings.” Actually, there is no difference. “Practical teaching” is as much a doctrine as are the all-important subjects of “The Nature of Man,” “Second Coming of Jesus,” “Baptism,” “The Return of Israel,” “Man’s Future Home on Earth,” and many others. We have all seen this in our church paper: “THE RESTITUTION HERALD believes and advocates. . . .” (See page 2.) Then follows a number of Biblical doctrines, ending with the one that has to do with “practical teaching,” which reads, “And a consecrated life as essential to salvation.”

What is a consecrated life? It is a life “set apart,” a life subjected to the teachings of Christ and others as set forth in the Word of God! It is exercising faith to the degree that, like Abraham of old, “It is counted unto

us for righteousness.” Primarily, we are interested in preaching and teaching in order that those who have never accepted Jesus as Saviour, who do not have this “blessed hope,” may become indoctrinated and come to “acceptance” and “hope,” even as we. However, there is danger that we may “look back”; and in so doing will not “plow a straight furrow.” That this is a real danger is brought to us vividly by the Apostle Paul, who wrote: “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” (or rejected) (1 Cor. 9:27).

It is not my purpose to point out the sins that you or I may have committed. I believe that just as “the Spirit beareth witness with our spirit that we are the sons of God,” so do we know if we are not “the sons of God,” or if there be any danger of our losing such a great position.

I am reminded of a person who listened to a minister’s sermon about sin and thought it was excellent until the minister condemned something the listener had been doing. Praise turned to criticism with the statement, “Now he has quit preaching and gone to meddling!” I believe that my sins and yours are largely a result of putting a hand to the plow and looking back. The condemnation of Jesus was plain. “Not fit for the kingdom of God”!

### *Abraham Looked Back*

A study of Abraham’s call from the land of Ur of the Chaldees, shows how, rather than obeying God’s com-



mand to forsake *all* his family, he took his father Terah and his nephew Lot. Subsequent events reveal that this was a “looking back.” To a certain degree Abraham was not even permitted to enter the Promised Land until his father had died; and he never received the “territorial” promise until he and Lot had separated—one going one direction, the other in the opposite.

### Lot's Wife

Perhaps the most classic example of all concerned this same Lot. He had chosen the well-watered Jordan plain and had “pitched his tent toward Sodom.” Eventually, Lot became a resident of these cities that have come to represent all that is evil, even in our own language. God can tolerate just so much evil, and the time came that these two wicked cities had to be destroyed.

At the request of Abraham, an angel of the Lord went to escort Lot and his family out of the cities prior to the destruction. Here we see human nature portrayed so vividly! Lot did not want to leave, but knew he had to. Two of his daughters, who had married there, refused to leave. Two others went, probably because Lot forced them.

Lot's wife left with the rest, but the temptation to look back was too much for her, even though she knew as well as the rest that the angel had specifically said not

to look back. The result was that she turned into “a pillar of salt.” This woman, known only as “Lot's wife,” has remained a notorious character even to this day.

One would think that such a tragic event would spur Lot and his two remaining daughters to get out of there as fast as possible, but it was not so. A little town called Zoar, in sight of the still-burning cities, was very tempting to Lot, and he begged the angel to let them stop there. The angel, however, kept them going until all the danger was gone. In spite of all these things and the sordid immoral events that occurred afterward, Lot is referred to in Scripture as “righteous.”

There are many other examples of those who “started” and “looked back” that are recorded in the Old Testament, but these are sufficient for the present.

### Judas Looked Back

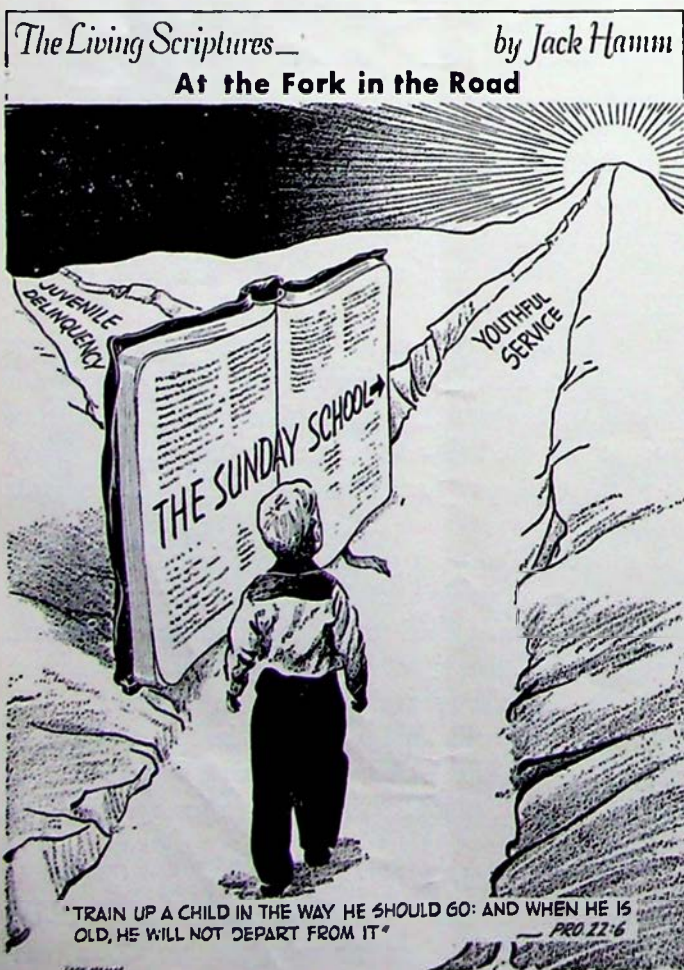
An even more striking example of one who “looked back” is given us in the New Testament. We refer to Judas Iscariot. Here was a man who had been selected by Jesus to be one of His twelve disciples. At the first, he was evidently a man of likeable qualities; efficient and pleasant. He was selected to “keep the purse” for the little company of men. He may have been more impressed with some of the miracles of Jesus (especially when He seemingly disappeared) than the rest of His followers. But sometime along the way he “looked back.”

Judas knew how much the Pharisees and others wanted to capture Jesus; he knew the value of money; and, perhaps, Jesus would not allow Himself to be taken. Whatever the reason or reasons, we know Judas betrayed his Christ, making the very name, “Judas,” a symbol of evil that surpasses even that of some of our modern traitors. After it was too late, Judas realized what he had done and became so remorseful that he took his life.

We say, “I would never be a Judas!” True, for Jesus can never be betrayed again as He was then. There were others of whom Jesus spoke who betrayed Him—perhaps to a lesser degree, but they betrayed, nevertheless. He illustrates some of these by the Parable of the Great Supper. A man sent out invitations to such, and “they all began to make excuse” (Luke 14:16-20). One had purchased some ground and had to go see it. Another had bought some oxen and wanted to see if they were any good. Still another had married and, in accordance with Jewish custom, wanted to take a year's “honeymoon.” Some of us may not be guilty of these specific alibis, but they do show us that it does not need to be something of world-shaking importance that may cause us to look back, and become “unfit for the Kingdom of God.”

### Do Not Look Back

Let us now review our text. (Luke 9:51-62). These cases concern actual people. Jesus had been preaching





and teaching long enough that the entire country knew of Him. In fact, at this time He had already started on His last journey to Jerusalem. If anyone were to follow Him, from this time on, he had to be prepared to go "all the way."

One man was very emphatic, and volunteered, "Lord, I will follow thee whithersoever thou goest." We are not told what the man did after Jesus said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." The indication is that the man was not as anxious as he seemed to be, for Jesus immediately turned to another and said, "Follow me."

This man was willing, but there must be a delay. His father was getting old and someone must care for him until his death, and then see to the burial. Some may think that Jesus made a rude reply—"Let the dead bury the dead"—but He was only emphasizing the importance of following Him.

In other scriptures we find Him saying these things. For example, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, his own life also, he cannot be my disciple" (Luke 14:26). The passage could be read, "If any man *loves* his father, mother, etc., *more* than he loves me."

The third man also volunteered to follow Jesus, but immediately named a condition: "But let me first go bid them farewell, which are at my house." The Emphatic Diaglott reads: "Permit me first to set in order my affairs at home." It was then that Jesus made the statement which is our subject. The Diaglott reads: "No one having put his hand on the plow, and looking behind, is properly disposed towards the Kingdom of God." Nothing further is said of this man. We see the reason for Jesus' setting such a high standard, however, when we read in the next chapter of His sending out the seventy disciples. This was very important work, and those who were to take part in it could let nothing hinder in any way.

There are many other examples of those who started to follow Christ and quit; or those who inquired how it could be done, and found it too difficult. The rich young ruler could not bring himself to sell all he had and follow Jesus. Nine out of ten lepers who were healed by Jesus went merrily on their way, while only one returned to thank Him. Felix, governor of Judea, after hearing Paul preach, trembled with fear at what he had heard, and wanted "a more convenient season"! (Acts 24:26.) It never came! King Agrippa, also having heard Paul, made one of the most tragic statements of all time: "Almost thou persuadest me to be a Christian"! (Acts 26:28.) *Almost* was not enough for him, nor is it enough for anyone! For there is no such thing as an "almost" Christian.

In the incident of Luke 9:57, 58, Jesus was teaching the importance of sacrificing all temporal things, if necessary, to follow Him. "The Son of man hath not where to lay his head." Even the animals and birds were better off in "this world's goods." In our times religious freedom, and the economical structure of our nation does not require that every Christian make such supreme sacrifices. Some do and are subsequently blessed. The times in which Jesus lived and spoke these words *did* require great sacrifice. If we understand correctly, we may be required to take such a firm stand for our beliefs that we, too, will need to sacrifice all that we now hold dear and necessary.

If we who have already taken the name of Jesus Christ in baptism, and are trying to follow after Him, through the Word of God, are properly disposed, or fit for the Kingdom of God, there must be no looking back. The Apostle Paul, great as he was in his preaching, teaching, and writing, feared that he might himself "become a cast-away" and be rejected. This man gives us the solution to his own problem and to that of the follower of Christ who would know the certain way to keep looking ahead. "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).

By doing this, we can keep ourselves "fit for the kingdom of God." We can "plow a straight furrow." We can live that consecrated life which is necessary for salvation.  
END \* \* \*

---

## Modern Babylon

Stone upon stone, they are building,  
To make for themselves a name.  
As man built the Tower of Babel,  
Today, the trend is the same.

They have heaped upon them treasures  
Like the Babylon of old.  
Pile upon pile it grows higher—  
For a song, their lives they have sold.

O great world of sin-crazed people,  
God's hand writes upon the wall;  
Since man will not heed the warning,  
Modern Babylon will fall.

—Mary Mae Nedrow.





# Sealed in the Covenant

*By Pastor Lyle Rankin  
Cashmere, Washington*

**G**OD called Abraham, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). "By faith Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). "So, after he had patiently endured, he obtained the promise" (not the thing promised, but the promise). (Heb. 6:15).

Stephen preached, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And 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" (Acts 7:1-5).

Abraham heard of the inheritance, he believed God, and, acting on faith, he pleased God. After this, he was sealed in covenant relationship with God. God "gave him the covenant of circumcision" (Acts 7:8; Gen. 17:10).

After that time, even till the cross of Christ, to be in covenant relationship with God concerning the promised inheritance, one had to be under the same seal of faith. "Now this I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15:8). The promise of God that Abraham should inherit the world (Rom. 4:13), was confirmed in Christ. The often-quoted words of Jesus in Matthew 5:5, "Blessed are the meek: for they shall inherit the earth," testify to that.

If we believe Jesus' words in Matthew 5:5, and wish to inherit what He has confirmed and promised, we must be sealed in covenant relationship with His Father. While the seal of God for Abraham was circumcision in the flesh, the present seal of one's faith is baptism, without which one is not complete. To the Colossians in Christ,

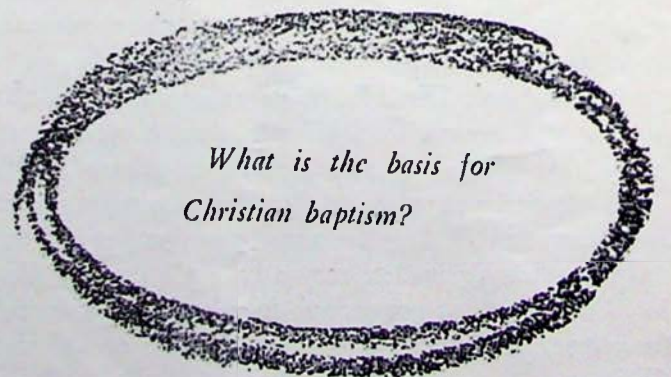
Paul wrote, "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism" (Col. 2: 10-12).

In order, we see God's call to inherit the earth believed, then acted upon by being sealed in that faith. While God appeared to Abraham and called him (Acts 7:2), the call since Pentecost has come through His word spoken by His servants. Consider the Great Commission in Matthew 28:19, 20 and Mark 16:15, 16, and also, the inspired word in 2 Timothy 2:2.

The call to Abraham did not come to him through his idolatrous kin or friends; that is to say, through any religious group of another faith. Neither could any of them seal him in his faith. The same is true today concerning one coming into covenant relationship with the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ.

Regardless of the similarity of the sealing rite, any organization holding out to the people the hope of really not dying, but rather a continuing life away from the earth, cannot seal one in the Bible faith, "the faith of Abraham" (Rom. 4:16).

Have you heard that God's faithful are to inherit the earth, and then been sealed in covenant relationship with Him? **END \* \* \***





# The Midnight Cry

● *By J. Ronald Rankin  
Cashmere, Washington*



THE EXPRESSION "midnight cry" is found in the Parable of the Ten Virgins. (Matt. 25:1-13.) It is the herald that Jesus the "bridegroom cometh." We commonly speak of landmarks of time as signs of the times. Just as the midnight cry heralded the coming of the bridegroom in the parable, so the signs of the times herald the revelation of the Son of God who was received out of sight into heaven so long ago.

Jesus said, "When these things [the signs that manifest themselves in the heavens and on earth, among the nations, and in the hearts of men] begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh. . . . So likewise ye, when ye see these things [the movements of Israel and all the nations] come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:28, 31).

The signs of the times that act as "town crier" to the world were foretold by the Saviour. "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. . . . And 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" (Luke 21:10, 11, 25, 26).

Fearful sights and the terror that results in the hearts of men seem to summarize the signs which show that the Messiah's Kingship is nigh at hand. Men's increased knowledge (which of itself is a sign of the last days, Dan. 12:4), coupled with the lack of perfection in that knowledge, many times is the cause of violence and death. God, through the elements and natural resources of the earth, allows fearful sights. Man cannot control the earthquakes, famines, and pestilences. Because of the refusal to control pride, passion, lust for power, and pleasure, man creates violence, death, and destruction. Just as Jesus said, the earth is filled with violence and evil comparable to the days of Noah.

The Apostle Paul calls these evil days, "perilous times." "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" (2 Tim. 3:1-4).

The midnight cry says, "Redeem the time, walking circumspectly, and not as fools, because the days are evil." A few of the fearful sights that have transpired in recent years are:

- 1) The disastrous atomic bombing of the Japanese cities, Hiroshima and Nagasaki.
- 2) The tragic death of six hundred fifty-eight persons in twelve major airplane crashes during the years 1947-1952.
- 3) The useless slaughter of defenseless war prisoners in 1939 when ten thousand Polish soldiers perished at Katyn Forest in western Russia.
- 4) In twelve major earthquakes since 1900 more than 549,000 people died in different portions of the earth.
- 5) The massacre of Hungarian rebels by Russian troops.

The end-time is upon us, yet the largest Protestant denominations in the United States deny the second coming of Christ, saying that it is only symbolic of "victory over evil." The fact that many deny such a cardinal teaching of Scripture is yet another sign that these are the fast-fleeting last days. (See 2 Tim. 4:3, 4.)

The midnight cry is sounding. Awake! Arise! O Church of God! Hold fast the faith and be patient, for the coming of the Lord draws near! END \* \* \*

*"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning" (Mark 13:34,35).*





## The Church Is Not the Kingdom

• *By Pastor J. R. LeCrone  
Fredericktown, Missouri*

**W**ITH the possible exception of John 3:16, there is probably no portion of the Bible that so many people can quote from memory as the prayer that Jesus taught His disciples when they came to Him requesting that He teach them to pray. His reply was, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:9, 10). We do not finish the prayer at this time, because our purpose in mentioning it to you is to point out that the first petition offered in this prayer was for the coming of the Kingdom of God, to the end that His will might be done on earth in the same manner as it is obeyed in heaven.

We would have you note that Jesus did not consider the Kingdom of God as an already established reality, but as something yet future. His command was that they should pray for the coming of God's Kingdom, not that they should go to it. Closely associated with this petition was a prayer that God's will be done upon the earth as completely as in heaven. It is evident that Jesus considered it an important part of the Christian's prayer life, to pray for the coming of God's Kingdom to the earth, and the doing of His will here. Every time we pray the Lord's Prayer, we are repeating this petition for the coming of the Kingdom of God.

The coming of this Kingdom is closely associated throughout the Scriptures with the return of Jesus. The Master was extremely desirous that His disciples should understand this. When some of them got the idea that the Kingdom was to come upon the earth at the time of His first appearing, Jesus gave them the Parable of the Pounds for the express purpose of correcting this misapprehension. "As they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11, 12). Jesus wanted them to understand that it was necessary for Him to ascend into heaven, there to receive the Kingdom from His heavenly Father. The Kingdom which He was to receive was to be upon the earth, and He would return to rule over it.

That Jesus did not expect to rule over this Kingdom until He should return to earth is clear from His own words, recorded for us in Matthew 25:31. "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."

The Apostle Paul was convinced that the judgment of the living and the dead was an inseparable part of Jesus' return and the coming of the Kingdom of God. This is clear from the charge that he gave to the young evangelist, Timothy. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:1, 2).

If we assume (as many do) that the Christian church was given its charter, and came into existence on the Day of Pentecost, the church had already been in existence for some thirty or more years when Paul gave this charge to Timothy. If we assume that it was established some time previous to the crucifixion of Jesus, it had been in existence even longer. It therefore becomes clear that it could not have been the church to which Paul was refer-



ring when he spoke of Jesus' "appearing and his kingdom."

Yet, it is not uncommon to hear Christian preachers and teachers solemnly assuring their hearers that the church is the Kingdom of God upon the earth. According to this way of thinking, the return of Jesus took place when, by means of the Holy Spirit, He entered into the hearts of men to dwell there. It is readily admitted that God's will is not done upon the earth as it is done in heaven, even by the church members. It is held, however, that as the church grows, and more and more people become members, the world will gradually improve both spiritually and morally until God's will is done on earth as perfectly as it is in heaven. Evangelistic or missionary efforts are often referred to as "extending the Kingdom of God."

Not once, to the best of my knowledge, is the church ever called the Kingdom of God in the Scriptures, either directly or by implication or inference. Neither are we given any Scriptural basis for a hope that the world is going to be made righteous by means of the ministrations of the church until Jesus shall return literally and in person to take control of affairs of earth.

Indeed, every passage of Scripture which speaks of the conditions upon the earth, both in and out of the church, indicates that they are going to grow steadily worse, until the return of Jesus and the coming of the Kingdom of God reverses the trend.

Jesus presented Himself as returning to the earth in times so horrible that it is necessary to end them in or-

der to preserve some human life. Hear Him! "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22, 23). It is this extreme tribulation upon God's people that is one of the unmistakable signs of the soon coming of Jesus. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

It shall be at a time when there shall be much apostasizing and indifference within the church itself. Paul declared to the Christian brethren at Thessalonica that the day of Christ "shall not come, except there come a falling away first" (2 Thess. 2:3). The word which Paul used and is translated "falling away" in the passage that we just read, does not necessarily mean a decline in church membership and attendance. It is the Greek word *apostasia* which means defection from, or forsaking of truth. It suggests church members who do not think that it makes much difference what they believe and do.

The words of warning found in 2 Timothy 3:1-5 strongly suggest that this may well be the case. "This know also, that in the last days perilous times shall come. For  
(Please turn to page 13)

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## World Peace or a Peaceful World?

• By Mrs. L. M. Kiger  
Marengo, Iowa

WE ARE living in momentous times. Science is catching up with the Bible. Significant world events, astounding scientific advances, and earth-shaking upheavals come so thick and fast in these days that it almost leaves one in a daze. Current developments are, indeed, pertinent and a harbinger of still greater things to come.

Where is humanity headed? Unquestionably we are living in prophetic times. Men's hearts are failing them for fear and for looking after those things which are coming on the earth when the powers of heaven shall be shaken.

If it were God's will, I believe that man in the near future could be able to reach all of the planets. Nevertheless, our Saviour ascended to heaven without any man-made devices.

Men are planning and working for world peace, and well they should. As predicted, they will cry peace and safety in the last days, but then sudden destruction comes.

Science may do better than the church, but our Creator will accomplish more than both of them, for the Saviour has promised many, many times that He is coming back to this earth to take sin out and bring peace to the earth in the ages ahead. A new era will be ushered in with the Prince of Peace as King. Then all battles will be fought with the greatest weapon of all—love.

So the great clock of time started some six thousand years ago is about to strike the midnight hour. Then the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty. The Lord mighty in battle. Then the whole earth shall be filled with the knowledge and the glory of the Lord as the waters cover the sea. Lift up your heads and rejoice, for eventually all will be well with the world under Christ. END \* \* \*



# The Sabbath



● By *Vernon Nichols*  
*Wenatchee, Washington*

**T**HERE is no record of any written law before Moses. Genesis 2:2, 3, which says that God rested on and hallowed the seventh day, is not proof that He commanded man to keep the seventh day as a memorial. There is much proof that He did not do so.

Abraham was worthy through faith and not by law. We as Christians are his seed and heirs according to promises made to him. (Read carefully Gal. 3:1-27; Rom. 4:4, 5, 10, 11, 20-31; 5:1-5, 14-19; 6:3, 14, 15; 10:4; Acts 15:5-16; 1 Cor. 3:11; 10:19, 20; John 1:17.)

Nehemiah 9:13, 14, proves that Israel knew nothing of a Sabbath before her flight out of Egypt and the giving of the law to Moses. This law was given because of transgressions. (Gal. 3:19.) Exodus 31:15, 16, states that the Sabbath was a sign between God and Israel for the rest of her generations. This would imply that Sabbath-keeping did not exist before the Exodus and would cease later. The commandments which included the first mention of a Sabbath, were given at the identical time as all ceremonial laws (it being a ceremony within itself) that were to isolate and chastise Israel for sins. Her generations, her laws, and her punishment ended with Christ's appearance. According to Luke 6:6, Christ was Lord of the Sabbath. He thus had dominion over the whole law and started a new dispensation. The old law was nailed on the cross as Paul stated.

Deuteronomy 5:1-23 says that the covenant which included the commandments made for Israel was *not* for their fathers, but for them only. Verse 15 tells why. None of their fathers needed harsh discipline, nor do we today. Keeping the Sabbath as they were forced to keep it was part of their burden. Its only virtue was living it to the letter as they were commanded, or suffer death. Paul marveled (Gal. 4:9-11) that they still desired to be bound by the weak and beggarly elements of the law. He said further that the burden was more than they could bear. This meant the total law with all its parts. It was all harsh!

The first churches met on the first day of the week. (Acts 20; 1 Cor. 16:12.) Both Paul and Christ avoided antagonism of their fellow Jews by meeting with them on their Sabbath. Being all things to all men, they naturally met the Jew on his own grounds. Paul, in Galatians 4:1-11, criticized the Jew's observance of days. Weekly sabbaths were a part of the days mentioned. Christ

took all the law from the tables of stone and wrote them in our hearts. (Rom. 2:14, 15.)

The fulfillment of *all* law now, and thus the heart of Christianity, is to love God and one's neighbor. (Matt. 5:43; 22:39; Mark 12:31; Luke 10:27; Rom. 13:9; Gal. 5:4; James 2:8.) Also, John said, "How can we love God whom we have not seen before man whom we have seen?" We must show our love for neighbor in order to prove our love for God. The old law was an eye for an eye with little love in it. Today, we must love our enemies and do good to those who despise us.

Nothing made the Sabbath law holy except keeping it in detail as it demanded. If there is no detail of observance found in Scripture for a Sabbath before Moses nor for us today, how is the day made holy? If there is no "Thus saith the Lord" for such law, is it not a serious matter to add to or take from Scripture?

Details of observance of the Sabbath, such as what was not to be done, was not written as part of the Ten Commandments, but in other parts of the law. We can say then with assurance, that the complete law was given as the law of Moses, at the same time, to the same people, for the same purpose.

No mention was made of the Sabbath when all other nine of the commandments were mentioned in the New Testament. The reason is quite clear. The nine laws concerning adultery, murder, and so forth, were so changed in meaning that they were in all respects new laws. Being judged now by the thought and intent of the heart, we are a law unto ourselves, as Paul tells us.

What difference does the day of worship make, unless we are to show special spirituality on that day as did Israel? There is no command to do so. If one jot or tittle was not to pass from the law till all was fulfilled (and Christ did fulfill all), then the Sabbath as part of it and the manner of keeping it was also fulfilled. Thus, the Sabbath was destroyed as a sign. It, nor any part of the law, was any longer required as a schoolmaster. Christ is the new Master and vastly superior to the old.

It is only a matter of convenience that Sunday is set apart today by Christians, as it no doubt was during apostolic times. We must use all the evidence and make harmony of the whole Bible in order to have honest and consistent interpretation. END \* \* \*



# The Church That Died



● *By Sanford T. Whitman*  
*from Signs of the Times*

THE clipping is yellow with age. Its corners are frayed and rounded from much handling. The printing is faded and of a style long out of date. The elderly gentleman who treasures it now first remembers it as a bookmark in his mother's Bible two thirds of a century ago. Its author is unknown to him, and so also is the periodical from which it was taken. But the message it carries is as enduring as the everlasting hills.

"Within recent months," it begins with forthright simplicity, "a disaster of unparalleled magnitude has befallen our community. Yet we doubt that a dozen souls are aware of it. The tragedy is this: Our church has died.

"We do not mean that the building has burned down or been abandoned. We do not mean that the body of believers which has met there over the years has officially disbanded, that there will not be so many meetings held, or fewer activities undertaken. Indeed, these have increased considerably in recent months. Nor do we mean that the membership or attendance has dwindled significantly, for the exact contrary is true.

"What we mean is that our church has died spiritually. Something has gone from us. Something we once had and cherished. Something we do not now have. Something which alone gives life and purpose to a church.

"Imperceptibly, we have changed directions. We press on now toward new, strange objectives. Our spiritual discernment has been dulled. We have lost our sense of mission, our zeal and power. Our prayer meetings have died. Our preaching has become woody and abstract. The salvation of souls and the world-wide proclamation of the gospel are matters which have not been mentioned in our council meetings for months. It is not that we no longer profess these things. It is only that they no longer exist among us.

"What has caused this deadly paralysis? Prosperity! We can think of no term that more ably expresses it. Too much money. Too many of the things that money buys.

"With our material abundance have come worldly favor, worldly love, worldly pleasure. With worldliness have come pride and covetousness. This has led to unchristian feelings between brethren, to indifference and inaction in Christian endeavor. With some it has resulted in irregular attendance and even total absence from Sabbath services. With others it has led to greatly intensified social activity.

"History affirms that the two great destroyers of apostolic purity and power were compromise and conformity. We need to ponder these foes long and earnestly. For

with all certainty they have been at work among us.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts' (Zech. 4:6).

"For where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:20).

"Nothing but repentance will ever yield the fruits of repentance. Nothing but the imputed righteousness of Christ will ever justify us before God. Nothing but His imparted righteousness will ever sanctify us. Nothing but the power of God will ever break our proud hearts and stem the evil tides which engulf us. Nothing but the full surrender of the cross will ever become us. Nothing but the love of Christ will ever win men to Christ.

"New buildings are needed, undeniably. Pleasing forms of services are certainly desirable. Prosperity among the believers is not in itself objectionable. Nevertheless, when these things become dominant, when they become the basis of the church's appeal to lost men, she has not only turned away from her only source of power, but has also taken leave of her only reason for existence."

Fellow pilgrim, how is it with you today? How is it with the church you are attending? What of your zeal? What of your direction? Whose righteousness clothes you? How pressing and how constant is your burden for souls? Are you occupied chiefly with buildings, forms of service, and social activity? Or is your chief concern that you may be righteous in God's sight, that the gospel shall be preached in purity and power, that your Lord might come and establish His Kingdom of peace and righteousness which will endure forever?

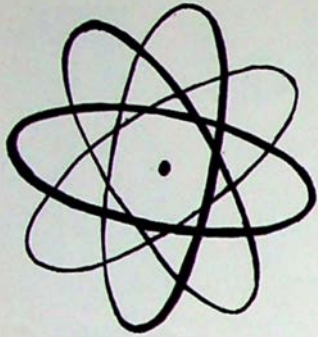
Are you a living Christian? Or have you died spiritually? END \* \* \*

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## AMERICAN GIVING

"Mr. Average American spends only 5 cents per day for religious welfare causes. In contrast to this nickel, each day he spends 9 cents for tobacco, 15 cents for alcoholic beverages, 22 cents for recreation, 58 cents for transportation, 59 cents for taxes, \$1.12 for food, and \$2.30 for other expenses."—*Southern Baptist Handbook*.





# The Bible and the News

*By the Editor*

## BRINGING THE SON UP OR DOWN

Dr. Theodore Henry Palmquist, pastor of Washington's Foundry Church and a trustee of the International Reform Federation, included this stimulant in his church bulletin:

### *How to Bring Down a Son*

1. Provide him with plenty of free spending money.
2. Permit him to choose his own companions without restraint or direction.
3. Give him a latchkey, and allow him to return home at any hour of the night.
4. Make no inquiry as to where and with whom he spends his leisure hours.
5. Give him to understand that manners make a good substitute for morals.
6. Let him expect pay for every act of helpfulness.
7. Let him spend his Sunday hours on the street instead of in the church.
8. Be careful never to let him hear you pray.

### *How to Bring Up a Son*

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him invite his friends to your home and table.
6. Be careful to impress upon his mind that making character is more important than making money.
7. Live uprightly before him at all times; then you will be able to talk to him with power.
8. Be much in prayer for his spiritual growth.

## SNEAK ADVERTISING

Subliminal perception will be employed by KTLA, a Hollywood television station, within the next two months. This is the process of flashing images or messages across the screen so fast that the viewer fails to realize having seen anything, but his subconscious mind picks it up and prompts him to act in accordance with what was flashed across the screen.

Public service messages are to be used at first, the general manager of the station said. Suppose, though, that the wrong power were to gain control of the television station. The viewing public could be subconsciously moved to act in very un-American and non-Christian ways.—*The Bible Advocate*.

## RELIGIOUS OPPOSITION

The way of the cross is becoming more difficult throughout many parts of the world. Indications are that the opposition to Christianity will continue to increase. In Yugoslavia there have been no Bibles printed since World War II, and there is no promise that the government will relax its restrictions. It refuses to allow Bibles to be imported. Only thirty Bibles go in by registered mail each month.

Christians in Egypt are complaining about restrictions placed upon them. Church buildings are not permitted to be built. Christian marriages are being disregarded. Church operated schools have been closed. Government jobs are no longer open to Christians.

The general secretary of Pakistan Christian League has complained to the government because of restraints against Christians. The government of Pakistan has removed 17,000 Christian land allottees and replaced them with non-Christian refugees, according to *Presbyterian Life*.—*C. E. Randall*.

## SPUTNIK CREATED BY JEWISH BRAINS

Fourteen of the twenty-six scientists who created the Russian Sputnik were Jews, according to Dr. S. Eisenstadt in the *Jewish Post*.

## NEW ARAB PROPAGANDA DRIVE

The Arab League has added to the budget of the Arab Information Center in New York. Soon additional Arab speakers will be touring the United States pleading the Arab cause. Trained to think that black is white and war is peace, some interesting new stories defending Arab policies should soon be in circulation.

While Arab states are talking neutralism and becoming more and more closely tied to Russia, Israel has rejected neutralism and is standing "foursquare" with the West and democracy.



## Watch the Heavens

By Pastor Raymond Brown  
Arkansas City, Kansas

**I**N THE YEAR 1958 the world has focused its attention to the heavens above. It seems as though the Russian and American satellites have filled the world with wonder, fear, and amazement. No one knows what the rest of the year will bring, but we do know that we can expect more and greater accomplishments.

We find that the Bible points to the heavens, too. Jesus said that the "stars in heaven shall fall." Perhaps He had reference to meteorites. If so, we can see a great fear in the men who study the skies.

In his book, *The Stars*, H. Percy Wilkins mentions that meteorites have been falling at different times on the earth; and one as recently as February 27, 1947, when a number of fireballs fell in Russia and made one hundred craters in the ground. He also stated, "It is lucky that fireballs are rather rare, because if one were to fall on a great city . . . it would cause great destruction." He continued by saying, "We still want as many people as possible to watch for them at night. We cannot say when a fireball will be seen, for they come 'out of the blue,' but there are more of them in the autumn than at any other time of the year." We can note the sentiment and fear of the astronomer in his urging people to watch the heavens.

The Bible instructs the Christian to "look up." Jesus said, "When these things *begin* to come to pass, then *look up*, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Soon the heavens will open and Christ shall come. Are we ready for Him?

END \* \* \*

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## THE CHURCH IS NOT THE KINGDOM

(Continued from page 9)

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."

We find it highly significant that all the ungodly characteristics mentioned above are not given as descriptive of men and women who are out-and-out atheists or disbelievers. Rather, they are those who have a "form of godliness" but deny it any real power or influence in their lives. They may belong to a church, help support it financially, and even attend its services more or less

regularly, but they will not permit it to bring about any real change in their hearts and day-to-day lives.

It is difficult to escape the conclusion that something of that sort must be taking place today when we observe rising church membership and attendance, ever-increasing church budgets and many fine new church buildings on the one hand, and increasing crime rates and crumbling morals on the other. If the church were the Kingdom of God, and the members were doing the will of God upon the earth, is it not fair to assume that as the percentage of church membership in relation to the population increases, the percentage of major crimes will decrease proportionately? Unfortunately, crime rates continue to rise.

The church is not the Kingdom of God, and its function is not to bring in the Kingdom of God. The church is a witness to the coming Kingdom of God, and its function is to proclaim the coming of Jesus and the Kingdom, that those who hear and believe may be prepared for a place in that Kingdom when it comes. Jesus will "judge the quick and the dead at his appearing and his kingdom." It is still in order to pray, "Thy Kingdom come. Thy will be done, in earth as it is in heaven." END \* \* \*

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## Mischief

By Ellsworth Zizert  
Dayton, Ohio

While Moses was on the mountain receiving the commandments from God, the people molded a calf to worship. When Moses came back from the mountain, he said to Aaron, "What did this people unto thee that thou hast brought so great a sin upon them?" Aaron said, "Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief."

When the people saw Moses delayed to come down from the mountain, they asked for the calf, and Aaron said, "Break off the golden earrings, which are in the ears of your wives, sons, and daughters and bring them unto me."

Christians today can easily find themselves making the same mistake as the Hebrew people by thinking of our Saviour Jesus Christ as delaying His stay at the right hand of God. Remember, Moses referred to the calf as sin. Aaron tried to cover the sin with the word "mischief." Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thou shalt love thy neighbour as thyself." Let us, as Christians, follow these commandments and learn to recognize sin and not cover it with the word "mischief."





*By Your Story Teller  
Muriel Hass*

## Was It a Ghost?

**J**IMMY and Joe were sitting on the porch like little boys do in the warm spring weather. Guess what they were talking about? Let's listen!

"I'd surely like to go to the moon," said Jimmy.

"Yes, my Dad says maybe they'll have space ships to go there sometime," said Joe.

"Wonder what it would be like? Here comes Mom, let's ask her if we can go. Say, Mom, can we go to the moon?" asked Jimmy.

"Well-l-l, maybe. You'll have to wait for a while, I think," replied Mother. "What makes you talk about a trip to the moon?"

"Oh, it sounds so exciting," sighed Joe.

"Yes, it would be very exciting. Are you boys hungry? Aunt Lou sent home some cake from Dorcas meeting," said Mother.

"Boy, oh boy, are we hungry! She bakes the best cake ever," shouted Jimmy.

The boys followed Mrs. Smith into the house for cake and milk. "Say, if you boys like exciting things, would you like to hear a story that I heard at Dorcas today? It was our devotional lesson," said Jimmy's Mother.

"If it's exciting and not just woman talk," said Jimmy.

"You be the judges if its a good story. I can tell you it really happened," said Mother.

"Many years ago this true story happened. Someone or two someones walked on the water. It was real water and they were real people. Jesus had been very busy healing people, teaching and preaching. He told His tired disciples to go to the other side of the lake and He would come later.

"The disciples got into the boat and were very glad for a chance to rest. As they were in the boat, the wind began to blow. It was difficult to handle the boat. They were becoming frightened.

"Soon they saw something that made them more frightened than the storm. As they were looking across the lake and wondering about the storm, they saw something.

Was it a ghost? or were they just seeing things? It looked like someone walking on the water. They thought that was impossible. This was really something. They were terribly frightened!"

"Do you know who was walking on the water, boys?" asked Mother.

"Was it a ghost? There aren't such things as ghosts now, are there?" asked Joe.

"No, it was not a ghost; it was Jesus! He was really walking on the water. When He realized that the disciples were frightened, He quietly spoke to them. They recognized His voice and they were not afraid.

"They had seen Jesus do many great miracles, but this was quite different. Peter, the impulsive one, said, 'Lord, if it is you, let me walk on the water to you.'

"Jesus answered, 'Come, Peter.'

"Peter climbed down out of the ship and started walking on the water. Let's just imagine what was going through Peter's mind as he walked on the water toward Jesus. 'What an experience; why this is fun! I didn't suppose anyone could walk on the water. It just isn't natural.' He thought of the great danger of walking on the water with nothing to support him. 'Why this is foolish. How come, I, Peter, am walking on the water? This is a storm and the sea is dangerous.' As soon as these doubts entered Peter's mind, he began to sink. Then he was really afraid. He called to Jesus, 'Help me! Lord, save me from drowning.'

"Jesus immediately stretched forth His hand and caught Peter. How welcome that outstretched hand must have been to sinking Peter. Jesus told Peter that the reason he started to sink was because he doubted Jesus' power to make him walk on the sea. Peter's faith was shaky.

"Jesus and Peter got into the ship. The wind stopped. The disciples then worshiped Jesus because they saw how great He was. They knew He was the Son of God.

"Now, boys, wasn't that a pretty exciting experience?" asked Mother.

"There are three things that I think we should learn from this story. One is that with Jesus nothing is impossible. Two, when Jesus is near, the storm ends. Three, Jesus will save us just as He saved Peter."

"Thanks, Mrs. Smith, for the cookies and the story. Your stories are always so good and I like true ones," said Joe. END \* \* \*

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## CHILDREN'S CORNER

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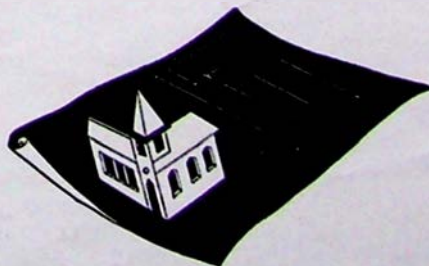
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The

March 30, 1958

# Restitution Herald

VOLUME 47, NUMBER 18

## SPECIAL EASTER ISSUE

The Why of Easter

Watchers Around the Cross

Very Early in the Morning

The Risen Christ—  
Our Hope of Life

Messages of hope, and blessing  
for this most joyous season  
of the Christian's year

### "HE IS RISEN"

The hope of eternal life after death through resurrection at the coming again of Jesus Christ, is the theme of Easter.

The open tomb which held Jesus for three days and three nights is evidence of the faith we have that all graves will open at the call of Christ; the dead coming forth in order to eternal life or eternal destruction.

The tomb has no terror for the believer in Christ, for "He is risen." Because of that we know that we, too, shall rise from death to new life in Him.



THE RISEN CHRIST IS OUR HOPE!



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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There's a new bride in the little house next door, and she's trying hard to learn to be a good housekeeper. Last wash day she said, "I'm ashamed to hang out my washcloths. How do you get yours so clean?" I told her it would help not to use them till they get so dirty, because the dirt gets ground in. If you've a habit you want to get rid of, better start today, because it may be "ground in" to your life by tomorrow.



### God and the Resurrection

Sometimes we get the impression that God is the forgotten person in the Easter story. Enthusiasm for the cross, the sacrifice, the details of the record of the raising of the Saviour from the tomb, may dull the mind to the truth that it was God who watched over the whole scene and finally raised Jesus from the dead.

The Apostle Peter puts proper emphasis upon the elements of the Easter scene in writing, saying that you were redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God" (1 Peter 1:19-21). It was God who made Jesus manifest to the world through the virgin birth. It was God who glorified Jesus by raising Him from the dead, thus manifesting to all that the sacrifice of Jesus was sufficient and acceptable. The net result of this great work of God should be to fix our faith and hope in Him.

The resurrection of Jesus proved that God was still in control. The victorious emergence of Christ from the tomb revealed the ultimate victory of God over His enemies, of good over evil. Though evil men took Christ and by wicked hands crucified Him, God raised Him up, having loosed the pains of death which held Him. (Acts 2:24.) While Jesus lay in the tomb, darkness covered the earth, and it seemed that the very light of life was gone, God was still working in grace to bring about the salvation of believers.

The mighty power of God was "wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places . . . and put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:19, 20, 22). Out of the darkest hour in the history of man the mighty power of God burst forth when Jesus rose in new life from the tomb.

Today, in the world of sin and rebellion from God, when, according to Dr. Robert Oppenheimer, "the world is on the brink of the apocalypse," with satellites in orbit, and intercontinental missiles being aimed at all of us, we might sink into the depths of despair. But God still rules! His mighty power is not diminished! He will yet be victorious through His Son Jesus Christ.

This same God whose mighty power brought Jesus forth from the tomb, will send Jesus forth to conquer and rule. "Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9, 10). God, working through His Son Jesus, is our eternal hope, as He was in the dark day of crucifixion, and the glorious day of resurrection! END \* \* \*



# The Why of Easter

By C. E. Lapp

Dean of Oregon Bible College

SOON the fashion shops will woo the public to stop and be fitted with new Easter dresses, hats, suits and ties. Children will beg for the chocolate rabbits in the window, nibble on candy Easter eggs, and wonder why bunnies don't go to church.

Thousands will once more afflict their appetites, limit their spending, or do without nicknacks to observe the season of Lent. Some will fast and pray for the spiritual communion in religious rites, and many will observe Easter as the commemoration of the greatest event of all history. Any one of the seven wonders of the world of the past will sink into oblivion as we think of the meaning of Easter to the Christian.

## Victorious Words

Three little words, "He is risen," shook the Roman world to its foundation. Jewish leaders quickly bribed soldiers to deny the great event, and perpetrated one of the greatest frauds known in history. Followers of Christ ran with heavy hearts of unbelief and found an empty tomb!

All of man's bitter hatred for righteousness had crystallized only a few days before, and the greatest Satanic attempt to destroy the Son of God had sent Jesus to the cross. But Jesus was not forgotten, for God remembered Him even in death, and did not permit Him to see corruption even as all the prophets had foretold. It was the same Jesus who, a short time before, had been lifted up between two thieves, and had died a shameful death to bear the sins of the whole world. He died that man could be forgiven. Death came, but God raised Him from among the dead, and "He is risen as he said."

Too often, the historical fact of the resurrection overshadows the wonderful truth that Jesus, our Saviour, lives today at the right hand of the Father. There He will remain until His foes become His footstool. There He remains to make intercession for us, His children. He *was* a Prophet; today, He *is* our High Priest; tomorrow, He *will be* our King.

## Easter—Then and Now!

Easter has been the historical commemoration of Jesus' resurrection, but it is more to the Christian. It portends that great day of resurrection when Jesus will come with a shout, with the voice of the archangel, and the trump of God. Then the dead will burst forth from their resting places of the earth and, as the cocoon bursts the shell that has held it a prisoner and spreads its glorious self

in the sunlight, so we shall burst forth from mortality into the glorious liberty of the children of God. We shall be caught up to meet our Lord in the air, and so shall we be forever with our Lord.

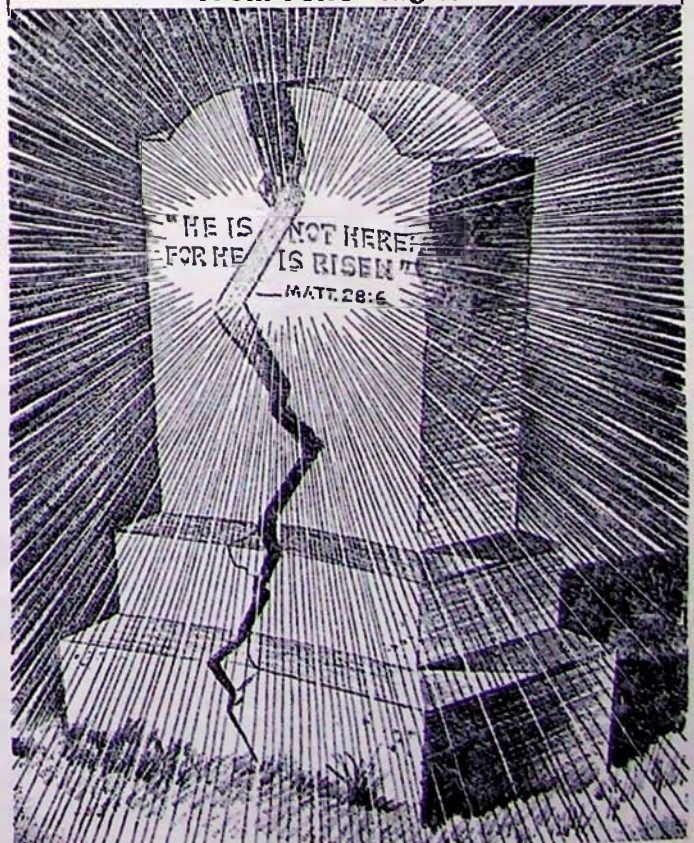
"Because I live, ye shall live also" is now the promise, and soon a more glorious Easter shall gladden the eastern horizon with a day that shall never end. Soon, a glorious Easter will reveal to the world those who have lived or died by faith, and make known those who are now the sons of God.

The human mind can only anticipate by faith the glories which await those who through faith have laid down all this life can give, and have looked for a city whose builder and maker is God. Time then shall be lengthened into eternity, and the sacrifices of today will be as nothing in comparison to the glory which shall be revealed. Sorrow, sin, and shame will be swallowed in the dazzling glory of that joyous day when our Saviour appears.

## Our Personal Easter

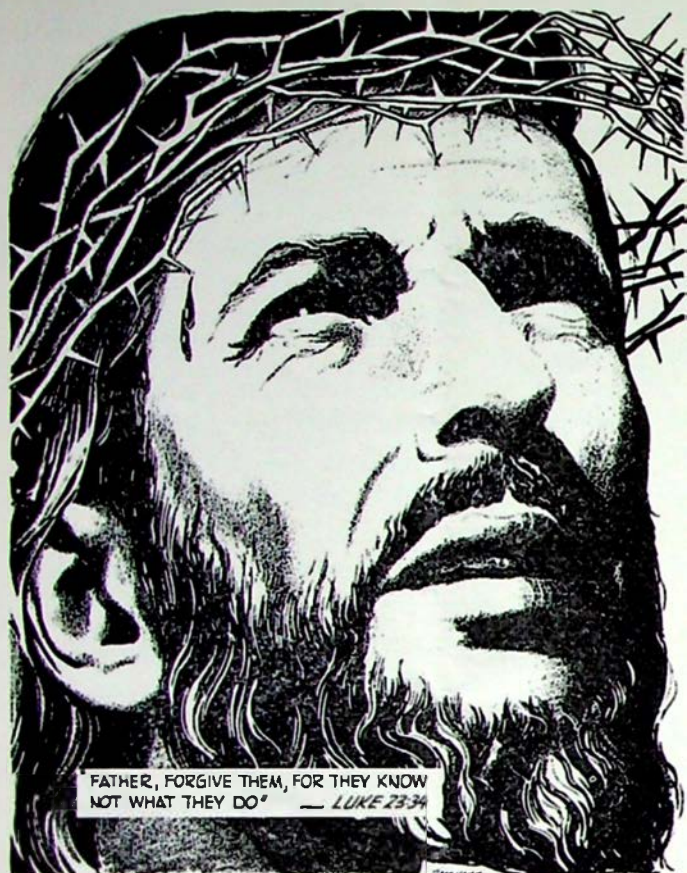
How timely are the words which ring in our ears from the pen of the Apostle Paul. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We have already died with Christ in baptism; we are now risen with Him through the faith of the operation of God, who hath raised him from the dead. (Col. 2:12.) God already sees  
(Please turn to page 14)

## The Living Scriptures— by Jack Hamm From Following Him





● By Pastor E. Milon Hall  
Fonthill, Ontario



As we look at the Calvary scene, our attention is caught by a group of men whispering together on the fringe of the activity. These are easily distinguished as the religious leaders of their country and time—the scribes and Pharisees. These are the ones who did not want to see a change; who did not want the truth brought to the forefront, even though it was proven to be truth. They preferred law and tradition to grace and love. These were the ones who were purported to be the final authority in all matters of moral and religious nature. How often today we find those who are eager to watch and gloat at the downfall of those who have opposed them, though it means the annihilation of that which is right. These religious rulers of Jesus' day gathered to watch the death of their opposition. The picture is black with utter desperation for the hope of mankind. But, let us remember the words of Jesus, "My words shall not pass away," and, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me."

We turn from such thoughts and observations to seek some brighter phase in this picture of the crucifixion. We

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## Watchers Around the Cross

*"And sitting down they watched him there" (Matt. 27:36)*

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**N**OT ONLY is the cross of Christ a historical mark of the past, it is very definitely a focal point for the present and all future observation. We look back on this cross as we are looking ahead; for we see it as the one necessity for a hopeful future.

We would have you join us in looking back, in our mind's eye, to see not only the cross and its deep meaning for us, but also to note and consider those watchers around the cross.

Our attention is drawn first to the colorful figure of the Roman soldier. His is a careless watch—a task to be done. From the very beginning the prophecies were fulfilled by the action of the soldiers; yea, by their attitude which fulfilled each minute detail of this prophesied death. The soldier made a game of crucifixion, even as today those who make a pretense of looking back to the cross, without feeling its full effect, merrily play at Christianity. These soldiers had nothing personal against Christ, nor had they anything personal for Him. How descriptive is their attitude of many so-called Christians today! Jesus' own words were, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30).

see a small group huddled together on the opposite side of the cross. "Many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children" (Matt. 27:55, 56). These women came to the cross with their emotions—with their memories—with their waning hopes of miraculous intervention. Anxiety mingled with dread and fear is portrayed unashamedly upon their faces. Their despondency is evidence that these are touched as all others should be touched when they behold the figure on the tree. Yet, these people now reveal a tendency toward error which makes itself shown today—the reluctance to admit the real death of the Son of God. Recall the words of John when he said, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist; whereof ye have heard that it should come; and even now already is in the world."

We cannot leave this picture of agony and sacrifice  
*(Please turn to page 14)*



# What Easter Means to Us

• By Pastor T. M. Ferrell  
Los Angeles, California

**E**ASTER, or the celebration of the resurrection of Jesus from the dead, is the most important Christian holiday of the year. Because its meaning is so often obscured by externals, we feel it is profitable to remind ourselves of what it really means.

To some, Easter means the buying of new clothes of the latest fashion. To the children, it often means a vacation from school, Easter bunnies, and egg hunts. To many, Easter means freedom from "Lenten" restrictions. Some reject Easter altogether, claiming it to be a pagan festival, and downright sinful to observe.

To us, Easter does not mean new clothes, Easter bunnies, or egg hunts. Neither does it mean merely a vacation, nor the end of Lent. Neither do we reject Easter entirely because of the pagan connotation of its name.

It is doubtful if many people know that the word "Easter" is derived from the name of a Saxon goddess, the same as Astarte, the Syrian Venus, called Ashtoreth in the Old Testament. The fact that the resurrection of Christ nearly coincides with the pagan festival of spring, does not prove that we should not celebrate His resurrection. The names of the days of the week, and some of the names of the months are the names of heathen gods. *We* do not worship these gods when we call our days and months by their names, neither do *we* worship the goddess of spring. We have no control over what others do or say, but we can see that we are doing what is right in the sight of God.

To us, Easter means joy, new life, and new hope. It means joy in contrast to the sorrow, pain, and disappointment of that week; a week that included the Last Supper, Gethsemane, betrayal, trial, denial, cruel mockings, and, finally, crucifixion and death to the Master. But, our Master is alive again!

To us, Easter means the promise of a new life, even as



Jesus was raised again from the dead by the Father to a new life, never to die again. Jesus said, "Because I live, ye shall live also" (John 14:19). Jesus' resurrection is a positive guarantee that those who are in Him by baptism shall be raised from the dead to life eternal at His second coming. (1 Thess. 4:16.)

Christ's resurrection means new hope to Adam's posterity, even as Peter said, "Blessed be the God and Father of our Lord Jesus Christ, which . . . hath begotten us again unto a lively [or living] hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3), that is, a hope of living again. Easter is also a challenge to us who have this hope to "purify [ourselves], even as he is pure" (1 John 3:3), and to "walk in newness of life" (Rom. 6:4) now.

May we not let the externals and superfluities of the modern celebration of Easter rob us of the beautiful and wonderful meaning that the resurrection of Christ has for the Christian. END \* \* \*



## EASTER---The Time for Special Services

Many churches have special church services for several days before or after Easter, as well as on Easter Sunday. It is generally recognized that the Easter season is a wonderful time for spiritual refueling, for special emphasis upon development of personal faith, for reconsecration, and for harvesting lives from the Lord's vineyard.

In the Easter season, plan to give extra time to your church and to service for the Lord. Plan to make this a time for spiritual refreshing and for helping to lead others into a closer walk with the Lord.



# Very Early in the Morning

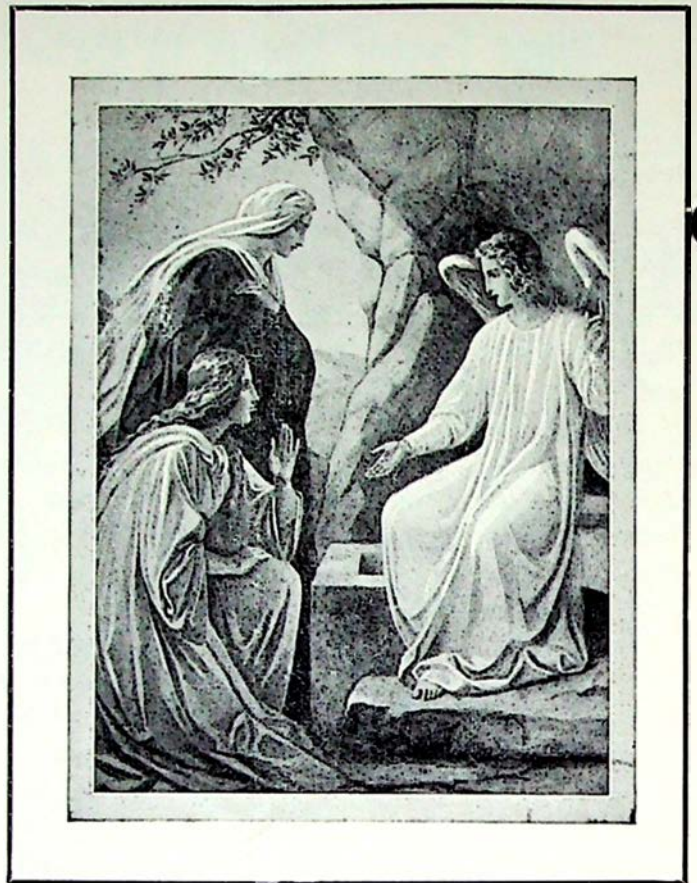
IT IS somewhat difficult for us, some two thousand years later, to grasp the true spirit of the various days of Jesus' last week upon earth as a mortal man. Our joy in the events of Palm Sunday, when Jesus was proclaimed as a king and immediately set about cleansing the temple, is tempered by our knowledge that the Master's enthusiastic reception and the glad "hosannas" that greeted His triumphal entry into Jerusalem came from the lips rather than from the fickle hearts of the multitude. A few short days later they clamored for His crucifixion. The disciples of Jesus had no such knowledge.

Our sober contemplation of the torturous death that Jesus died upon the cross is tempered by our knowledge that His death was to be but a temporary thing, and that after three days and three nights, Jesus would rise from the dead. Though Jesus had repeatedly tried to explain this truth to His disciples, subsequent events force us to the conclusion that they had failed to grasp His meaning. Lacking this knowledge, their sorrow and despair were unrelieved. They believed that all of their hopes were dying with Jesus on the cross. Nothing could comfort them.

Today, the disciples of Jesus rise early on Easter Sunday that they may greet the dawn with praises to God and joyous music. We are motivated by the sure knowledge that we are commemorating the resurrection of Jesus from the dead. It is much more to us than a glorious historical fact. It touches us much more closely than that, bringing as it does the assurance of a resurrection from the dead for us. As the Apostle Paul summed it up for the Corinthian brethren, "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).

On that first Easter Sunday there were also some disciples of Jesus who left their beds very early in the morning and went forth to greet the dawn, but there was no rejoicing in their hearts. It was not joy, but sorrow, which robbed their eyes of sleep, making their beds seem hard and the night long.

It was high noon on the eve of the Passover feast when Jesus was nailed to the cross. For three hours an unnatural darkness had amazed the people, accompanied as it was with thunderings, lightnings, and an earthquake. When Jesus died upon the cross, the lightnings ceased to flash, the earth ceased her quivering, the thunders were stilled, and the sun once more appeared. Still, Jesus and



● *By Pastor J. R. LeCrone  
Fredricktown, Missouri*

the two thieves who had been crucified with Him were left hanging upon the cross until it was almost sundown. According to the Jewish interpretation of the law of Moses, to permit these men to hang upon their crosses on their holy days would be to defile the days and make their observance unlawful. So John said, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:31-33).

"After this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of



the Jews' preparation day; for the sepulchre was nigh at hand" (John 19:38-42).

Luke adds the comment that "the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:55, 56).

Three long days and three seemingly endless nights these women endured the forced inactivity of the feast. When the feast finally ended at sundown of the last day of the week, darkness and the presence of the Roman guard at the tomb prevented them from taking immediate action. They must await the coming of the dawn and trust that the guard, recognizing them as women, powerless to steal away the body of Jesus, would permit them to complete the hasty, and probably, from the point of view of the women, clumsy, embalming performed by Joseph of Arimathea and Nicodemus on the eve of the feast.

So, it was not a joyous band of women going lightheartedly to greet a risen Lord who went forth that morning into the garden which contained the sepulcher of Jesus. Heavy-hearted they were, and probably slow-footed as well, as they sought to assuage their grief by performing this last service for the Jesus who had done so much for them and whom they had come to love so devotedly. Among them was Mary Magdalene, out of whom Jesus had cast seven devils, and Mary the mother of James and Joses, and the mother of Zebedee's children.

So it was that "upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them" (Luke 24:1). Finding the sepulcher open and the Roman guard gone, they were slow to grasp the meaning of this fact. They were not seeking a risen Saviour, but a dead Jesus. "They found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:2-7). Only then did their sorrow turn to joy, and the first day of the week became an occasion for commemorating the resurrection of Jesus instead of a time for mourning His death.

It is a heartening thing to observe the vast multitudes who rise "very early in the morning" in order to joyously celebrate the resurrection of Jesus. Our differing experi-

ences, circumstances, attitudes, and knowledge keep us from experiencing but a small fraction of the emotions felt by the disciples of Jesus when they learned that Jesus was alive again. Expecting to embalm a dead Jesus, the women came to the tomb selflessly intent upon the service that they would perform for Him. When they learned that He was not dead, but alive, their thoughts went not to their clothing, nor to elaborate floral displays, nor even to expressing their joy in music. Their first thought was to spread the good news that Jesus, with all of the hopes and promises that they had thought to be dead with Him, was alive again. Whose mind would go, at a time like that, to such things as rabbits and colored eggs?

To them, Easter was the start of a new life! They, who had arisen very early in the morning on the first day of the week to embalm a dead Jesus, continued to gather together on the first day of the week to worship and serve a risen Saviour. Once they were thoroughly convinced that He was alive for evermore, no task that He assigned to them was too difficult, no sacrifice that He asked of them was too great for them to make on His behalf. Indeed, many of them sacrificed their very lives in service to this risen Saviour, that they might tell the whole world of the salvation thus made available to all mankind.

Unfortunately, past experience and observation indicate that many of the same people who so willingly arose to greet the dawn of Easter with songs and rejoicing will, after Easter, find themselves too tired or too busy to go to church. What appears on Easter as glad good news, will by the next Sunday seem to them a story as old as yesterday's newspaper.

Every one of us needs to remember that those who went first to the tomb on that first Easter morning went there because they loved the dead Jesus so much that they wished to perform a last loving service for Him. Surely, you and I, who worship a living Saviour, can love Him enough that we are willing to make whatever effort and sacrifice is necessary to serve Him, even though it means sacrificing some of our rest and pleasure to arise a little earlier in the morning. END \* \* \*

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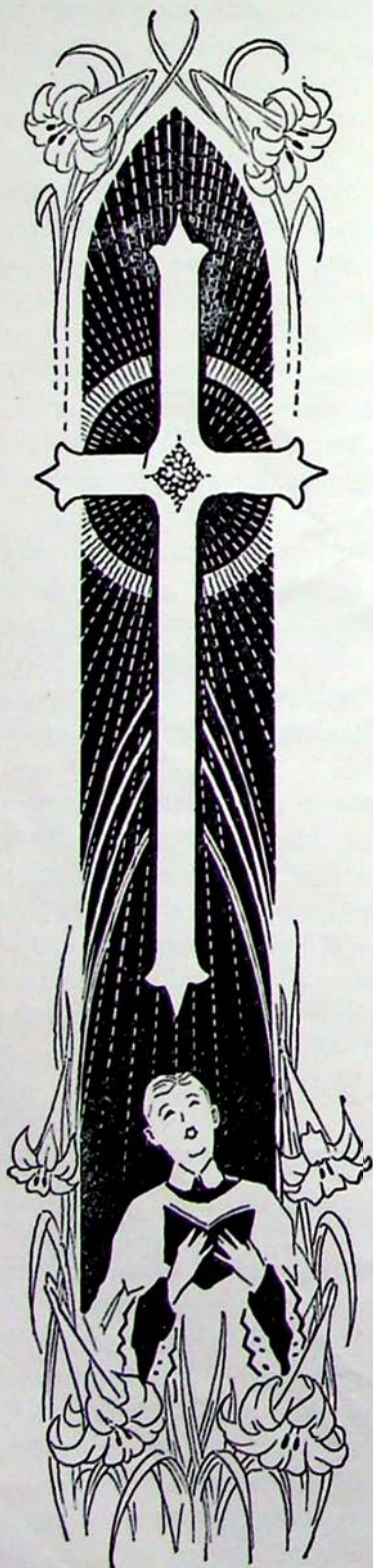
#### RELIGIOUS FREEDOM IN ISRAEL

Israel will not restrict the work of Christian missionaries, a government official of that country said in Washington, D.C., recently. Within the country are 2,000,000 Jews, 150,000 Moslems, and about 45,000 Christians. The Christian population comprises about 24,000 Roman Catholics, 15,000 Greek Orthodox, 2,500 Armenian, Syrian, and Russian Orthodox, 1,500 Protestants, 1,000 Copts, and 1,000 Arab Episcopalians affiliated with the Church of England.—*Signs of the Times*.



# The Risen Christ--- Our Hope of Life

● By Pastor Harry Sheets  
South Bend, Indiana



**WE** MAY as well face the facts. Closing our eyes to them, or pretending they do not exist, does not change the reality of man's helplessness in death and his need for outside assistance, if he is to be freed from the grave. Death is a relentless enemy that pursues each of us, and one by one we become victims of its cold grip. Individuals conquered by death are helpless prisoners, powerless to escape. No earthly prince has power sufficient to unlock the grave and free its victims.

David warned: "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" (Psa. 146:3, 4). Our rulers and political leaders are unable to help us, neither can we do anything for ourselves.

Solomon recognized this and wrote, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10). Man is in a most helpless condition in death. It makes no difference whether one is a saint or a sinner, his condition in death is the same. "For all men alike there is one fate, for just and unjust, good and bad, pure and impure, for him who sacrifices and for him who never sacrifices; as with the good man, so with the sinner; the profane man fares like the man whose oath is sacred. There is no evil like this in the world, that all men have one fate; it makes men seethe with evil aims and mad desires during their life, and then they join the dead—not one is left. Anyone still alive has something to live for (even a living dog is better than a dead lion); the living know this at least, that they must die. But the dead know nothing, they have nothing for their labor, their very memory is forgotten, their love has vanished with their hate and jealousy, and they have no share now in anything that goes on in the world" (Eccl. 9:2-6, Moff.). This is indeed a black picture and we might conclude that it would not profit us any to be righteous, if the saint and sinner are treated alike in death.

Without a resurrection this conclusion would be a correct one. In fact, the Apostle Paul reasoned much that way. He said: "If the dead rise not . . . your faith is vain . . . then they also which are fallen asleep in Christ are perished . . . let us eat and drink; for to morrow we die" (1 Cor. 15:16-18, 32).

God, being a God of love, has not left us without hope. From earliest time His loyal followers have had the promise of resurrection. Job is supposed to be the oldest of the writers, and he most certainly had a hope which extended beyond the grave. "If a man die, shall he live again?" was Job's question. He answered his own query, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee" (Job 14:14, 15). Later, he reaffirmed his faith in a future life by saying: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: 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). Job had a hope that reached beyond the grave.

Isaiah has left us this record of the work of the coming Messiah: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, and a light for the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. 42:6, 7). Without doubt the reference to prisoners liberated from the prison house is a reference to resurrection from the dead.

Early in His ministry Jesus let it be known that He would raise the dead.



In Luke 8:1 we are told that Jesus went throughout every city and village *teaching* and *showing* the gospel of the Kingdom. In the same chapter we have the record of the resurrection of the daughter of Jairus. In this act Jesus was showing Kingdom conditions and trying to convince the people that He was the one who was to restore all things.

Jesus did not leave anything to inference alone. He plainly taught that He would raise the dead. "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. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. 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 5:25-29). What a blessed assurance! All shall hear His voice and come forth! Jesus has made this promise!

We pointed out that when men face death there is no distinction between good and bad men. Saint and sinner are alike in the death state. Of death, Job said: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master" (Job 3:17-19). Kings and princes, rich and poor, share the same fate. Solomon stated it this way: "As the one dieth, so dieth the other; yea, they have all one breath; . . . all go to one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20).

All are alike when dead, but there the similarity ends. Solomon said: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccl. 11:3). If one dies a child of God, he will be raised a child of God. If one dies a sinner who never sought to repent, he will be raised a sinner. Paul tells us that all shall be raised. He says, however, that not all will be raised at the same time. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order [company or group]: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). What a sorting time that will be!

Daniel spoke of the time of resurrection when some will be raised "to everlasting life, and some to shame and everlasting contempt" (Dan. 12:3). This is in harmony with the words of Jesus when He stated that they that have done good will come forth "unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" or judgment. (John 5:29.)

Jesus told Martha, at the time of the death of her broth-

er Lazarus, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus died that He might conquer death. Jesus told John: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell [grave] and of death" (Rev. 1:18).

Jesus arose a conqueror. "The king of terrors" (Job 18:14), has met its Master. As Paul wrote, Jesus "led captivity captive, and gave gifts unto men" (Eph. 4:8). We are glad that a day has been set aside to remember the resurrection of Jesus. On that morning so long ago He truly brought immortality to light. The faithful were permitted to see a resurrected person so they might have faith in such a resurrection. God has not left us without proof of His goodness and mercy. We praise Him for it!

Paul tells us that if we are faithful to the calling of King Jesus, He will "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17). "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).

All this was made possible by the death, burial, and resurrection of Jesus Christ. On Easter, we honor Him for His faithfulness. It should be more than a day to show new clothes. Everyone should praise God from the bottom of his heart. Why not attend church for this purpose? END \* \* \*



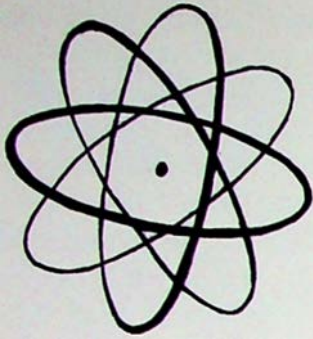
## ANXIETY AND FEAR

A humorist has observed that the typical American now takes just enough "pep" pills to slightly overcome his "tranquilizer" pills so he will have enough strength to make his weekly trip to the psychiatrist.

While things are not quite this bad in normal society, we are in the time when "men's hearts [are] failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

As Catholic Bishop Bernard Sherrill stated, "Man, the alleged master of his destiny, now stands in terror before his own creation."





# The Bible and the News

*By the Editor*

## INDEPENDENT BROADCASTING

S. Franklin Mack, executive director of the Broadcasting and Film Commission of the National Council of Churches, has said, "There aren't enough channels on the air to compete. We must co-operate. Certainly, if we don't have enough pooled funds to work as we'd like to, the individual denominations don't have enough either." He refers to the independently sponsored radio and TV religious broadcasts as "divisiveness."

The National Council is working toward the end of controlling all religious broadcasting. More and more stations are discontinuing paid religious broadcasts and giving free time to the three major divisions of American religion. The National Council seeks to control the Protestant portion of this free time.

## MINISTER'S HOUSING ALLOWANCE

Dr. Robert E. Van Deusen of the National Lutheran Council's Public Relations Division cautioned clergymen regarding a new Federal regulation affecting their income tax exemption for housing in a report to the *Washington Religious Report*. Since January 1, 1958, the official action whereby a separate rental allowance is budgeted by an employing church or other qualified organization must be taken *prior* to payment. This applies in the case of church-related colleges or welfare institutions which encourage staff clergymen to avail themselves of Social Security coverage on a self-employed basis. It also applies to congregations which provide free parsonage instead of a "housing expense" item in their budgets: the inclusion of such an item renders the cost of their pastors' fuel and utilities tax-exempt.

## ULTIMATE LIBERALISM

Ralph W. Stutzman, pastor of the Unitarian All Souls Church of Washington, D.C., used his Sunday sermon March 2, to "bow out of Christianity." (*Time*, March 10, 1958.)

Admitting that Unitarians have "come out of Christianity," Stutzman said, "Now I think it is time for Unitarians to face the fact that we have come out. . . . If civilization lasts another ten years, the world is going to need a denomination like Unitarianism in the midst of

the Christian western world. As the major religions of the world really begin to rub shoulders, men of foreign countries are going to find Christianity to have an obnoxious air of superiority."

It is this very superiority, the knowledge of having a unique message of truth, of being entrusted with the very light of life, that inspires the Christian to move out in the world to share that light with others. We are glad that a Unitarian has had the courage to call his denomination non-Christian.

## CHURCH GIVING INCREASES

According to the National Council *Outlook*, the average United States Protestant church contributor has more than kept pace with the shrinking dollar. In 1940, his giving amounted to some \$13.00. By 1956, this had increased fourfold, to \$56.74. But the power was only due to the extended intervening inflation.

## OBSCENITY AND FREEDOM OF THE PRESS

The United States Supreme Court recently reaffirmed its decision of last June that obscenity does not fall under the Constitutional guarantee of freedom of the press. In denying petitions, by a vote of 6-3, for a rehearing of two separate cases, the highest court ruled that the federal laws banning obscene books from the mails is constitutional and that the state may rightfully exercise its police powers to seize and destroy such volumes.

Laudable as such precautions sound, there is always the vague fear that the words "obscene" and "objectionable" may take on a broader meaning and application in the hands of unscrupulous politicians."—*Converted Catholic*.

## INCOME OF CLERGY

An intensive study of ministers' salaries will be conducted by the National Council of Churches with the aid of a \$33,500 grant from the Rockefeller brothers' fund. A study of ministers of fourteen denominations made by the National Council a year ago showed that the average salary in 1954 for urban clergymen was \$3,544 and for rural pastors \$3,321. According to the 1957 *Yearbook of American Churches* the average salary for ministers of three



major denominations in 1954 was about \$4,000 a year. In comparison, architects, dentists, and lawyers earn more than twice that yearly average, and physicians and surgeons more than three times.—*Signs of the Times*.

### ANOTHER LIBERAL SPEAKS

Charles Clayton Morrison, former editor of *Christian Century* has written that the biggest threat to Protestantism today is Fundamentalism and popular evangelism. "What a travesty of the Christian faith this idolatry of a book called the Bible has been," he wrote in the current *Century*.

Disbelief in the inspiration of the Bible, thinking that it "contains the Word of God," but is not the Word of God, is the root of liberalism's error. This theory soon leads away from Christ, the Son of God, to denial of His virgin birth, denial of the need for acceptance of Christ for forgiveness of sins, and even to the denial of the personal God. Disregard for the Bible is the first fatal step away from the truth of God.

### HIGH SCHOOL SMOKERS

The principal of the Deerfield High School, Highland Park, Illinois, has made a searching investigation of the effects of tobacco on high school pupils. Following is a report of his findings as given in *The Message*:

"Not a single graduate at the school was a habitual smoker while in school. The forty-five quitters were all smokers in poor standing in their classes, their average grades being below the passing mark. The average grades of seventy-five non-smokers was eighty-four per cent, of twenty-four reformed smokers was seventy-nine per cent, and of fifty-five smokers was seventy-six per cent.

"The grades of those who had recently learned to smoke had fallen from eighty-five to seventy-six per cent. One pupil who quit smoking increased his grade ten per cent in six weeks."—*Prophecy Monthly*.

### SLAVERY IN SAUDI ARABIA

It is estimated by United Nations investigators that there are more than one half million slaves in Saudi Arabia. This represents almost one quarter of the population. The oil-rich princes and sheiks (financed by the royalties from American oil company *Aramco*, buy and sell men, women, and children like cattle. Regular slave ships from Africa bring new slaves, who are sold in the markets of Mecca and Riyadh.

These Moslem nations need the light of the gospel, the only cure for these heathen practices which have fallen in other nations before the preaching of love for fellow men through Christ.

### OCCUPATION FORCES FOR THE MOON

Air Force Lieutenant General Donald L. Putt told the

House Armed Services Committee that the United States Air Force will soon become the United States Space Force, and plans to eventually occupy the moon. He claims that within a year a missile could carry a radio transmitter to the moon and mark the spot. He envisions that this "moon base" of the future would be the first step toward occupying other planets.

### FIFTY YEARS OF LIBERALISM

● *By Pastor William M. Wachtel*  
*Dixon, Illinois*

With its current issue, *Christian Century*, renowned liberal Protestant magazine, completes fifty years of publication. This outspoken weekly, edited by Dr. Harold E. Fey, has achieved fame and influence by its persistent championing of the liberal cause and by its forthright opposition to the Fundamentalist and conservative camp in modern American religion.

According to a report in the *Chicago Daily News*, Dr. Fey states in his current editorial that "the church recovers its mission when it preaches rebellion against a world politics which devotes its major resources to preparations for frying men in nuclear fire." He then continues by urging Christian wrath against:

- The "prostitution of religion and the church to serve the ends of racist politics."
- Churchmen "who make sectarian advantage more important than fulfillment of the ecumenical mission . . ."
- Those who "try to make the Christian faith serve the ends of economic gain."
- Publishers and preachers "who profiteer through the perpetuation of Biblical ignorance."

It is particularly concerning this last statement that we wish to write. In the context of *Christian Century* thinking, "perpetuation of Biblical ignorance" means a continued belief in the plenary inspiration and absolute authority of the Bible as God's Word. For years, liberals and modernists of every shade and hue have attacked this basic foundation of true Christian faith. More recently, the so-called Neo-Orthodox theology has come upon the scene, claiming to uphold such old-fashioned doctrines as man's utter sinfulness and need of a saving and transforming God—but also accepting a liberal view of the origin and inspiration of the Scriptures. This liberal view embraces the so-called "findings" of the higher critics and rationalistic scholars who refuse to believe the Bible's claims concerning itself.

With this unbelieving attitude toward the Bible the *Christian Century* finds itself in complete agreement. Because of its view of the Scriptures, therefore, it is not hard to see why the *Century* and other publications of its kind are anything but favorable toward such a basic Bible doc-



trine as the imminent, personal return of Jesus Christ to this earth. It is also easy to see why the *Century* is so strong in pressing for the "fulfillment of the ecumenical mission," believing as it does that such efforts are the major hope for world peace and righteousness.

A denial of the absolute trustworthiness of the Bible leads eventually to all manner of errors and false hopes. The Church of God must never turn from its conviction that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16, 17). If we ever lose this deep conviction, our days as a church are numbered! END \* \* \*

#### NATION THREATENED BY CRIMINAL EMPIRE

A nationally organized crime syndicate is assuming the proportions of a "second government." This is a statement by United States Attorney, Paul W. Williams.

The crime syndicate, "a rotten and vicious empire, built of greed, murder, and violence, with economic power estimated in the millions of dollars, poses a grave threat to the entire nation," said Mr. Williams, addressing a convention of attorneys.

While there is a superficial increase in interest in religion, crime also increases, with violence and graft threatening even "Christian" America. Is this not part of what Jesus meant when He said, "As it was in the days of Noe, so shall it be in the days when the Son of man shall come"?

#### NATIONAL FAMILY WEEK

The week of May 4-11 will be observed across the nation as National Family Week. The emphasis will be upon the need for establishing strong Christian homes if the future welfare of the church and nation is to be insured.

Churches can well use the national advertising of that week to emphasize their teachings on this subject.

#### HELL IN TORMENTS

A battle royal is being fought in the Lutheran church in Norway over the question of eternal torment. Kristian Schjelderer, D.D., Bishop of Hamar, is leader of the movement to reject eternal torment as contrary to the teaching of the Bible and incompatible with the character of God. Ole Hallesby, D.D., professor of religion is of the old orthodox school that wants the Bishop put out of the church for heresy. But it is doubtful if this will be done, for the finer senses of people rebel against the very idea of eternal torment. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).—C. E. Randall.



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# Seven Pieces of Food

JOE stopped at the Smith's after school one afternoon. He wanted to hear another true story. "Mrs. Smith, will you tell us a story? I'll sweep the sidewalk for you," offered Joe.

"Thanks, Joe," replied Mrs. Smith. "I have a fine story for you. It's about a boy who helped Jesus."

"Boy, I'd like to have been that boy," chimed in Jimmy.

"You can. There are always things to do for Jesus," said Mother. "We'll talk about what you can do; okay?"

"You remember that wherever Jesus went, many people followed Him. They did not all agree with Him. Many were not Christians. Many of them followed Him to see a miracle. Some followed Him to make fun of Him.

"This time Jesus had been healing people and then telling them of the Kingdom of God. It was evening and still the people lingered to see one more healing. Some of them probably were hoping they would be the one to be healed. It was time to eat and they were in the desert, but the crowds did not go home.

"The disciples wanted to tell the people to go into the near-by villages and get food. Jesus told them it was not necessary to send the people home. He asked how much food was available. They told Him there was a boy in the crowd who had five barley loaves and two small fish. Only five loaves and two fish! Anyone would know that wouldn't feed very many people!

"Jesus told the disciples to get the people seated, in groups of fifty. Jesus liked things to be done in an orderly and businesslike manner. He never did things in a haphazard way.

"Then Jesus asked God to bless this food. Do you know what happened? With the blessing of God, those seven pieces of food fed more than five thousand people. Isn't it amazing what God can do with just a little bit?

"Even though we are just little men and women, God can use us," continued Mother.

"How?" chorused the boys.

"Maybe it is by bringing our offerings for our missionary banks," suggested Jimmy.

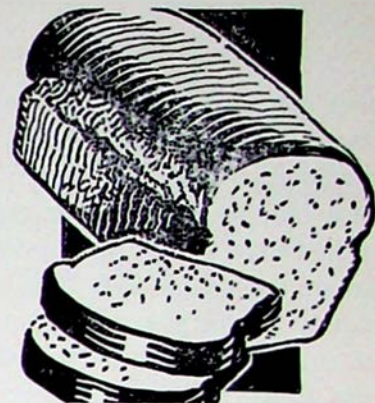
"Or asking the neighbor kids to go to Sunday school and church with us," said Joe.

"Yes," agreed Mother. "It might even be asking some of the poorer, unpopular children to our Sunday school. It might even be to get every boy and girl in Sunday school to read their Bibles every day."

"My mother says there isn't any time to read the Bible together," said Joe.

"We read our Bible every morning right after breakfast," said Mother. "It's a good way to start the day. Why don't you ask your mother if you can't take a little time

By Your Story Teller  
Muriel Hass



to read each morning? I'm sure God will bless you," suggested Mother.

"It might even be praying for someone else," continued Mother. "The great King Arthur said, 'More things are wrought by prayer [or happen because of prayer] than this world dreams of.'"

"There is something else we can learn from this story, boys. Jesus brought blessing to others in different ways than feeding them. Many times He taught them by example, such as asking God to bless their food. Jesus often helped people in ordinary ways before He could help them in the unusual ways.

"The Bible tells us we will be blessed if we give even a cup of cold water to someone who needs it. That is something else you boys could do! But the Bible warns us that if we tell another person to be warmed or filled, we must help supply the warm clothing and shelter to this person and give him something to eat. In other words, just hoping or praying he will be taken care of is not enough. We have to do something to help him," said Mother.

"There's still more of the story about this miracle of feeding the multitude with so little. Do you know they had food left over?" asked Mother.

"They did?" asked Joe. "What did they do with it?"

"Jesus told the disciples to gather up what was left. There were twelve baskets of food left over," said Mother.

"God really did bless that little bit of food, didn't He, Mom?" asked Jimmy.

"Jes, Jimmy, He will always bless our 'little bit' whenever we ask Him, whether it is food, money, talent, or time," finished Mother.

"Thanks for the story, Mrs. Smith. I'm going to ask Mommy and Daddy to read our Bible tomorrow morning at the breakfast table," said Joe as he left for home.  
END \* \* \*

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## Children's Corner

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## THE WHY OF EASTER!

(Continued from page 3)

us as new creatures. (2 Cor. 5:17.) Easter is more than historical fact; it was the beginning of God's great work of restitution when He raised Jesus from the dead and made Him the first-born among many brethren. He was the first-fruits of that great resurrection day. It is by faith that we become one with Him in death and resurrection. Because of this glorious truth, we are no longer under the condemnation of sin and its guilt, but have passed from darkness into light; from death unto life. (Rom. 8:1; John 3:36.)

The joy of the resurrection is not known to those who are still dead in trespasses and sins, and who are still walking according to the course of this world. Like those of olden time, Easter was just another day. When we are quickened together with Christ (Eph. 2:5), and have been raised up together, and made to sit together in heavenly places in Christ Jesus, Easter is more than spring time. It is more than new clothes, hats, ties, and outward show. Easter becomes *resurrection* time for us who have put on the Lord Jesus Christ and have been washed from our old sins in His blood.

What does Easter mean to you? Are you still living in the historical time almost two thousand years ago, or has the *living Christ of today* become a reality in your life and experience so you can say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20)? The reality of the resurrection of Jesus becomes vital when we take God's Word, believe it, and act according to its teachings.

What a privilege, then, to "reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord" (Rom. 6:11). END \* \* \*

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## WATCHERS AROUND THE CROSS

(Continued from page 4)

without pondering a moment about the watchful eyes of the angels. We know, according to Peter's words, that here was the pinnacle in the plan of God about which they desired to know more. "The things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Pet. 1:12).

Praise be to God that these mentioned were not the only eyes focused on the dying form on the cross! Solomon tells us in Proverbs 15:3, "The eyes of the Lord are in every place, beholding the evil and the good." The loving watch of the Father counts for more love, joy, grace,

mercy, and hope than can be found in any one or combined events of the past, present, or future. How thankful we can be that the loving Father watched and permitted the death of His only begotten Son.

As we, then, look back on the picture of the crucifixion of our Saviour, and are counted among the watchers around the cross, may we be classified with the words we often sing, "*Beneath the cross of Jesus I fain would take my stand.*" END \* \* \*



## CALENDAR OF EVENTS

- Pre-Easter Services—Omaha, Nebr., James Watkins, guest speaker.
- March 29, 30—Illinois Quarterly Conference at Ripley.
- April 7-13—Special Evangelistic Services, Golden Rule Church of God, Cleveland, Ohio. Kenneth Milne, guest speaker.
- April 7-20—Special Services, Oregon, Ill. William Wachtel, speaker.
- April 12—Indiana Quarterly Conference, Morning Star Church, South Bend.
- April 25-27—Eastern Nebraska Conference at Fremont. Harold Doan, speaker.
- April 26, 27—Ohio Spring Conference, Brush Creek.
- May 5-11—Evangelistic Services, Maurertown, Va.; Francis Burnett, guest speaker.
- May 12-18—Evangelistic Services, Fort Valley, Va.; Francis Burnett, guest speaker.
- May 19-25—Michigan Conference, Pennellwood Church, Grand Rapids.
- June 21, 22—Illinois Quarterly Conference, Macomb.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville; Alva Huffer, guest speaker.

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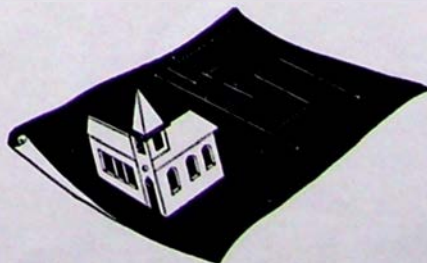
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# Publications of the General Conference - - -

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Jehovah Is One God, A. Marsh, 4pp.	.20	1.25
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The Nature of the Soul, Hardesty, 8pp	.30	1.95
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The Rich Man and Lazarus, Doan	.30	1.95
The Sabbath, S. J. Lindsay	.35	2.30
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Coming Events in the Light of Prophecy Corbaley, 60pp.	10c each, \$1.00 doz.	
History of Church of God	10c each, \$1.00 doz.	
Search the Scriptures, Robbins	50c each	
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A six-hundred-page, hard-cover, systematic study of great Bible doctrines. Interestingly written by Pastor Alva G. Huffer, the book will be in print by the summer of 1958. Pre-publication price—\$5.00.

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The

April 7, 1958

# Restitution Herald

VOLUME 47

NUMBER 19

DECADE OF DEVELOPMENT REPORT FOR ALL MEMBERS  
OF THE CHURCH OF GOD



Morse Mill Church of God, Missouri

**This Is the Year of Leadership Development!**



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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THE RESTITUTION HERALD RACKS

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Heralds are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



The Decade of Development

During the General Conference of 1954 the *Decade of Development Program* was adopted by the delegates present. This was a ten-year program of plans for expansion toward definite goals in each of the seven phases of the work of the Church of God. Goals were established for Home Missions, Foreign Missions, Oregon Bible College, Berean Youth Fellowship, Church Building, Printing and Publishing, and Church Stewardship.

The first year was designated as the *Year of Preparation*. During this year emphasis was placed on preparing the church for expansion by modernizing facilities, improving church advertising, training workers, and laying other foundation stones for church growth.

The next year was the *Year of Action*, when actual beginnings were made to reach the goals established by the churches, state conferences, and General Conference. This was followed by the *Year of Stewardship* when the need for giving time, effort, and money to carry on the Decade of Development Program was given extra stress.

This current year has been called the *Year of Leadership Development* when we have studied and planned for new and better leadership for the Church of God under Christ. We have given attention to our need for trained leaders for the Sunday school, church, youth program, state conference, and General Conference. The year has served to center our minds on potential leaders, and planning for more and better leadership.

Up to this point, the emphasis of the Decade of Development Program has been on internal development. It has been pointed at laying the foundation for expansion. Now we believe the time has fully come to look out to the fields white unto harvest. Churches are ready for growth! There is greater financial strength! Sunday schools are better organized with trained workers! Trained leaders are ready to go to work!

For the remainder of this Decade of Development we believe our total emphasis and effort should be aimed at winning the lost to Christ through the teaching and preaching of the gospel of the Kingdom and the name of Jesus Christ. Our full attention should now be given to "Bring them in." Evangelism and missions should become our theme and by-word.

As the church grows in number there will be need for more buildings, more workers, and more money, but these needs will be met as the church expands through ever outreaching evangelism. Personal witnessing; inviting others to church; special evangelistic meetings; extension Sunday schools, churches, and Bible classes; opening new mission fields; building new churches; should now become our great goal and center of interest.

The foundation is laid! The workers are ready! We must now reach out! The Church of God can reach thousands in the next few years of this Decade of Development, if the Lord tarries, if each individual, church, and conference, will turn effort, heart, and prayer in that direction.

END \* \* \*



# Can We Interpret the Parable of the Rich Man and Lazarus Literally?

*By Pastor Kenneth Milne, Rockford, Illinois*

**WE REALIZE** that many people base their teaching of hell as being a place of eternal torment on the Parable of the Rich Man and Lazarus found in Luke 16:19-31. We will confine our article to the reasons why this portion cannot be interpreted literally.

Against the literal interpretation of this parable, there are a number of Scriptural, logical, and factual objections. First, the literal interpretation is contrary to God's character. God's character includes wisdom, love, and justice. Literal fulfillment of the parable is contrary to His justice, for justice demands the forfeiture of man's life for sin. (Gen. 2:17.) "The wages of sin is death" (Rom. 6:23). Of God it is said, "All the wicked he will destroy" (Psa. 145:20). Therefore, it would be an infraction of God's justice for Him to preserve the wicked and eternally torment them.

The second objection to the literal interpretation of this parable is that it is contrary to the Bible view of hell. The true meaning of hell is that it is an unconscious condition, or the grave. Job 14:21 reads, "His sons come to honour, and he knoweth it not; they are brought low, but he perceiveth it not of them." The dead father knows nothing pertaining to his children; therefore, he could not be conscious.

Psalm 115:17 states, "The dead praise not the Lord, neither any that go down into silence." This passage could not indicate torture after death, nor could it refer to a paradise of bliss, for those in bliss would be praising the Lord, which the dead cannot do.

Psalm 146:3, 4 adds, "Put not your trust in princes, nor in the son of man . . . his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

The doctrine taught by a literal interpretation is based on Satan's original lie. God had said to Adam, "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Satan had the impudence to contradict God to the face, saying to Eve, "Ye shall not surely die: for God doth know that . . . ye shall be as gods, knowing good and evil." Thus it is on this lie that the literal interpretation of this parable is based. This is the great falsehood with which Satan has deceived practically the whole world. Only a few have escaped it! Since a literal interpretation of the Parable of Lazarus and the Rich Man is based upon this lie, we reject it as untrue.

Another point against literal interpretation is that it teaches impossibilities and absurdities. If we consider Abraham's bosom as literal, how many beggars would it hold? Or, consider Lazarus dipping his finger into water. Would it be possible for water to remain on the tip of his finger, if it were brought into the presence of flame? The rich man would need more than just a drop of water to cool his tongue, if he were to be relieved from torture in literal fire. Another impossibility and absurdity that we might consider is the great gulf fixed. How could a literal gulf prevent spirit beings, especially angels, from passing over it? How absurd is the literal interpretation!

The next objection that we will consider is that the literal interpretation is contrary to its own advocate's view of the soul. Those who advocate this doctrine of eternal torment in hell claim that the soul is not made up of parts. They hold that the soul is invisible, microscopic, infinitesimal, and indivisible, that it has no interior or exterior, and that you can put a million of them into a nutshell. They have even weighed the body before and after death and have pronounced the "departed soul" to be without weight. But all this contradicts their view of the parable because, according to this view, the rich man had parts in which he was tormented, and the poor man had parts that were resting against Abraham's bosom. Therefore, we see that their advocacy of the literal interpretation of this parable is contrary to their own view of the soul.

The last reason we give for not accepting the literal interpretation of this parable is that it teaches the wrong method of salvation. There is nothing good said of Lazarus. There is nothing virtuous in being hungry. There is nothing good in lying as a beggar at a rich man's gate and wanting to be fed with the crumbs that fall from his table. There is nothing good in having sores, or in letting dogs lick them. If that is the way to gain salvation, the thing for us to do is to become beggars, to sit at the gate of some rich man's home, to be hungry and want him to give us the crumbs that fall from his table, and to let dogs lick our sores. Hence, the literal interpretation teaches a wrong method of salvation.

We hope that from these objections you can see the impossibility and absurdity of trying to take this parable as being literal. END \* \* \*



# DECADE OF

1954

1964

# DEVELOPMENT

## SOUTHWEST CONFERENCE VISITED

Your editor enjoyed a visit to the four churches of the Southwest Conference, January 27-February 9. We spent a few days in San Jose, Los Angeles, and Pomona, California, and in Tempe, Arizona. We appreciated meeting the brethren there and were much impressed with the progressive program of the conference and churches.

## 1958 GENERAL CONFERENCE, AUGUST 10-15

The 1958 General Conference is being planned and will be conducted at Camp Alexander Mack, near Milford, Indiana, August 10-15. A good program is being planned and we know you will want to be there this year.

At the same time a Youth Camp will be conducted for the young people who will be going into the sixth, seventh, eighth, and ninth grades in the fall. This camp will be at Quaker Haven, a few miles east of Camp Mack, August 10-15.

Later, August 24-28, a Youth Conference will be conducted at Quaker Haven for those going into the tenth, eleventh, and twelfth grades and for those through college age (23). This youth conference will emphasize leadership development and deeper spiritual life.

## MISSION BUILDER'S LEAGUE

The Mission Builder's League now has five hundred seventy-one members. We have only four hundred twenty-nine to go to reach our goal of one thousand *by next Conference time*.

An appeal will soon be mailed to all members on behalf of the Dayton, Ohio, Church of God, which hopes to finish its building this summer.

If you have not yet joined the Mission Builder's League, send your name and address today to: Harold Doan, National Bible Institution, Oregon, Illinois.

## NINE GRADUATES FROM OREGON BIBLE COLLEGE

Nine students will be graduating this spring from Oregon Bible College. They are: John and Ruth Lewis, Louis Kump, Hollis Partlowe, Austin Railton, Richard Worley, Richard Dick, Dallas Demmitt, and Don Ward. The next membership issue will feature Oregon Bible College.

Plan now for next semester!

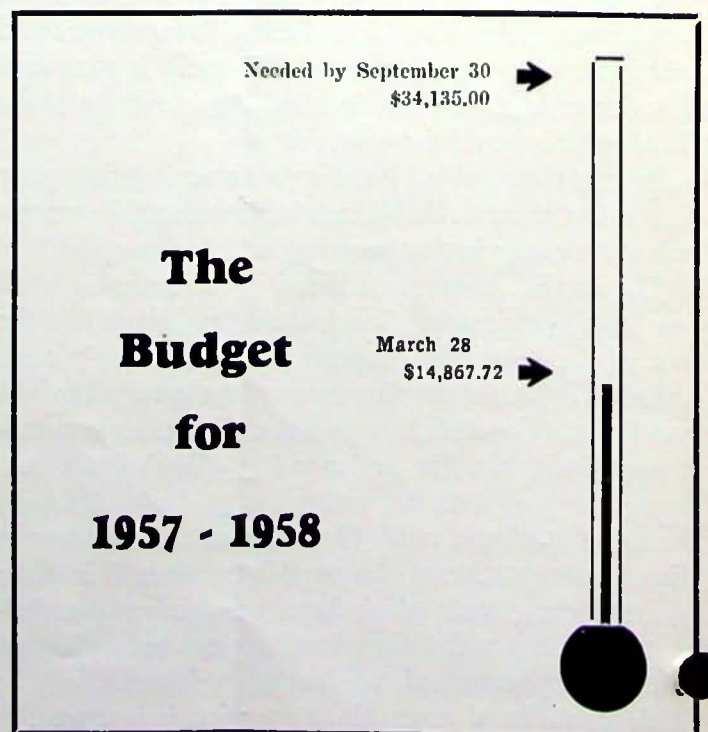
## GENERAL CONFERENCE FINANCES

With one half of the current fiscal year (October 1-September 30) gone, contributions of \$14,867.72 have been received toward the budget of \$34,135.00. The balance of \$19,267.28 must be received by September 30, if we are to finish this year free from debt.

An insurance inspection of Golden Rule Home will force us to build fire escapes, fire doors, and install exit lighting. This repairing was anticipated in the budget, but unless the total budgeted funds are received, the Conference will be placed in another deficit position.

The General Conference budget is estimated so closely that a deficit of \$3,600 in contributions in the last nine months has forced us to borrow \$3,550 from the Minister's Retirement Fund.

A tithing membership will adequately support the entire program of the Church of God, with the local churches receiving the entire tithe of the members, and the General Conference receiving the tithe of the churches. We can develop an orderly, Scriptural financial program through the tithe and the unified budget to guide in the distribution of the tithe.







# Churches IN THE News

- April 26, 27—Ohio Spring Conference, Brush Creek.
- May 5-11—Evangelistic Services, Maurertown, Va. Francis Burnett, guest speaker.
- May 12-18—Evangelistic Services, Fort Valley, Va. Francis Burnett, guest speaker.
- May 19-25—Michigan Conference, Pennellwood Church of God, Grand Rapids.
- May 24, 25—Missouri Quarterly Conference, Doniphan.
- June 11-15—Minnesota State Conference, Eden Valley.
- June 12-15—Northwest Conference, Corvallis, Ore., Gerald Cooper, guest speaker.
- June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.
- June 22-29—Texas Conference, Gatesville.
- June 21, 22—Illinois Quarterly Conference, Macomb.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

## CLARK - HIVELEY

Miss Judith Ann Clark became the bride of Mr. Billie Joe Hively at 7:30 p.m., on March 22, 1958, at Hope Chapel Church of God, South Bend, Ind.

A wedding reception was held in the church following the double ring ceremony. Mr. and Mrs. Hively are making their home temporarily at 426 L.W.E., Mishawaka, Ind.

We pray that God's blessing will guide them into establishing a happy, Christian home that will bring credit to them and glory to God. Harry Sheets, Pastor.

## SUNDAY SCHOOL CONVENTIONS

The second annual state Sunday school convention was conducted in Eden Valley, Minn., Sunday, March 2. There were about one hundred twenty people present for the afternoon of Sunday school business.

A northern zone Illinois State Sunday school rally was conducted at Aurora, Sunday, March 16, with a good program and attendance.

Sunday school rallies can be an important inspiration and source for new ways of working through this arm of the church.

## BOARD OF DIRECTORS MEETING

The Board of Directors of National Bible Institution plans to meet in Oregon, Ill., April 18 and 19. Plans for the coming General Conference and for the new year in the Decade of Development will be among the matters discussed.

## HOPE CHAPEL NEWS South Bend, Indiana

**Hope Chapel Remodeling.** New pews and new carpet are being enjoyed by everyone at Hope Chapel. Our Sanctuary was remodeled and painted very pretty shades of beige. The floors were refinished before the new green carpet was laid. Also included in the remodeling work was a new choir loft. The job was a great task and we all know that without the Lord's help it could not have been completed.

### Births

A daughter, Carolyn Winifred, was born on November 14, 1957, to Bro. and Sr. Lewis Clayton. Sr. Clayton was a very faithful member of the choir, and Sunday school teacher for many years. . . . A son was born on February 21, 1958, to Mr. and Mrs. Richard Mastain. Bro. Mastain is a brother of Sr. Clayton. . . . A daughter was born on February 24, 1958, to Mr. and Mrs. Ray Brubaker. . . . We pray that God will richly bless these new lives. Lillian O'Neil, Secretary.

## HILLSIDE CHAPEL Niles, Michigan

Hillside Chapel is now having a full schedule of services as follows: Sunday school is at 10:00 and morning worship at 11:00. On Sunday evenings we have junior and senior Bereans at 6:30; at 8:00 is our evening service. On Wednesday evening at 8:30 we have our prayer meeting and Bible study. At the present time we are having a teacher training course which is well attended.

Our attendance for Sunday school is about thirty and the worship service is about thirty-five.

We continue to work on our basement church as finances permit, and we believe that the Lord is continuing to bless us.

Bud Goodwin, Pastor.

## SISTER VERNA THAYER'S SCHEDULE

- March 31-April 4—Colored Bible School, Cleveland, Ohio.
- April 7-11—Bible School, Hedrick, Ind.
- April 14-May 9—Bible School demonstrations: Brush Creek, Ohio; Eldorado, Casey, and Marshall, Ill.
- May 19-23—Bible School, Jordan, Mo.
- May 26-30—Bible School, Moorefield, Nebr.
- June 2-6—Bible School, Doniphan, Mo.
- June 9-13—Bible School, Morse Mill, Mo.
- June 16-20—Bible School, St. Louis, Mo.
- June 23-27—Bible School, Morristown, Tenn.
- June 29-July 6—Southeast Conference.
- July 12-August 1—Bible School and evangelism in Nova Scotia, Canada.
- August 10-15—General Conference.
- August 17-24—Bible School, Dixon, Ill.

## WARD - SHAW

The beautiful chapel of Oregon Bible College was the scene of the February 27, 1958, wedding of Miss Dolena Ward and Mr. Paul C. Shaw. Dolena is the daughter of Mr. and Mrs. Dale Ward of Woodstock, Va. Paul is the son of Mr. and Mrs. C. J. Shaw of North Little Rock, Ark.

The couple was attended by Miss Joyce Sigler and Mr. Edward Houser. Mrs. Dallas Demmitt sang "Because" and Mr. Richard Dick sang "The Lord's Prayer." They were accompanied by Mrs. Louise Lapp on the piano.

After the marriage ceremony, which was performed by the writer, a reception was held in the College recreation room.

Paul is a student at Oregon Bible College. The couple will make their home in Oregon while he continues his schooling.

We wish God's richest blessing on this young Christian couple as they establish their Christian home. Joseph A. Fletcher.

## BROWN - REYE

Saturday evening, February 22, 1958, the Brush Creek Church was the scene of the marriage of Miss Shirley Brown to Mr. George Reye. Shirley is the daughter of Mrs. Mildred Brown, Dayton, Ohio. George is the son of Mrs. Doris Reye, Cleveland, Ohio.

Mrs. Harold Newnam, sister of the bride, was matron of honor. Shirley was also attended by Misses Rose Mary Huston, Janice Wertz and Dorothy Surber. Russell, George's brother, was best man. His other attendants were the ushers, Ed Schroth, Don Brown, brother of the bride, and Orville Roher. Shirley was given away by her brother, Ralph J. Brown. Michal Mae Burnett was flower girl and Danny Gallagher, ringbearer.

The Episcopal ceremony, using the double ring vow, was read by Shirley's pastor in the presence of about one hundred eighty-five relatives and friends. The organ was played by Miss Jean Snell, cousin of the groom, and the singing by Don Swartz. At the close of the ceremony the couple knelt while the Lord's Prayer was sung and a closing prayer given. Following the wedding a reception was held in the church basement.

George and Shirley are living in West Milton, Ohio. Both are members of the church and will be valuable workers for our Lord. May God bless them in their married life.

Francis E. Burnett, Pastor.

## FILMS FOR CHURCHES

There are two sources of films which may be of interest to churches with projectors.

United Israel Appeal, 18 E. 66th St., New York 21, N.Y., has a good selection of films on the new Israel. They are recent productions in color, and show many of the beauties, points of interest, and developments of the land. They are loaned free.

The Anti-Defamation League of B'nai B'rith also has several good films on better race relations and understanding of our fellow men. These films rent for a small charge to cover handling. Address: Anti-Defamation League, 343 S. Dearborn St., Chicago 4, Ill., for a catalog.



**MIAMI CHURCH SERVICES**

Correction: Services of the Church of God of the Abrahamic Faith are conducted weekly at the Miami Town Hall, Ninth St., and Sixty-second Ave., Miami, Florida. The church group is planning a new building as soon as possible. (We had formerly reported that services were conducted in the home of Mr. Franklyn Ross.)

**MARCH SPONSORS**

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Mr. & Mrs. Russell Harman	100.00
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E. W. & Anna Johnson	37.00
Ohio State Conference	500.00
Mr. & Mrs. Delos Andrew	5.00
Evangelism & Missions	106.00
Golden Rule Sunday School	50.00
David Skinner	50.00
Warren Story	10.00

**POWER OF A LETTER**

Sr. Betty Thibault, Corpus Christi, Texas, is a zealous worker with Christian literature. She distributes many tracts, and writes many letters, in addition to talking to people personally about the Lord.

Sr. Thibault has also made good use of "Letters to the Editor" columns where she has lived. Recently, she wrote a letter to the editor of her newspaper in Corpus Christi, protesting the teaching of evolution in the new Bell Telephone Company series of science programs on television (**Hemo, the Magnificent, Our Mr. Sun**, etc.).

As a result of her letter, many others have written to the editor and the Bell Telephone Company, protesting their treatment of evolution. We noticed that in the latest offering by Bell (**Our Mr. Sun**), several minutes were used to explain that God is the source of power, and that prayer is a form of power as great as the sun.

Sr. Thibault wonders if others will not also rise up in protest at the teaching of evolution in some of the science presentations?

**GENERAL CONFERENCE MEETINGS: TAPE RECORDINGS**

We have tape recordings of the business meetings of General Conference and of most of the devotional and evening messages. They will be loaned on request.

**SERMONS BY S. E. MAGAW:** We also have available for loan or sale tape recordings of two discussions between S. E. Magaw and Harold Doan on the Restoration of Israel that were originally broadcast from Chicago. The taped programs (one-half hour) can be purchased for \$4.00, or will be loaned on request.

**HERALD RECEIPTS**

Verna Thayer (3); Teenza Flint; Richard K. Smith; Mrs. Mabel Lindh; Howard H. Hawkins; Hugh Huffer; Mrs. R. F. Hankins; Lorraine Gaspar; Vernon Roepke; H. S. Hunt; Burr Oak Church (4); Robert See; Max Cronbaugh; Mrs. Ray Cronbaugh; Mrs. Eddie Lee Howell; Clinton B. Smith (2); Earl L. Moore; Mrs. Geo. Kuehne; S. H. Boyer; Carolyn Lewis; Leslie Eaton; Eugene D. Steele; Joyce Stadden; W. E. Kirksey; Bernell Story; Mrs. Wm. Haase; Mrs. Alta May Thrush; Jessie Kauffman; Albert Harper (2); Mark A. Green; Wayne Laning (2); J. Harold Domigan; David Elliott; Mrs. Homer Snyder; John S. Taylor; Roselin Fredlund; Curtis Vance; Gary France.

Anita J. Napper; Robt. D. Lindau; Herman Kauffman; Maria E. Berry; Elnora Waldo; J. M. Morgan; Claude E. Mills; Mrs. Barney Suits; Arnold Johns; W. W. Wells; Rolla Hightower; Mrs. Edna Weaver; Mrs. Geo. Carpenter (3); Mrs. Lela Peterson; D. Parsons; Mrs. Mildred Gill; Raymond Foster; J. T. Gandy; Mrs. Bessie Lawrence; Brush Creek Bereans; Ellsworth Richardson; Mrs. Ray Reints; Arnold F. Sceline; Donald Mattison (6); Harley Appleby; Harold Carlson; Mrs. Joe Chapman; E. Milton Hall; Walter Wiggins; Mrs. Josephine Engbretson; W. V. Lansbery; W. Weldon Holland; Mrs. Lawrence Bollin; Howard Huey (2); Ray Heyde.

**"FORWARD! MARCH!"**

The Commander's clearly ringing call is, "Forward! March! Go into all the world!" while our churches stand "at ease."

It is not that we are unable to march; it is that we prefer to remain at ease.

We have bewailed our impotency, lying at the gate far too long. It is time we hear and obey the words, "In the name of Jesus Christ of Nazareth, get up and walk!"

Why not plan a series of meetings for concentrated evangelism, to get our voices out of the basements and onto the housetops? or a church fund raising canvass, to provide the "walking-shoes"? or both?

I have had over twenty-five years of experience in pastoral and evangelistic work. More recently, I have had intensive training and considerable experience in church fund-raising work.

I have previously announced and want to state again that I am ready to work with any church in such evangelistic or fund-raising work.

The church that really wants to go "all out" in Christian service will be surprised at the possibilities.

For further particulars address me at: 401 East Rainbow Lake, Rt. 7, Trufant, Mich. John L. Denchfield.

You will enjoy reading the messages of timely importance in the regular issues of **The Restitution Herald**. Subscribe today!

**"CHRISTIAN WORKER'S MANUAL" REVISIONS**

Revisions to the Christian Worker's Manual have been mailed to all persons who have copies of the Manual of whom we have record. If you have a Manual and did not receive your revised pages, please write, Harold Doan, National Bible Institution, Oregon, Ill., and your copies will be sent immediately.

We recommend that the pages be changed and new pages added right away so that you will not misplace them.

Read the Manual! It is full of helpful information for every leader in the Church of God. There are ideas and suggestions on almost every phase of the work of the Church of God that will be of real benefit to you and your church.

Subscribe for the regular issues of **The Restitution Herald**! Mailed the fifteenth and thirtieth of each month.

**"SYSTEMATIC THEOLOGY" BEING PUBLISHED**

National Bible Institution has undertaken to publish Bro. Alva Huffer's book, "Systematic Theology." This is a large work and it is hoped that the book will be in print and distribution by the summer.

Pre-publication price of the book is \$5.00 from National Bible Institution, Box 231, Oregon, Ill. After publication the book will sell for \$6.00. We can highly recommend the book to every member of the Church of God and to all students of the Word of God.



## JARED SCOTT LANDRY

We are sorry to record the death of Jared Scott Landry, four-month-old son of Bro. and Sr. Gordon Landry, of Baton Rouge, La. Little Scottie died after a brief illness on March 1, 1958, and funeral services were conducted at the Happy Woods Church, Sunday afternoon, March 2.

The Services were conducted by Bros. James Mattison and Harry Goekler, at which time the coming of Jesus and the resurrection from the dead were presented as our sure hope and promise. May God's grace and His wonderful promises sustain and comfort Bro. and Sr. Landry in their time of sorrow.

Harry Goekler, Pastor.

## AUDIO-VISUAL AIDS

The old Chinese axiom that "a picture is worth ten thousand words" has never lost its meaning. Christ constantly taught by way of audio-visual means. He said: "Blessed are your eyes, for they have sight; blessed are your ears, for they have hearing."

The National Sunday School Department has a library of audio-visual materials in Oregon, Ill. They may be borrowed and used just for the cost of postage. If you do not possess a list of available audio-visual aids, please write to Mrs. Mattie Agard, National Bible Institution, Oregon, Ill.

Audio-visual education is one of the best means of communicating the Word of God we have at our disposal in the Sunday schools of the Church of God.

Juanita Logsdon, Secretary  
National Sunday School Department.

## BAPTISM AT PENNELLWOOD CHURCH

In a sacred service, Sunday night, March 16, 1958, Mrs. Fred Harbison, 99 Walter St., S.E., Grand Rapids, Mich., was baptized into Christ and became a member of the Pennellwood Church of God. May the Lord richly bless her in her new life in Christ.

Alva Huffer, Pastor.

## BAPTISM AT BLOOD RIVER

J. E. Fauntleroy was baptized by the writer, March 8, 1958, in Blood River, La., following his confession of faith in Christ and the gospel. May the Lord add J. E. to His church, because of his faithfulness, and give him life eternal at His coming.

James Mattison, Pastor.

## POMONA, CALIFORNIA, PLANS BUILDING

The Pomona Church of God is planning a new building and has a building fund started. The old building is too small for the expanded services of the church. Bro. William Diek is pastor.

## PRAYER CIRCLE ORGANIZED

A Prayer Circle has been organized at the Ponthill, Ont., Church of God. Members meet the first Tuesday of each month and set time for prayer for each day and specify some of the matters to be considered in prayer. Prayer is a church builder.

## NEW TRACTS PRINTED

A number of new tracts are now available for distribution. These tracts fill a need, and we encourage their use in tract racks and for private mailing.

**The Atonement.** This is a six-page tract by the late Norman McLeod on an essential subject. 25 cents per doz.; \$1.60 per hundred.

**Jesus Will Come,** by William Diek, six pages, 25 cents per doz.; \$1.60 per hundred. This tract replaces older ones on the same subject.

**The Gospel of the Kingdom of God.** This is also by the late Norman McLeod and is an excellent explanation of the gospel as it concerns the Kingdom. 25 cents per doz.; \$1.60 per hundred.

**Is Going to Heaven Our Reward?** This is an eight-page tract and published by Bro. James Mattison. 30 cents per doz.; \$1.95 per hundred.

**The History of Baptism.** An eight-page tract quoting the church fathers and reformers on the fact that baptism is immersion. Very good. 30 cents per doz.; \$1.95 per hundred.

**Fundamentals of the Christian Faith in Ten Lessons.** This is a twenty-page tract by the late M. W. Lyon, published by Golden Rule Church of God, Cleveland, Ohio. It presents the fundamental doctrines in ten outline lessons. 55 cents per doz.; \$3.55 per hundred.

**Prophecies Being Fulfilled Today.** This is a two-color booklet of sixteen pages in large type, by C. E. Randall. It is the first of a "Bible Digest Series" of such booklets. 15 cents each; \$1.50 per doz.; \$12.00 per hundred.

**Words of Truth.** An excellent pocket concordance of texts on the major Bible doctrines. Handy for quick reference, the booklet is published by the Southern Berean Society, and prepared by James Mattison. 25 cents each.

## CHANGING YOUR ADDRESS?

If you are anticipating a change of address it would be greatly appreciated if you would inform us as far in advance as possible. This will help us keep our mailing list accurate and up to date, and save much money in postage and corrections. Thank you!

## BUILDING PLANNED

Minneapolis, Minnesota

The congregation at Minneapolis, which has been meeting in a rented church building, is planning to bid on a church building of its own. Success in securing its own building would, of course, be a blessing to its work.

# 1600 New Subscribers Needed

Sixteen hundred Church of God families do not subscribe to the Church of God magazine, *THE RESTITUTION HERALD*, though every member family receives this membership issue.

We need these sixteen hundred new subscribers to the regular issue of *THE HERALD*, and know that these new subscribers will enjoy the articles and features of these papers.

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History of Church of God	10c each, \$1.00 doz.	
Search the Scriptures, Robbins	50c each	
If I Marry a Roman Catholic	5c each, \$4.00 per 100	
Prophecies Being Fulfilled Today, C. E. Randall	15c each, \$1.50 doz., \$12.00 per 100	
Scripture Searcher's Assistant, Joblin, 44pp.	25c each; 50 or more 20c each	

## Book Bargains --- 20% to 25% off

To reduce inventory and enable churches, Sunday schools, ministers, and members to enlarge their Christian book libraries, we are offering the following books at greatly reduced prices. These are all new books and the prices indicated represent a discount of from 20% to 25%.

The books will be sold on a first-come-first-served basis since there are only a few copies of some of them. Check or money order should accompany your order for these sale books.

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April 15, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 20

## FEATURED IN THIS ISSUE!

### Good Results of Doubt

Can good come from honest Doubt?

### The Falling Away

What is "the falling away"?

### Judgment as Sowers

One will reap what he sows!

### The Organization of the Early Church

Is modern church organization Biblical?

Other articles of importance and interest also.

## SPRING IS HERE

With the coming of spring, we begin again to take pleasure in the beauties of the outdoors and thrill anew to the wonders of God's handiwork.

Life is most apparent in all its wonders and mysteries in the spring. The budding tree, the growing seed, and the newborn birds and animals turn our minds again to the great God of creation.



**Attend Church Every Week!**



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 "restoration 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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Sister Minnie knows I like to bake black walnut cakes, and in the fall she picked up a big basket of nuts for me. I set them in the shed until I had time to take the husks off. Now and then I saw squirrels running in and out, and by the time I went to get the nuts the basket was empty. Most of our minds are cluttered with empty baskets that once held things we were going to think about "when we had time."



### Four Steps in Evangelism

In his excellent book *Effective Evangelism*, George E. Sweazey outlines the four great steps in the process of evangelism. Evangelism, the winning of the unbeliever to Christ, is the primary work of the church, and the four steps of effective evangelism establish definite standards for success.

#### Contact

Mr. Sweazey suggests that the first step is contact. The individual who is outside the body of Christ must be contacted. He must be reached and invited as an individual. His attention must be gained and his mind turned toward the Lord and His church.

Contacts are made in many legitimate ways by individual members, community canvasses, advertising, social events, and other activities which get the attention of the non-member.

#### Cultivation

When the contact is made, it must be cultivated, says Mr. Sweazey. Those who have been contacted must be brought under the influence of the teaching and preaching of the church. Their interest must be challenged and their thinking stimulated. They must become convinced of their need and of the ability of Christ and the church to fill their need.

It is at this point that they learn the meaning of church membership and the way of salvation. It is here through the message of the gospel and the fellowship with believers, that they become convinced of the facts and familiar with the faith.

#### Commitment

Commitment to Christ and baptism into membership in the body of Christ is the next step in the process of evangelism. The new believer must enter into full membership by giving his life to the Lord and committing himself to live the life of faith as an heir of salvation through Jesus Christ.

We cannot stop short of this goal. It is not enough to fill with facts. We must also move to action; to acceptance. This must ever be the goal of the believer, that he will lead others to commit their ways unto the Lord. Teaching one to lead a better life, be a better citizen, be a better parent, is not the goal of evangelism. Commitment to Christ is!

#### Conservation

Lastly, the church must interest itself in keeping the new member in the body of Christ and teaching him to serve faithfully. He must be trained to work for the Lord and helped to grow in grace and knowledge of Him. This might also be called "backdoor evangelism," or keeping the membership from leaving by the backdoor of the church while new members are being brought in the front.

Emphasis upon the four steps in evangelism will keep the church growing under the guidance of the Lord.

(*Effective Evangelism*, by George E. Sweazey, may be purchased from National Bible Institution, Oregon, Ill., \$3.50.) END \* \* \*



# Some Good Results of Doubt

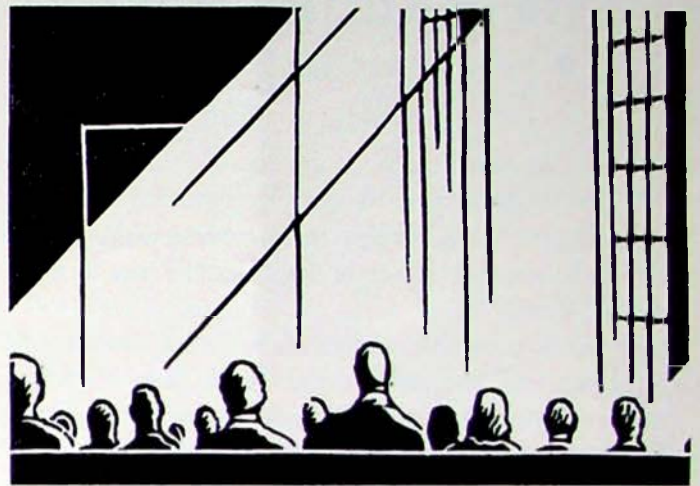
● By *Otto E. Dick*  
*Superintendent, Oregon Bible College*

**I**N ONE of the Apostle Paul's letters to the Church of God in Corinth, he answered the doubts of some about the resurrection of the dead. Had they not doubted, we probably would not have 1 Corinthians 15, one of the most instructive chapters of the Bible. The central theme of this chapter is the resurrection of the dead. The purpose is to show that resurrection is not only possible, but also necessary in God's great plan of salvation. Paul showed that without resurrection of the dead all preaching is vain, and all hope of salvation is vain. (15:13-17.)

Paul challenged their doubt by asking, "How say some among you that there is no resurrection of the dead?" (1 Cor. 15:12). Then he followed with several positive and convincing proofs that there has to be a resurrection. He reasoned that the resurrection of Christ as the "first-fruits" of the dead proves the fact of the resurrection. He continued to show that hope in the resurrection is not in vain by those immortal words, "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. 15:21-23). In Romans 5:12-19 Paul presents the same great truth, that man is of the Adamic, sinful nature and will die, but that he will be made alive again because of the victory of Jesus over death through His resurrection.

Some of the Corinthians evidently thought the doctrine of the resurrection of the dead was unreasonable or illogical, if not altogether impossible. They asked, "How are the dead raised up? and with what body do they come?" (v. 25). To them, resurrection raised several unanswerable questions. Would a person be raised with the same body he had when he died? The same age? How could God create a body which had returned to dust? How is resurrection possible?

Paul answered in the next few verses that nothing is made alive unless it first dies as in the case of a seed which one might sow. He showed that the seed which one sows is not the same that comes from the seed but a new creation, a new body, which God gives it as it pleases Him. (Vv. 26-28.) We understand that their doubt was based upon limited experience and knowledge. Their error was because of man's inability to comprehend spiritual things. Perhaps if those Corinthians had been living in our age of scientific "miracles" they would not



have been so skeptical. In this age, when men can do almost anything, it should not be so difficult to believe that anything is possible with God.

If King Agrippa had not doubted, we would not have Paul's significant question and implication, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8). Following this question, Paul related how he at one time had persecuted Christians and fought the teachings of Christ. He told how he was converted and called to preach the gospel to Gentiles. He then discussed his experiences in preaching Christ under great difficulty. He emphasized that he was preaching merely those truths which had been preached by the prophets and Moses. He explained those truths as, "That Christ should suffer, and that he should be the first that should rise from the dead" (Acts 26:23a). Later, he asked Agrippa, "King Agrippa, believest thou the prophets?" Then he said, "I know that thou believest." The substance of his reasoning is, "You believe the prophets; they taught the resurrection of the dead; how, then, can you doubt that there will be a resurrection of the dead?" How, indeed?

After setting forth the facts of resurrection, Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). Had His listeners not doubted or "marveled," we may not have had these two precious verses.

Thus, through the doubts of the Corinthians, King Agrippa, and others, the doctrine of the resurrection of the dead is preached more forcibly than if there had been no doubt. Thanks to doubt, we have many convincing arguments, setting forth the precious doctrines of God in His Word. Doubts can have good results!

END \* \* \*



# The Falling Away

● By Pastor Francis E. Burnett  
Tipp City, Ohio

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).

For many years this portion of Scripture has been discussed pro and con. Some have taught that this falling away was from "the body of Christ." Some have contended that nothing can separate us from the "love of Christ" (Rom. 8:35-39). Some have thought that this could only refer to Israel.

Let us examine the scripture in its setting. Paul was writing to the Thessalonians about the coming of the Lord Jesus. (2 Thess. 1:7-12.) The brethren at Thessalonica seem to have been very steadfast and sincere. They were looking for the soon return of Jesus. (2 Thess. 2:1, 2.)

Paul proceeded to write that first there was to be a "falling away." From what were the people to fall away? Could it be anything else than "the body of Christ"? There would be those who would "fall away" from the steadfastness they had in Christ, from the firm belief

they had in His coming. There would be those who would take lightly their obligations to their Saviour and to God. There would be those who would not be as concerned with their own salvation as with their place in society.

The Greek word *apostasia* is used only this one time (2 Thess. 2:3) in God's Word. It means "defection from the truth; forsake; to be separated, divorced; to desert, to draw away, to withdraw thyself." One cannot fall away from something he has not known. Paul was writing about those, future to him, who would desert the truth, forsake *it*, be separated from *it* and withdraw themselves from *it*. Only those who had come into the "body of Christ" could fall away.

Who are these people? Who is among this group? Am I in some way a part of such an act? These are some of the questions that most certainly come to the minds of conscientious followers of the Lord. They must be answered one way or another by each one of us.

It is natural and human that we place the blame on someone else. We always try to justify ourselves by our circumstances and such actions as we thought we had to take. This is not always right in the sight of God. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). Justification of our own actions to fit the circumstances of our surroundings does not guarantee eternal life.

For many years there has been a "falling away" in the Church of God. We presume there will continue to be until our Lord returns to the earth. This may sound like a harsh statement. Do you not know of those who have forsaken "the assembling of themselves together" with those of "like precious faith"? Do you not know of those who have left the Church of God and have joined with another denomination? In so doing they have embraced *that belief* in one way or another. Do you not know of those who have turned away from Christ to follow the ways of the world?

A common thing among our own church people is worshipping with other groups. Due to isolation, we are often confronted with this problem. But are we justified in doing this? Why not, if we are too far away from our own group, have Sunday school, or Bible study in our own homes, inviting others in? So often we go to the other churches to please our friends, or we will go because of our position in the community. One thing we are granted in this dear country of ours is freedom of religion. The people of any community will respect you or anyone else for upholding and supporting that which you believe and for which you stand. In fact, the people will have more respect for you, if you stand for your faith. When we frequent their places of worship and sup-

"... BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD, IN CONVERSATION, IN CHARITY, IN SPIRIT, IN FAITH, IN PURITY" — 1 TIM. 4:12





port their work with our tithes and offerings, we are embracing and upholding false teachings.

Paul said, "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). Because of certain seducements and teachings by others, not basing their thoughts on God's Word, we draw ourselves away from the truth.

We would be horrified if someone would dare suggest that we send our children to a Communistic or Fascist school. We will send our children and often go with them, however, to other churches where they are not taught the truth and are not taught the Word of God. We may let our children stay at home or go to the movies and only occasionally go to church. We are commanded to bring our children up in the "nurture and admonition of the Lord" (Eph. 6:4). This cannot be done if we take them where they are not taught the truth, if they stay at home and watch TV, or are at a movie with a friend. How can we stand "before the judgment seat of Christ" if we have failed in these things? "Every one of us shall give account of himself to God" (Rom. 14:10, 12).

Peter wrote, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (1 Pet. 2:2, 3). To Timothy, Paul wrote, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15).

We cannot justify ourselves by saying, "It makes no difference," or "My children can make up their minds after they are on their own," or "I haven't accepted their teachings but I do think it is nice to fellowship with the others. It will help my standing in the community."

We are called upon to serve God faithfully and well. We are called upon to forsake our own desires. We are called upon to stand for the truth. We are warned not to support false teachings. Jesus said to the apostles, and likewise to us, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

How can we answer if we fail to inherit eternal life? What can we say if our children fail to inherit eternal life? "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).

God grant us the wisdom to take an account of our lives and those under our charge and prepare to be worthy to stand before the Son of man" (Luke 21:36).  
END \* \* \*

## Son of God

● By Pastor William Dick  
Pomona, California

JESUS asked about Himself, "Whose son is he?" (Matt. 22:42). Some say He is an impostor, or a false prophet, or the son of Joseph, or even God Himself. But these are wrong answers to Jesus' question. The right answer is that Jesus is the Son of God.

This fact is declared by these Bible witnesses: God (Matt. 3:17; 17:5), Jesus Himself (John 9:35-37), the angel Gabriel (Luke 1:32, 35), John the Baptist (John 1:32, 34), Nathanael (John 1:49), the disciples (Matt. 14:33), Peter (Matt. 16:16), and Martha (John 11:27).

Because Jesus was the Son of God, He was put on trial by the Jews (Luke 22:70) and questioned by Pilate (John 19:7). The people made fun of Jesus while He was on the cross (Matt. 27:40), but after His death, the Roman centurion recognized Jesus as the Son of God (Matt. 27:54). Paul said Christ's resurrection was proof that He is the Son of God (Rom. 1:4).

What is the meaning of those scriptures that say we believers are sons of God? Some critics say that Christ is no more an actual Son of God than we are. The difference is that Christ is a *begotten* Son of God. We are *adopted* sons. The Bible teaches that Jesus is the *only* begotten Son of God (John 1:14, 18; 3:16, 18; 1 John 4:9).

The fact that Jesus is the Son of God is an important doctrine. John wrote his gospel that we might believe it (John 20:31), the eunuch made it a confession of faith (Acts 8:37), Paul preached it (Acts 9:20), and it is necessary for us to believe it (1 John 4:15).

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"Stewardship puts the Golden Rule in business in place of the rule of gold."

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### THE END OF THIS AGE

We know that we are living in the end of this age, because the Bible signs tell us so. Instead of working harder for Him, being truer and more devoted to Him and the truth, many members of God's own church are becoming signs themselves by their disinterest in the things of God, and their falling away from His plain truth.

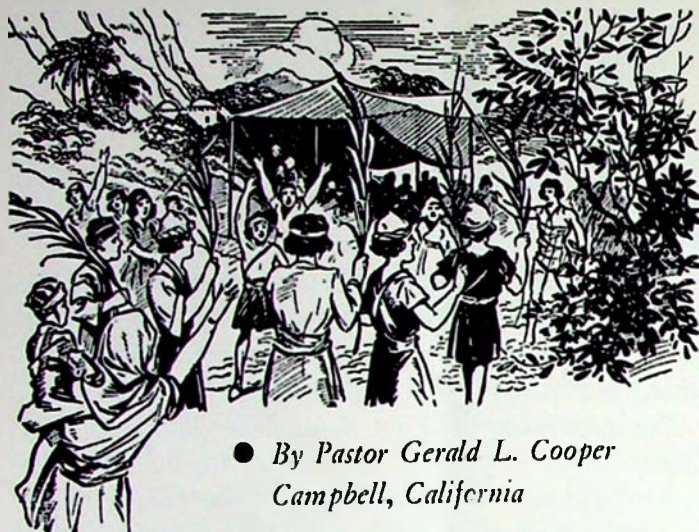
When Jesus comes again, He will find us as we are, and not as we had intended to be. How will He find you and me? Overcome in the cares of this life? planting and building? eating and drinking? or—will He find us laboring for Him, and faithful in worship and Bible study?

—Pastor T. M. Ferrell.



# The Kingdom of God

## ARTICLE ONE



● By Pastor Gerald L. Cooper  
Campbell, California

**T**HE GOSPEL, or “good news” of the Kingdom of God, is the outstanding subject of the Bible, both in the Old and New Testaments. The emphasis is often placed on the “gospel” part of this subject rather than on the Kingdom. In this article and several to follow, it shall be our purpose to present studies of the Kingdom in order that we shall better know that it is indeed the “good news” we have always said it to be.

### *What Is a Kingdom?*

Though there are not as many temporal kingdoms in existence today as there were a century ago, there are still enough for us to know that a kingdom consists of a combination of several things: territory or land; people or subjects; royalty or kings and queens; and the seat of government or the capital city. As many kings and queens have abdicated or have been exiled in our time, we know how necessary it is that all of these elements be present in order to have a true kingdom.

The same elements that make up kingdoms of men are also necessary in the make-up of the Kingdom of God. In subsequent articles, consideration will be given in more or less detail to the territory, people, royalty, and capital city of God’s Kingdom, as it has been in the past, and as it will be in the future. (The Scriptures are mostly silent concerning a present Kingdom of God; hence, I pass it by.) An outline of these subjects to follow is presented at this time.

The territory for the original Kingdom of God was selected by Him previous to the call of Abraham and it was the Land of Canaan. (Gen. 12:1-5.) In this choice, we begin to see how God, in His wisdom, employed what I call selectivity. As Creator and Controller of the earth, He could have chosen any spot on it for His Kingdom, but He chose this insignificant, undeveloped, oft-despised piece of land. Today we know how wise this choice was.

At the same time the people or subjects were chosen not haphazardly, but very wisely. They were the Hebrew people, Semites or Semitics, and eventually became

known to us as Israelites or Jews. They were descendants of Abraham, who received the first “call” from God, first through Isaac, then through Jacob, whose name was changed to Israel.

The royalty selected was of the tribe of Judah, even though it was many centuries before a king was crowned. Two attempts to make kings of Moses, of the tribe of Levi, and Saul, of the tribe of Benjamin, failed. God made a covenant with David, the first king from the tribe of Judah. (2 Sam. 7:12-17.) This royalty was set aside for a period of time. (Ezek. 21:25-27.) Finally, when the rightful King came, in the person of Jesus Christ, the territory was in the hands of the enemy. Furthermore, the remaining subjects chose to crucify their King instead of crowning Him.

For centuries, from 70 A.D., until our own generation, there was only territory, still occupied by the bitterest of enemies. Now, as prophecy has foretold many times, both territory and subjects are present, but, alas, not in their fullness, and they have no king: the seat of government of God’s Kingdom is, of course, Jerusalem. It is interesting to know that it was designated as such long before David moved his throne there and called it “beautiful for situation,” and “the city of the Great King.” Today, Jerusalem is a “no-man’s land” only partly occupied by the Israelites.

God’s Kingdom of the future will be vastly different from that of the past, or any part of it that may exist at the present. Its territory will begin with what is occupied by Israel at the time of the coming of the King. It will then grow until, in the words of Daniel, “it will fill the whole earth.” The subjects will be the people of restored Israel at first, then, as these go to all the nations to preach and teach, the receptive and obedient ones (of the nations) will also become subjects of the Kingdom as it grows.

The Royalty will be He “whose right it is,” Jesus, descendant of David, of the tribe of Judah, the seed of Abraham; even the Son of God.

Something has been added: a “queen” for the King—the “ekklesia,” or called-out ones—His bride, the Church of God. With this union, the Kingdom of God will be established in the “City of the Great King,” Jerusalem; not the squalid, miserable village it once was, nor the modern, unusable city it now is, but a “New Jerusalem,” made so by the presence of its King!

This Kingdom shall never be destroyed. Its territory, subjects, royalty, and capital city will be joined for eternity. This is the good news brought to you in this article and those to follow. END \* \* \*



# Judgment As Sowers

● By Pastor E. Milton Hall  
Fonthill, Ontario

**B**E NOT deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, A.S.V.). There are two outstanding facts we want to make clear. The above quotation has direct reference to only one of the phases of God's judgment. We readily recognize that the context of the scripture also deals with Christian giving.

We also readily recognize that there is a day coming for a judgment; a retribution or reward for each and every individual. Paul stated, as recorded in Acts 17:31 (and again we quote from the American Standard Version, which we will use throughout), "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

There is a definite connection between that which we do now and that which comes or occurs later. For sowing to the flesh, death comes, because carnal sowing comes to ripeness. For sowing to the Spirit, there is life! Each result is the development of inward action. Final judgment is the catastrophic announcement of what we have been doing all the time. What will go into the lake of fire? Sin, ripe—rotten ripe!

The words of our text may well serve as a guide to all moral responsibility. Verse 8 speaks of two avenues of choice and decision in every issue; two kinds of living, unto "the flesh" and unto "the Spirit." Listen to the words of the Apostle Paul as he comments on this very subject. "But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God" (Gal. 5:16-21). The walk "by the Spirit" is necessary if we are to adhere to Paul's warning. The practice of walking without the Spirit leads to a position without the Kingdom of God.

The "flesh" is what *we* want, when *we* want it!

Romans 8:5-7 reads, "They that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death;

but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." What do you "mind"? The *best* unregenerated man is condemned! That which is born of the flesh *is* flesh. But God has done something about that flesh nature of yours and mine, by crucifying it with Jesus Christ!

According to Galatians 5:16, 17, there is a lust of the flesh and a lust of the Spirit each wanting to rule in us. These two are locked in mortal combat. The verdict will be given according to the ruling power in our mind. The word pertaining to the flesh, according to verse 19, is "works," which is plural. The word pertaining to the spirit, according to verse 22, is "fruit," which is singular. To which are you sowing? Which rules within you?

In verses 19-21, Paul names several examples of the works of the flesh. He by no means intended to convey that this list constituted all the works of the flesh. Those he lists we can divide into four groups. The first three we call impurities; the next two idolatry; the next eight we classify as ire; and the last two as drunkenness. Paul then used the words "and such like." Thus, any works of the flesh, yea, any effort of our mind and body which is not sparked and enthused by the inspiration of the Spirit of God and which cannot be taken to the Lord for prayerful fulfillment, can be classified with Paul's "such like."

Look now at verse 20. We have listed "enmities, strife, jealousies, wraths." These are all sins of the flesh, and yet the very sins which we commit in our own minds.

Second Corinthians 7:1 states, "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." The "perfecting of holiness" must start as we sow to the Spirit in our own minds. If we would produce the fruit of righteousness, we *must* cleanse our thinking, that the Holy Spirit may work in us. Make a stand in your own mind to think the mind of Christ. God is listening!

In verse 22, the fruit of the Spirit is listed. Again noting that the word fruit is singular, those things listed are all related. Love commences the expression of the Spirit, and then follow eight others, each overlapping the other.

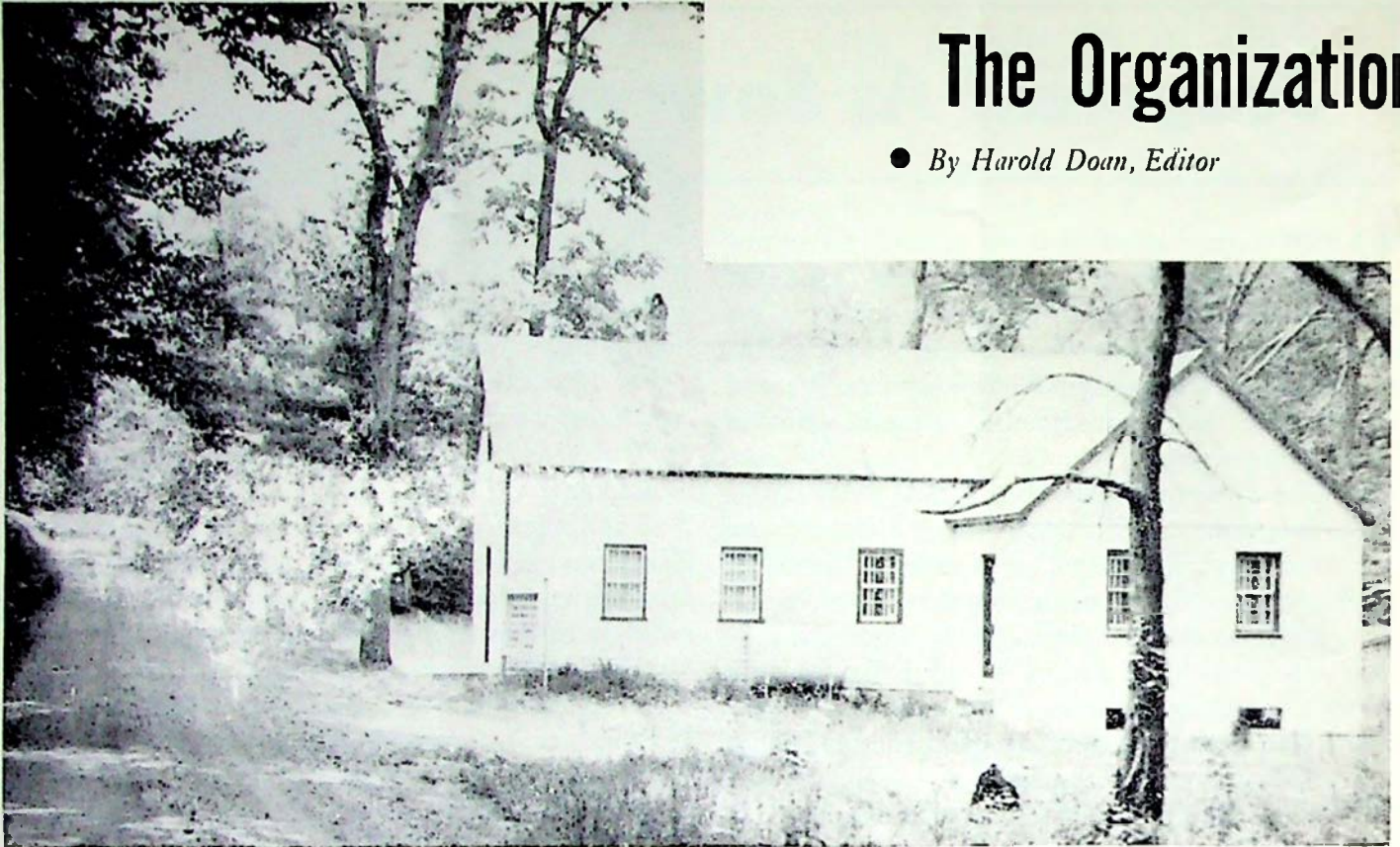
Joy is Love exalting,  
Longsuffering is Love untiring,  
Gentleness is Love enduring,  
Goodness is Love in action,

(Please turn to page 14)



# The Organization of

● By Harold Doan, Editor



## *The Environment of the Apostolic Church*

**T**O UNDERSTAND the constitution of the early church it is important to understand the society in which the church was formed. The society out of which the members of the first church was called was highly civilized, well-organized, and accustomed to democratic processes in conducting group business.

The first to be called into the Church of God were Jews. On the Day of Pentecost three thousand of them were baptized into the body of Christ. (Acts 2:36-41.) These Jews, who were the nucleus of the church at Jerusalem, were accustomed to organized worship and systematic conducting of temple and synagogue business.

We are told that at this time there were more than four hundred synagogues in Jerusalem itself. Any ten Jews could form a synagogue. Strangely, the synagogue was not authorized by Scripture, but was started by Jews returning from the Babylonian captivity. Regulations for governing the synagogue are a part of the Babylonian Talmud. Nevertheless, Jesus and the apostles accepted and used the synagogue as a legitimate place for worship. (Matt. 4:23; Mark 1:21; Luke 4:16; Acts 6:9; 9:20; 18:4; 22:19.)

The synagogue was in charge of a rabbi or teacher called the "ruler of the synagogue." (Mark 5:22; Acts 13:15; 18:8, 17.) He was apparently assisted by a board of elders. Luke 7:3 records, "He [the centurion] sent unto him the elders of the Jews." These were local leaders in the synagogue which the centurion had built for the Jews

of Capernaum. (V. 5.) The synagogue then had a "pastor and a group of lay leaders called elders who were in positions of leadership.

This same organizational form was carried out on a national basis. The temple had its chief priests, its serving priests, and its "elders of the people." Matthew 21:23 mentions the "chief priests and the elders of the people." Acts 24:1 and 22:5 also speak of the elders. In this case, the elders may have made up the Great Sanhedrin of seventy men chosen to rule the Jewish religious life.

The Jews traditionally were ruled by "elders" in their family life, tribal life, and later in their national existence. Hebrews 11:2 refers to the fathers of the Jewish nation as elders. Elders of the tribes are mentioned in 2 Samuel 3:17; 17:15; and 19:11.

The Jews, coming into the Christian church, were familiar with organization through the temple and the synagogue. They were accustomed to the idea of granting responsibility and authority to leaders.

At the same time the Gentiles of the Roman Empire, living under Greek influence and familiar with the democratic processes of the Roman government, were born organizers. History tells us that there were thousands of guilds, clubs, and secret societies organized all over the Empire. There were eating clubs, burial clubs, athletic clubs, financing societies, secret fraternal orders, and other such organizations in every city and village. They were highly organized and had to be conducted in an orderly fashion to have the sanction of the government which



# the Early Church

## PART ONE

was careful to investigate all such organizations. Most of these societies, cults, clubs, and guilds had a president, a clerk, governing boards, and other such officers as were needed.

The church came into being in an atmosphere of organized society and was made up of Jews and Gentiles who were familiar with organization through the democratic procedures of the Roman government, the Greek city states, the synagogue, the guilds, and the other thriving organizations of the times.

### *Jesus and Organization*

Jesus Christ the Son of God, is, of course, the beginning of the church. He is the head of the body and chief cornerstone of the building of God. (Both these terms—body and building—suggest a closely integrated society.)

Jesus obviously envisioned the church as an organized body capable of conducting its business in an orderly fashion and able to exert discipline upon its own membership. Matthew 18:15-17 would indicate this. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he will neglect to hear them, tell it unto the church: but if he will neglect to hear the church, let him be unto thee as an heathen man and a publican."

One wonders why Jesus did not give instructions concerning the way that the church should be organized to fulfill its mission. Perhaps the reason is that in His earthly ministry before His crucifixion, Jesus was not attempting to set up a competing organization, but to cleanse and convert the nation of Israel. Until it was final that the Jews would not accept Him as their Messiah, it would have been amiss for Jesus even to discuss a new and separate organization. In the meantime, as we saw before, He adapted Himself to the temple and synagogue and worked within the framework of their existing organization.

We know, however, that Jesus had the twelve, and the seventy, and that Judas was the treasurer, and that many paid their substance to Jesus, which may indicate that He received tithes. He and the twelve formed a board of elders for a budding church.

### *The Apostolic Church*

After the ascension of Jesus, the apostles began to ful-

fill Jesus' Great Commission to go and preach to all creatures. For a time it seems that they, too, continued to work within the temple-synagogue constitutional framework. (Acts 3:1; 5:19, 20; 13:14; 14:1; 18:4-8, 19.) The apostles at Jerusalem and Paul traveling over the Empire used the synagogue and the temple whenever possible, and only when rejected would they form a new body in a city.

In the case of Crispus at Corinth we see how this worked. Paul "reasoned in the synagogue every sabbath" (Acts 18:4). Finally, the Jews caused an uproar and Paul left the synagogue and began holding services in the house of Justus. (V. 7.) Crispus "the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (v. 8). While the church was within the synagogue, there was no need for organization, for it was under the constitution of the synagogue. When it separated itself, then there was need for new leadership.

When the church began to meet in separate places of worship there developed a need for leaders to conduct services, administer the ordinances, care for the poor, keep discipline, protect the faith, and manage church property. Leaders were chosen to meet the needs as they developed and later these leaders fell into categories according to the work and their qualifications.

We believe that the early church was influenced by the synagogue organization and by the constitution of the guilds and clubs. These groups had the sanction of the Roman government and the church assumed the same general organization to protect itself from governmental interference. James 2:2 calls the church a synagogue (margin). Rotherham and the Diaglott both translate "assembly" as "synagogue" in this place.

### *The Church at Jerusalem*

The Church of God at Jerusalem gives us the first hints as to how the church was organized. Because this was the first church, and because persecution began here, the church was forced to separate and organize itself first.

In the beginning, the apostles apparently were in complete charge of the church at Jerusalem. While they worked in the temple and synagogues at the beginning, they seem to have separated early into "their own com-

*(Please turn to page 14)*

As the season approaches for annual church and conference business meetings, we submit this article for better understanding of the Biblical background for the organization of the Church of God.

—Editor.





# Just a Little Girl

By Your Story Teller  
Muriel Hass



SUE and Jim were talking together while they ate their after-school lunch. "You're sure lucky, Jim," said Sue.

"How?" asked curious Jim.

"Well, Mother's always telling you and Joe Bible stories about boys. I guess there aren't any girl stories," she said.

"Don't let the green-eyed monster show up, now," cautioned wise Jim.

"Well, hi, kiddies," greeted Mother, as she put down the bag of groceries. "What's the conference?"

Sue hesitated, but Jim gave her a "go ahead" look. She said, "Mother, aren't there any girl stories in the Bible?"

"Why, of course," said Mother. "I have a good one to tell you right now."

"This is about a little slave girl. I don't know her name, but I know lots about her."

"What's a slave, Mother?" asked Sue.

"Years ago many people had slaves. Instead of hiring a person by the hour or day to work for them, like we hire Ted to plow the garden for us, they bought people, just like we would buy an animal. Until the slave died or was sold again, he worked for his owner," explained Mother.

"Oh," said Sue, still a bit doubtful.

"Anyway," said Mother, "this little girl was a helper to Mrs. Naaman. Now Mr. Naaman was a captain of the Syrian army. He had a terrible disease called leprosy.

"This little slave girl said to Mrs. Naaman one day, 'I wish Captain Naaman would go to the great prophet Elisha. He would cure him of his leprosy.'

"Somebody told the king about what the little slave girl had said. So the Syrian king made arrangements for Captain Naaman to go to the king of Israel. The king sent a letter of introduction. He gave Naaman gold, silver, and extra clothing for the trip," continued Mother.

"Captain Naaman arrived at the king of Israel's palace. The king was so troubled that he tore his clothes. He could not cure a man of any disease. 'Who do they think I am—God?' he asked.

"Elisha heard about the king's visitor. So he sent for Naaman. When Naaman arrived, a messenger from Elisha told Captain Naaman to go to the Jordan River and wash himself seven times.

"Now how silly can you be?" thought Naaman. 'I've come a long way. There are rivers at home. I just thought the prophet would say a few words and I would be healed. This is really too much.'

"Naaman's servants knew their master was very angry and disappointed. They said to Naaman, 'Master, if the prophet had asked you to do something great, you would have done it. It is such a simple thing to wash seven times, why don't you just try it?'

"So Naaman tried the simple thing. Once, twice, and seven times. Sure enough, he was healed!"

"I guess he was glad he tried dipping in the Jordan River instead of just any river," said Jim.

"Yes, Jim, and we must remember that oftentimes the simplest things bring the greatest results. We must never question God's directions even though they seem silly or simple," finished Mother.

"Mother, I liked the story, but there wasn't much about the little girl," sighed Sue.

"Let's talk about her," said Mother. "I think she was a very brave little girl. Just imagine a servant suggesting to her master that he might be cured. I think she had a lot of faith, too. She was so certain that Elisha could heal Captain Naaman that she dared to suggest it. What a big blessing a little girl brought to Naaman. We can never tell how much help we will be to others."

"She really did a real favor to Naaman, didn't she?" asked Sue. "But I never would have a chance to be like that!"

"Oh, just a minute," interrupted Mother. "The little girl simply invited Naaman to go to Elisha, one of God's

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## Children's Corner

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prophets. You can invite people to get acquainted with God, too."

"You mean, ask someone to Sunday school?" asked Sue.

"That's right," said Mother. "You know when you invite others to learn of God, that is the greatest favor you can do for them. It will soon be time for vacation Bible school; why don't you make a list of all the boys and girls you can invite to go with you?"

"All right, I'll have a bigger list than Jim," said Sue, "let's have a contest."

"That's a good idea, children," said Mother. "There is more to this story. Wouldn't you like to hear it?" asked Mother? "Oh, there's the telephone, excuse me. I'll have to tell you the rest at bedtime tonight."

*(Read the rest of the story in the next issue.)*

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### "... and the Life"

*By Pastor Harry Sheets*

THE ONE who said He was the Way and the Truth, also said He was "the life." The world has never fully believed this, nor accepted it.

DeSoto sailed across the ocean, landed in Florida, and searched an uncharted, hostile wilderness seeking the Fountain of Youth. He dreamed of eternal youth after bathing in its magic waters. He may have dreamed of enclosing the fountain and charging admission, insuring perpetual wealth for his perpetual youth.

Modern man is amused by the gullibility of DeSoto and others of his day. Had he searched the Bible, instead of the wilderness, he would have discovered the water of life. As it was, he found death and was buried in the Father of Waters.

Educated man may not be so foolish as to search for the Fountain of Youth, nor the Holy Grail, but he is pursuing something as foolish and unrewarding. Thousands are seeking freedom from worry and stress by swallowing tranquilizing drugs instead of seeking Him who said: "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). "Come unto me, all ye that labour, . . . and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:28-30). "Do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. . . . But seek ye first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow. . . . Let the day's trouble be sufficient for the day" (Matt. 6:25, 33, 34, R.S.V.).

"Millions of wrought-up, wound-up Americans are



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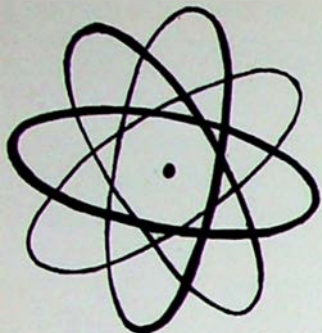
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committing mental hari-kari by trying to buy peace of mind in a pill bottle."—*Norma Lee Browning*. Tranquilizers can produce results that are anything but tranquil, or, often, permanent tranquility—death!

The world needs to return to God and His Son.





# The Bible and the News

*By the Editor*

## INFORMATION FOR CHURCH BUILDERS

*Christian Life*, 33 S. Wacker Dr., Chicago 6, Ill., offers a forty-page booklet published by the National Association of Evangelicals on "New Churches for New America." It tells of procedure in the establishment of new, branch churches.

It also has plans for a new church building which can be constructed as a combination parsonage-church, and later made into a parsonage when a new church building is constructed.

It also has a "do-it-yourself" kit for a new church building which can be constructed by the members of the congregation.

Write to *Christian Life* at the above address for information.

## NEW YORK POLICE REPORT

The New York City Police Department, seeking to find the cause of accidents in which a person was killed or died within twenty-four hours of the accident, discovered that fifty-five per cent of drivers involved in such accidents were under the influence of alcohol. These drunken drivers not only caused their own deaths, but the deaths of two pedestrians and five passengers in the autos they were driving.

Applying these figures to the forty thousand fatalities on the American highways each year, we can easily see that at least ten to twenty thousand deaths per year can be attributed to drunken driving. Too often, it is the innocent who pay with their lives for the drunk drivers carelessness.

Those who profit from the sale of alcohol should be made to pay for the damage they cause. Instead, the innocent pay in the form of lives lost and huge insurance premiums.

## OPPORTUNITY IN THE SUBURBS

The Census Bureau reports that the largest percentage of people who reported membership in no church live, not in the big cities, but in the suburbs. The new building developments ringing our big cities are even more "un-churched" than the metropolitan centers. Here is a challenge and an opportunity for the branch church.

## OPPORTUNITY IN AFRICA

The estimated population of Africa is 160,000,000 people. There is one missionary for every 18,000 of these people. Sixty million of them have never heard the gospel. The Moslems make one hundred converts for every convert to Christianity.

A reader sent this selected clipping that is in keeping with our neglected missionary opportunities.

### *Those Who Should Not Give to Missions:*

1. Those who believe Jesus made a mistake when He said, "Go ye into all the world and preach the gospel to every creature."
2. Those who wish that no missionary had come to their forefathers and would prefer to be a heathen.
3. Those who believe that every person in the world should only look after himself, and who ask with Cain, "Am I my brother's keeper?"
4. Those who do not believe that the gospel is the power of God unto salvation.
5. Those who do not care to have a final part in the victory that will be Christ's.
6. Those who believe that God will not call them to account of their use of worldly possessions.

—Selected by H. G. Pierce.

## ANOTHER SATELLITE IN ORBIT

The Navy's Vanguard is finally in orbit, making three United States satellites now circling the earth. The Word of God speaks little of space and its contents and it is futile to speculate about the outcome of the invasion of space by man.

## NEW BRIDGE

The world's longest suspension bridge is the new bridge between the upper and lower peninsulas of Michigan. The longest span between anchor blocks is 8,614 feet. The cost of the new bridge, which is longer than the Golden Gate Bridge, was \$100,000,000.00.

We marvel at the accomplishments of man, but consider the spider, a suspension bridge builder in nature. "The spider taketh hold with her hands, and is in king's palaces" (Prov. 30:28).



## BIBLE READING HABITS OF AMERICANS

A recent survey of the Bible reading habits of Americans shows that eleven per cent of Roman Catholics read their Bibles frequently, forty-two per cent read it sometimes, and forty-seven per cent never. Nineteen per cent of Protestants read the Bible frequently, thirty-nine per cent sometimes, and forty-two per cent never. Among the Jews, fourteen per cent read the Bible frequently, fifty-seven per cent sometimes, and twenty-nine per cent never.

These figures reveal the reason that in another survey reported in *Signs of the Times*, only sixty-five per cent of the people asked knew that Noah built the ark, only thirty-five per cent could name the four Gospels, and fifty-three per cent could not even name one.

Can Christianity endure and its principles guide a nation which knows so little about its Book and Author?

## SMOKING HASTENS DEATH

The March 15, 1958, issue of the *Journal of the American Medical Association* reports on "Smoking and Death Rates." The results of a medical study of 187,783 men over a period of forty-four months caused the authors to state, "We found that the total death rate (from all causes combined) was much higher among men with a history of regular cigarette smoking than among men who never smoked cigarettes regularly and that the death rate increased with the amount of cigarette smoking."

The very exhaustive report and tables of statistics which are included in the report all support the findings of the doctors generalized in the statement above.

## DEATH FROM DISASTERS AND DRUNKEN DRIVING

America was shocked by the Chicago fire in 1871, the Johnstown flood in 1889, the Iroquois Theater fire in 1903, the San Francisco earthquake and fire in 1906, the Titanic disaster in 1912, the Cloquet forest fire in 1918, the Illinois tornado in 1925, the Florida hurricane in 1928, the Long Beach (Calif.) earthquake in 1933, the Morro Castle disaster in 1934, the Atlantic (Ga.) hotel fire in 1946, and the Waco (Tex.) tornado in 1953. The dead in all of these disasters totaled 8,212, while the alcohol-involved traffic deaths in *only one year*—1956—reached the startling total of 12,000.—*The Wesleyan Methodist*.

## SEVEN THINGS YOU NEVER REGRET:

Feeling reverence for the Lord of Creations;  
Showing kindness to an aged person;  
Destroying a letter written in anger;  
Offering an apology that saves a friendship;  
Stopping a scandal that could wreck a reputation;  
Taking time to show consideration for loved ones; and  
Accepting the judgment of God without question.

## CONSCIENCE MONEY

Mayor Daley of Chicago received a letter from a young boy. The letter said, "I have broke a street light and I am sorry for what I done. I hope this money will pay for the damage." Clipped to the unsigned letter was a dollar bill.

Repentance is a wonderful thing and one must rejoice that this boy had the character to admit his error and make restitution. Unfortunately, however, a new light will cost about \$17.50, plus installation.

The cost of sin goes far beyond that which we can repay by attempts at restitution and making things right. Sometimes our sins are such that the damage cannot be repaired. Only the blood of Christ is sufficient to fully cover our sins and restore us to innocence in the eyes of God.

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God has put a difference between His people and the people of the world.

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## **The Package of Seeds**

I paid a dime for a package of seeds,  
And the clerk tossed them out with a flip.  
"We've got 'em assorted for every man's needs,"  
He said with a smile on his lip.  
"Pansies and poppies and asters and peas!  
Ten cents a package! and pick as you please."

Now seeds are just dimes to the man in the store,  
And the dimes are the things that he needs;  
And I've been to buy them in seasons before,  
But have thought of them merely as seeds;  
But it flashed through my mind as I took them this time,  
"You have purchased a miracle here for a dime!"

"You've a dime's worth of power which no man can  
create,  
You've a dime's worth of life in your hand!  
You've a dime's worth of mystery, destiny, fate,  
Which the wisest cannot understand.  
In this bright little package, now isn't it odd?  
You've a dime's worth of something known only to God."

These are seeds, but the plants and the blossoms are here,  
With their petals of various hues;  
In these little pellets, so dry and so queer,  
There is power which no chemist can fuse.  
Here is one of God's miracles soon to unfold,  
Thus, for ten cents an ounce is divinity sold.

—Edgar A. Guest; selected by Mrs. F. L. Austin.



## THE ORGANIZATION OF THE EARLY CHURCH

(Continued from page 9)

pany" (Acts 4:23). Verses 35-37 record of this early church that everyone sold his possessions and brought the prices and "laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The apostles had charge of the spiritual needs and the physical needs of the people of that day.

After a time, as the church grew, it was no longer possible for the apostles to carry on the whole work of the church. Acts 6:1-8 records how help was secured. The twelve called the congregation together and said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (v. 3).

These seven men were chosen by the congregation and evidently were confirmed by the apostles. The seven chosen were instantly accepted by the apostles and ordained to their task. These seven men are not called deacons anywhere in Acts 6. In Acts 21:8 they are referred to simply as "the seven." Actually, it appears that they did the work of deacons, elders, evangelists, pastors, apostles, bishops, and prophets.

It is my opinion that at that time there was no established office of deacon or elder and these men were simply assistants to the apostles in all matters they were capable of handling.

At about this time the persecution of the church under Saul began at Jerusalem and the church was scattered. This was a brief persecution and in a short time the people had regathered at Jerusalem. They had suffered much, however, and had lost businesses, savings, homes, and lives of loved ones. They were in a poverty-stricken state. In addition, a drought seems to have brought famine to the entire province.

When the church reorganized it must have been with more leadership to assist the apostles and to continue the work in case another persecution arose and the apostles were forced to leave. Acts 11:29, 30, states that "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Here it is the elders who received the goods for distribution to the needy. It seems logical to assume that after the persecution, the church was more highly organized with a board of elders coming into being to assist the apostles. Probably "the seven" made up this group of elders along with others chosen after the return to Jerusalem.

On the occasion of the first general conference in Jerusalem, we find that there were elders working in close relationship with the apostles. Acts 15 speaks of the "apostles and elders" in verses 2, 4, 6, 22, 23. The apos-

ties and elders constituted a board that in this case heard and ruled on the question of the extent to which Gentile converts were required to obey the law of Moses.

There is no indication here that the apostles dominated the board, though they did most of the speaking that is recorded. It is believed that James was the head of this board. Later, according to church history, it was headed by Simeon. Acts 21:18 speaks of "James and the elders." Paul was ordained and approved by "James, Cephas, and John, who seemed to be pillars" (Gal. 2:9).

We would conclude that the church at Jerusalem began with only the apostles in charge. The work grew and the people appointed seven men to assist. The church then scattered and was reorganized with the apostles and elders in charge. These now included "the seven." They did the work of deacons, elders, evangelists, pastors, trustees, secretaries, treasurers, and missionaries. This group of elders (including the apostles) were also known as bishops, presbyters, and overseers. (To be concluded April 30.)

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## JUDGMENT AS SOWERS

(Continued from page 7)

Faith is Love on the battlefield,  
Meekness is Love under discipline,  
Temperance is Love in training,  
LOVE includes it ALL.

How shall we have the fruit of the Spirit and not the works of the flesh? Most regions of North America boast a favorite fruit which necessitates a blossoming time. These blossoms, though fragrant and beautiful, must die before the real purpose of their beauty and fragrance is made evident. Fruit for God is born by *dying* not by *doing*. Unless you have "killed the old man, with the lust thereof," don't expect the fruit of the Spirit. Don't condemn God for strangling you spiritually when you are unwilling to kill self to be alive to Him. "As [a man] thinketh in his heart so is he."

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"When we consider the signs of our times, we know the Lord's return is near. For years, the Bible student has had his eyes fixed upon the signs in the East. These signs are becoming more pronounced all the time. Daily, in the news reports, we hear of the world problems pertaining to the ancient lands of the Bible. These are the lands we must continue to watch, for it is upon the site of the battle-scarred land of Palestine that the Lord will gather the nations for the last conflict and for judgment before His throne."—*Tempe, Arizona, Bulletin*.



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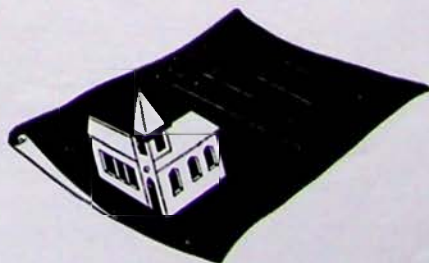
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April 30, 1958

# Restitution Herald

VOLUME 47, NUMBER 21

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Preaching

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Church

"To a Land That I will Shew  
Thee"

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The Bible in the News

Children's Corner

## NEED FOR REVIVAL

The need for religious revival and return to the fundamental doctrines and ethical principles of the Word of God is evident to every thinking person in the lands influenced by Christianity.

The revival must begin with professing Christians and spread out from them to the world. This will not save the world, but will prepare many for the salvation that will be revealed in Christ at His coming. He will bring salvation!

"I'M CONVINCED FROM WHAT I  
KNOW OF WORLD CONDITIONS  
THAT THE ONLY HOPE OF OUR  
DAY IS A RELIGIOUS REVIVAL."  
— PRES. DWIGHT D. EISENHOWER



Pray Daily for the Lord's 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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Going upstairs the other day with my arms full, I tripped on the last step, thinking I was already up. I caught myself and only dropped the clean clothes. That very same evening, coming downstairs as it was beginning to get dark, I thought there was one more step when there wasn't. I was jarred from my heels to the top of my head, and I had a headache all evening. The things that upset people's lives most are apt to be the things they just imagine are there.



## The Roots of Heresy

Jesus, speaking to the Sadducees who denied the resurrection of the body, said, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). The roots of all heresy and unbelief can be found in this observation by our Lord. A lack of understanding of the Scriptures, and a failure to believe in the full power of God can soon lead to serious error.

The Sadducees did not believe in resurrection because they were ignorant of or did not believe the many Old Testament scriptures which teach resurrection. They were in error because they could not conceive that a resurrection of the dead is possible, even to God.

Speaking to King Agrippa, the Apostle Paul asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:7). In this case, resurrection may have seemed incredible to Agrippa because he was ignorant of the Scriptures (in spite of the fact that he was an expert in Jewish tradition, v. 3), and because he could not appreciate, not being a Christian, the full greatness and power of God.

Modern religious error can be traced back to these causes, also. Modern liberalism which denies the basic teachings of New Testament Christianity, has its roots in denial of the Bible as the Word of God. This root cause of error was recently explained by Dr. Charles Clayton Morrison, former editor of the influential liberal magazine, *Christian Century*. He said, "What a travesty of faith this idolatry of a book called the Bible has been! The most precious book in the world has been degraded by the bizarre, the trivial, and the false representation of what the Bible says." Implying that we should disregard the Bible for an "adventure in the ecumenical dimension," Mr. Morrison sees the church, not the Bible as the storehouse of wisdom and experience and the final authority in things of faith. Having discarded the Bible, he sees the church as the instrument of salvation bearing "in its sacramental body the salvation of all believers."

Not knowing the power of God is closely associated with not knowing the Scriptures. Disbelief that God did, and can do, and will do the things He has said He did, can do, and will do in the Bible, prompts the liberal to deny the final authority of the Bible.

Saving faith is built upon the truths revealed in the Word of God. It is that Word which leads us to Christ and His salvation. It is the Word that directs us in the ways of life that are pleasing to God. Not knowing that Word leads to error and denial of the fundamentals of the faith.

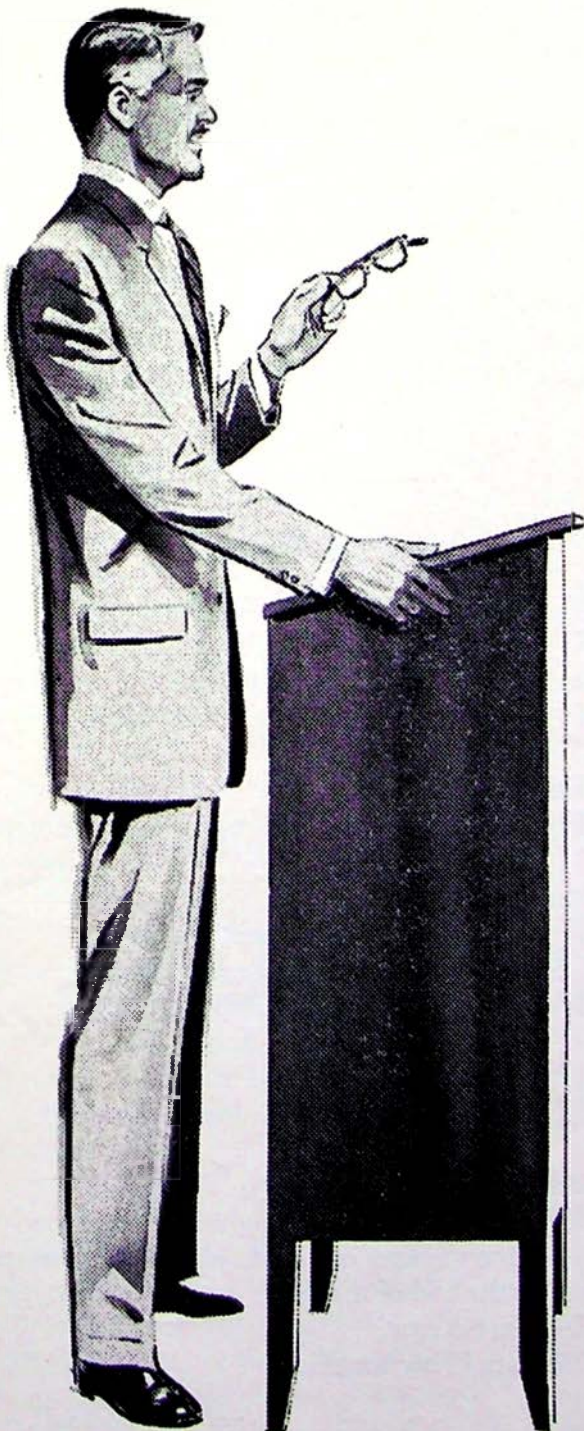
Saving faith is built upon the appreciation of the power of God to save through Christ, to fulfill the promises of His Word (beyond human understanding though they may be), and to accomplish His plans as He has laid them out in His Word. To fail to know the power of God also leads to error and denial of the promises of God.

Let us stand and build upon the Word of God, believing its authority! Let us trust in the power of God to fulfill His Word to man! END \* \* \*



# Formula for Successful Preaching

By Pastor J. R. LeCrone  
Fredericktown, Missouri



THE APOSTLE PAUL stated: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). Surely, no preacher of the gospel today can improve upon the Apostle's formula for successful preaching of the gospel—to be utterly ignorant, when among you, of everything except Jesus Christ, and of Him as having been crucified.

We might stop here and conclude that Paul was determined to preach every sermon upon the subject of the crucifixion of Jesus and never to talk about anything else. But when we read through the rest of the first letter to the Corinthian brethren, and the other letters written by Paul, we find him speaking on a wide variety of subjects. Invariably, however, he pointed out the relationship between that particular subject, and the fact that Jesus was crucified for the sins of the world.

We will point out a few examples, taken from the book in which Paul's declaration appears. They will serve to illustrate how our conviction that Jesus died to pay the penalty for the sins of mankind, and our acceptance of Him as our Lord and Saviour, penetrate to every department of our lives and influence all of our thinking and actions.

In speaking to the Corinthian Christians concerning their tendency to exalt their leaders and to follow them rather than Jesus, the Apostle said: "We are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:9-11).

In setting forth his relationship to the Corinthians and the gospel, Paul says in 1 Corinthians 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Pointing out that there were reports that the sin of fornication was prevalent among them, Paul declared in 1 Corinthians 5:3-5, "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

When the question arose concerning the relationship between a Christian servant and his Christian master (today we use the terms "employer" and "employee"), Paul again appealed to Jesus and His crucifixion. This is recorded in the seventh chapter, verses 20-23. "Let every



man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men."

In a community of idol worshipers, the question arose as to whether or not the Christian convert, secure in his knowledge that an idol was nothing at all, and could do him neither good nor evil, should eat meat that had been sacrificed in honor to idols. Paul conceded that a Christian who understood this could eat such meat without doing himself any harm. But he warned that there are other Christian brethren who do not fully understand this, and laid down a principle for the guidance of those who do. "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the

world standeth, lest I make my brother to offend" (1 Cor. 8:9-12).

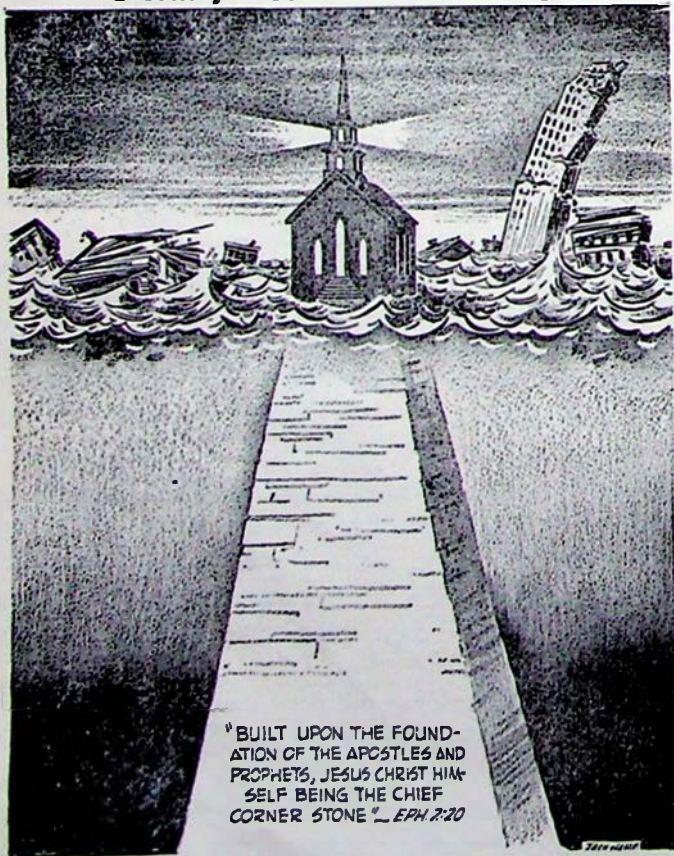
In explaining to them the reason why he had not insisted that they meet their financial obligations toward himself, Paul said: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ" (1 Cor. 9:11, 12).

This is a process that could be continued indefinitely, but I think that it is sufficient to make it clear what Paul had in mind when he said, "I determined not to know any thing among you, save Jesus Christ, and him crucified." It was his way of saying, "Whatever authority I may exercise among you, whatever I may require of you as Christians, any advice that I may give to you or any rebuke that I may feel called upon to administer to you shall have only one foundation, that Jesus is the Saviour, and that he died for your sins according to the Scriptures."

Whatever phase of salvation, whatever phase of the Christian belief and practice a pastor or teacher feels led to discuss, it shall have meaning and purpose only insofar as it is clearly related to that one central truth. Jesus is the Christ, and He was crucified for our sins.

END \* \* \*

*The Living Scriptures—* by Jack Hamm  
**Eternity's Gibraltar of Safety**



"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE"—EPH. 2:20

**God's Gifts Today**

When I awoke, I asked for Wisdom.  
He gave me *Strength* to rise from a restless sleep  
And go about my household chores.  
He gave me *Truth* to fill the minds and hearts  
of the little ones  
With *Words* of Him.  
He gave me *Patience* to wait upon the feeble step  
of the one  
Who guided my first steps.  
He gave me *Beauty* in the small faces,  
Eyes bright with love—uplifted to my own.  
He gave me *Time* to write a note of comfort  
to a friend in trouble and distress.  
He gave me the *Will* to bite back bitter words.  
He gave me *Courage* to go to one I'd injured  
with thoughtlessness  
And ask for forgiveness.  
He gave me *Love* without measure to overflow  
into the lives of all whose lives touch mine.  
And at the end of the day,  
He gave me *Rest*.  
And I am Wiser for this day.

—Betty Thibault.



# Upon This Rock

By Howard H. Hawkins  
East Rochester, Ohio



ONE WHO has been trained and experienced as an architect would not attempt to design a skyscraper until first assuring himself of a solid rock foundation upon which a building could be constructed.

Many people today join a church because it is popular, instead of thinking seriously of one whereby they might lay "up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:19). God always opens the way to salvation to those who are earnest and faithful to learn of His ways.

Peter was the first to confess full faith in Christ. Jesus, speaking to Peter in Matthew 16:18, said, "Thou art Peter." The Moffatt translation records, "Now I tell you, Peter is your name, and upon this rock I will build my church."

On one occasion, when Peter spoke to Jesus about the withered fig tree, Jesus did not say that he should have faith in Him, but said, "Have faith in God," who is above all and in all. At this point, Jesus had not yet been glorified.

What did Jesus refer to when He spoke about "this rock"? Christendom, generally speaking, uses this figuratively to designate our Lord. This opinion is based on 1 Corinthians 10:4, "All did drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." When Paul recorded this, could he have overlooked the references found in the Old Testament?

The word "rock" literally means a mass of stony matter; and the *English fails to bring out the play on the Greek word for "rock."* Is it not reasonable to assume that Jesus had some deeper thought in mind, even referring to His Father, as in Deuteronomy 32:4? "He [God] is the rock, his work is perfect."

David also spoke about the rock in 2 Samuel 22:2, 3, saying, "The Lord is my rock, and my fortress, and my deliverer; in him will I trust." Reference is also found in Psalm 18:2, "The Lord is my rock, and my fortress and my deliverer." Also in chapter 88:26 we read, "He is the rock of my salvation."

When Jesus said, "Upon this rock I will build my church," He must have been thinking of the called-out ones during the Gentile age, who will make up the bride of Christ. They are those who endeavored "to make their calling and election sure." Considering again the popular thought that Christ is the "rock," let us not forget that Christ is Mediator between God and man. (1 Tim. 2:5.)

Christ is the steppingstone (or rock) to the greater rock, which is God. Our prayers are to God, through Christ.

Those who are to compose the true church in the next age, will be the ones who have the mind of Christ (Rom. 8:5, 9); and those "who love not the world" (1 John 2:15); "nor be conformed to it" (Rom. 12:2). They are the firm believers in "the things concerning the kingdom of God" (Acts 8:12), which is to be established on the earth when the meek or righteous ones are to inherit the land, and dwell thereon forever.

One must have a solid "rock" of faith to comply with all of the requirements just mentioned. The Apostle Paul admonished, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58). This faith gives rise to trust that "God is my salvation, and my glory; the rock of my strength, and my refuge is in God."

Patience and time will bring our reward as part of the body of Christ, at which time joy, peace, and harmony will prevail. This will be the heavenly condition when "every man shall sit under his vine and under his fig tree and none shall make them afraid" (Micah 4:4). In that day, things will be different than they are today. There will be no hostility, because swords will have been "turned into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

There will be no strife nor discord of any kind, for they will be "perfectly joined together in the same mind." "Blessed are they that do his commandments," who have forsaken all things, and gained the prize of eternal life. What a happy and wonderful day that will be for all eternity! END \* \* \*



# The Organization of the Early Church

Conclusion

By Harold Doan, Editor

## Paul and the Gentile Church

WHILE the first work of the Apostle Paul was with Jews in their synagogues, he soon began to establish predominantly Gentile churches. These churches, unlike the church at Jerusalem, did not have the apostles in attendance to do the work of leading the congregation. Even Paul moved quickly from one place to the next. It was therefore necessary to select leaders from among the people to do the work of the elders in the various congregations established. The Gentile churches thus became more organized with a board of elders, deacons, and deaconesses.

The New Testament is vague about how these leaders were selected. We know that Paul was chosen by revel-

ation of God, the seven were selected by the people, and in many cases Paul chose and ordained elders. In the case of the Gentile churches it would appear that Paul appointed the first elders and Paul's assistants (Timothy, Titus, etc.) appointed some. Later, after the time of the apostles, the replacements were chosen by the congregation. Clement of Rome in his epistle tells that the elders and deacons were chosen by the congregation.

From various texts in Acts and in Paul's letters we know that: 1) Paul ordained elders in every church. (Acts 14:23.) 2) Paul charged elders to be overseers and to support the weak of the congregation. (Acts 20:17-28.) 3) Titus was told to ordain elders in Crete. (Titus 1:5.) 4) Elders (presbyters) were able to ordain other elders. (1 Tim. 4:14.)

### Elders

The term "elders," as used in the New Testament, probably included bishops (presbyters), evangelists, prophets, teachers, pastors, and apostles. These were not offices of themselves but represented different abilities of elders. Some elders had several of these abilities or "gifts." (Eph. 4:11; 1 Cor. 12:28, 29.)

*Apostles:* "Apostle" means "one sent forth." The term was used of the twelve, of the Apostle Paul, and, according to the historian Newman, was used of evangelists long after the death of the original twelve.

The apostles referred to themselves as elders. (1 Pet. 5:1; 3 John 1:1.) All apostles were elders, but all elders were not apostles. Paul called himself "a preacher, and an apostle, and a teacher of the Gentiles" (2 Tim. 1:11).

The apostles, who were elders of the church, exerted no dictatorial authority over the church. The church must have been completely democratic, and the local independent. Paul said, for instance, in 2 Corinthians 1:24, "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand." The apostles considered themselves the servants of the people.

In the case of the fornicator in the church at Corinth, Paul advised the church on a course of action, but left discipline to the church. He stated that they should have power and the proper order for judgment within the body. (1 Cor. 6:2.)

*Prophets:* Some elders were also prophets, but all elders were not prophets. This was one of the abilities of a few. It is also possible that there were some prophets who were not elders.

Acts 11:27 tells of prophets who came from Jerusalem. Acts 15:2 names Judas and Silas as prophets. We know that most, if not all, of the apostles were prophets.

*Teachers:* This, too, was a gift and not an office. All





elders were required to have ability to teach. (2 Tim. 2: 2; 1 Tim. 3:2; Titus 1:9.) In fact, this is the one qualification required of elders that was not required of deacons. This may have been the principal distinction between the two offices.

*Evangelists:* This, also, was not an office but a calling. It was one of the special works of some elders and all pastors. Philip was called an evangelist. (Acts 21:8.) Timothy, as a pastor, was told to do the work of an evangelist. (2 Tim. 4:5.)

*Pastors:* History records that often a person was chosen by the board of elders (the presbytery) from its own number to be the president of the group. In many cases he became the pastor of the church. All pastors were elders but all elders were not pastors. Pastors are also called ministers in the New Testament. Paul referred to men who traveled with him as "fellow ministers" showing that he regarded himself in that same category.

The minister's office carried no special privileges, and it did not constitute a priestly class. It was one of the special functions of an elder who was chosen from the congregation because of outstanding spiritual qualifications and ability to do the work. The following references to minister reveals some truths about this order of elders. 1) Ministers had a gift. (Eph. 3:7.) 2) Paul and Tychicus were called ministers. (Eph. 6:21.) 3) The apostles were called ministers. (2 Cor. 11:5, 23.)

The spiritual qualifications of elders are listed in 1 Timothy 3:1-13 and Titus 1:6-9. The duties of elders in general were to oversee the congregation, conduct services, administer ordinances, settle disputes, maintain discipline, supervise charities, ordain pastors, evangelists, and other elders. Elders were the first officers of the church and in the beginning were its sole leaders.

#### *Deacons*

In addition to elders, there were deacons in the church of the first century. Paul addresses "the saints in Christ Jesus which are at Philippi, with the bishops and deacons" in Philippians 1:1. The qualifications for deacons are listed in 2 Timothy 3:8-13. These are the only two places in the Bible where deacons are mentioned.

The word "deacon" means "minister" or "servant." The qualifications are the same as those of an elder except they were not required to be teachers. This had led to the understanding that the office of deacon is slightly inferior to that of an elder.

Completely organized churches of the latter part of the first century had boards of deacons who assumed many of the duties that had been done by the elders. Usually they supervised the charitable work, and were trustees of the church property.

#### *Deaconesses*

Deaconesses are also referred to in the Bible. The fact

that wives are mentioned immediately after the deacons has led to the belief that the deacons' wives also served in the church.

Romans 16:1 speaks of Phebe who was a "servant" of the church at Cenchrea. The word "servant" here is actually "deacon." Phebe was a deacon of the church, or as we would say, a deaconess.

Euodias and Syntyche of the Philippian church, who "labored" with Paul, may also have been deaconesses. (Phil. 4:2, 3.)

#### *Summary and Conclusion*

We deduce that the constitution of the early church developed with the need of the church for more and more leadership. Offices were created and leadership installed as the needs of the growing church expanded. Organization to accomplish the mission of the church was obviously left in control of the church. The church was given a commission and a work to do and organization to accomplish that work was expected. No more and no less organization than this is necessary.

We believe that the Scriptures teach that the local church is an independent body and that it is self-governing, under the rulership of Christ only. There was no priestly class and no episcopal hierarchy. Discipline was maintained within the local church by the church itself. Even the apostles had no final authority in local church business. The church was ruled by elders, chosen and kept in office by the consent and will of the congregation.

At the same time, the churches were voluntarily interdependent. Though they exercised no control over one another, there was voluntary co-operation in certain mutual undertakings.

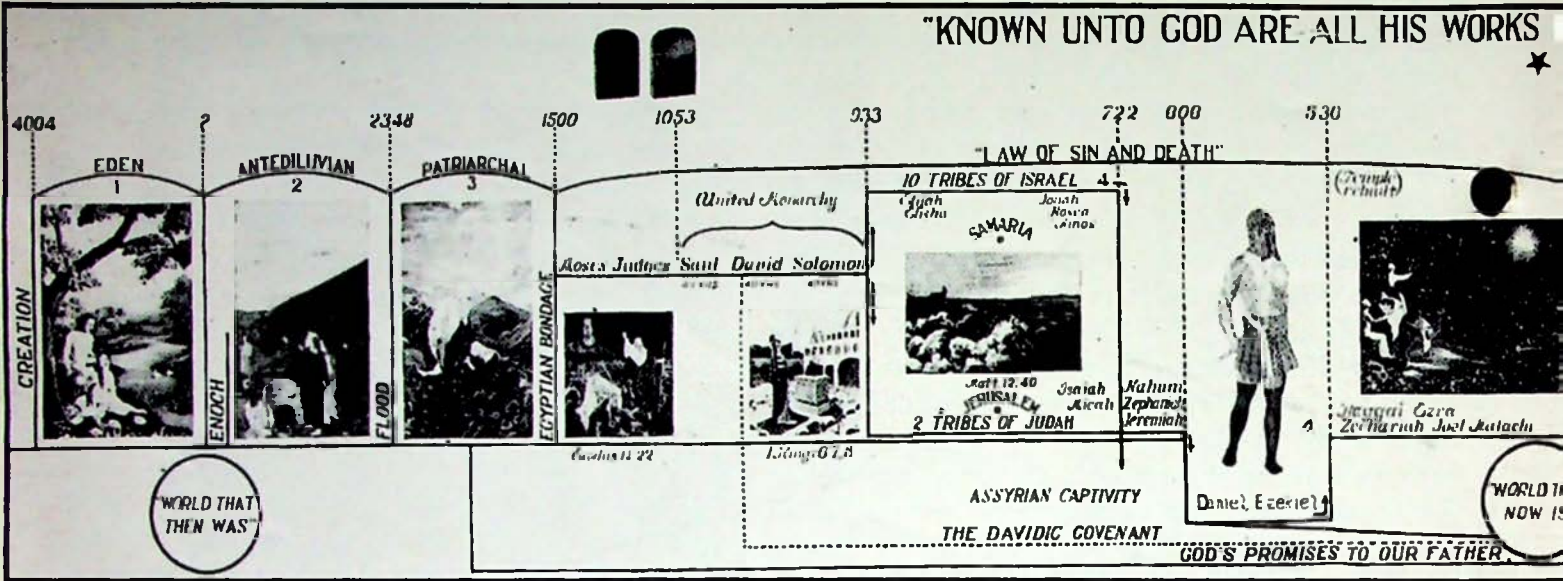
One such mutual work was the care of the church at Jerusalem, which, as we noticed before, was poverty stricken. Although we have no record that this project was "officially" binding on the churches, Paul was quite emphatic that every church should do its part, and wrote that he would expect liberal offerings from all for this cause. (1 Cor. 16:2; 8:1-8; 9:1-6.)

The sponsoring and care of the missionaries seemed to also be a project shared by all the churches. Whether it was by common consent, or simply because each church felt personal responsibility and love for the missionaries, we are not sure.

The settling of difficult theological questions also became a matter for conference. The great conference at Jerusalem (Acts 15) is a case in point. The churches seemed willing to accept and abide by the decision that was reached there by the representative elders. Prior to this, Paul and Peter had had a personal controversy about this matter. (Gal. 2:11-16.)

The free exchange of pastors and the free travel of  
(Please turn to page 14)





## "To a Land That I Will Shew Thee"

By Pastor Gerald L. Cooper  
Campbell, California

Article Two

IT WAS not accidental that God chose the land of Canaan to be the territory for His original Kingdom. As mentioned earlier, the Creator knew the resources and wealth of all the earth, including that of the United States, which has proved to be, in its comparatively short history, one of the wealthiest of all time.

Surely, when God called Abram, faithful though he was, Abram must have wondered why he had to go to such a place. According to recent discoveries of archeologists, Ur of the Chaldees, which Abram left, had a highly developed civilization at the time God told Abram to leave and go "to a land that I will shew thee." Some believe that because of the greatness of the city of Ur, the whole territory came to be called by its name and Abram had not lived in the city proper. Whatever was the case, Abram left a place of security in a civilized land for the insecurity of wandering in a strange land, solely upon the promises of God.

As Abram journeyed, he went on trails already known for centuries and which are known today by the names they had then. He went through the Fertile Crescent, known to ancient history students as The Cradle of Civilization, and thought by some to be the approximate location of the Garden of Eden. God could have chosen this latter, the first place where He dealt with mankind, if He had so desired, but He chose a second place, the Land of Canaan. We know how wise a choice this was, for this land has become known as the Crossroads of the World. Its wealth, for the area involved, is unequalled. More important events have taken place within its borders since

the time God chose it, than in any other territory in the world.

### Promises of Land

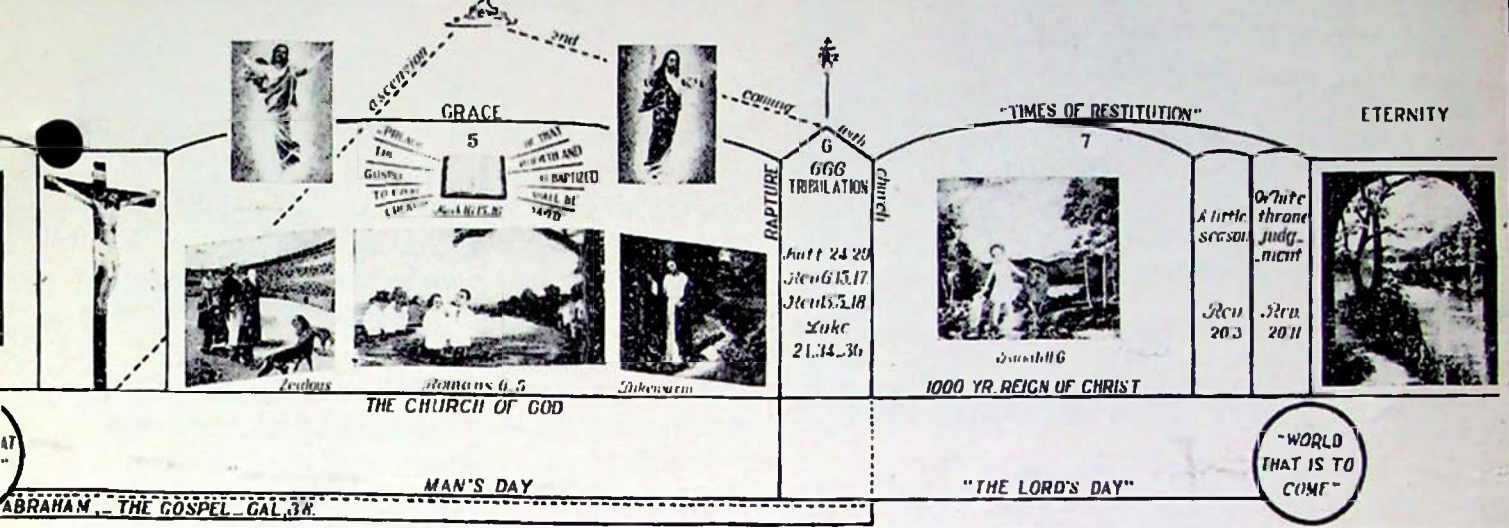
Let us consider now some of the territorial promises that were made to Abram after his arrival in the land. Included in the "call" that God gave was the instruction to "get thee out . . . from thy father's house" (Gen. 12:1). This Abram failed to do, for he took both his father and his nephew. The father died on the journey to Canaan, but Lot, the nephew, went on into the land.

It soon became evident that these two men, even though closely related, could not remain together. As they became wealthy, they also became rivals, a rivalry that extended to their hired servants. Finally, Abram gave Lot first choice of the land, promising to go in the opposite direction himself. Lot chose the well-watered plain of Jordan and Abram went into the land of Canaan. Having completed the severance from his family, Abram was given the first "territorial" promise from God, who said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it and to thy seed for ever" (Gen. 13:14, 15).

This promise was strengthened after Abram's name was changed to Abraham, and the covenant was made. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:8). After the death of Abraham, the territorial promises were repeated to his son Isaac, who was tempted to go to Egypt. God's words were, "Sojourn in this land . . .



# FROM THE BEGINNING OF THE WORLD"



and I will perform the oath which I swore unto Abraham thy father" (Gen. 26:3).

Still later, the promises were repeated to Isaac's son Jacob, at the time when he had the peculiar dream of "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it, and, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:12,13). It was some time after this that Jacob's name was changed to Israel and his twelve sons became the twelve tribes of Israel.

### God Will Fulfill His Promises

God does not make promises He does not intend to keep. Yet, when Abraham's wife Sarah died, it was necessary that a burial ground be purchased in Canaan, though the whole land had been promised to him. At his death, Abraham was also buried there.

Isaac, soon after the Lord's promises had been given unto him, was in difficulty with Abimelech, king of the land, over water rights. He finally won out because of his peaceful ways. Most interesting of all is the fact that Israel (Jacob), for whom the land was eventually named, was forced to leave it and flee to Egypt, where he died. Our conclusion, however, must be that God will yet fulfill the promises He made to these patriarchs. In fact, the promises have been broadened, as indicated in this statement of God to Moses: "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coasts be" (Deut. 11:24). Actually, the soles of Israel's feet have trod all parts of the world since God made that promise. The world shall be theirs in due time.

Before his death, Moses assigned certain parts of Canaan to the various tribes of Israel. These tribes settled

● Copies of this chart by the late S. E. Magaw have been printed in larger size and are available from National Bible Institution, Oregon, Illinois, at 5 cents each, or \$4.00 per hundred.

here after the land had been conquered and its inhabitants driven out. The people of Israel, however, soon found it easier to "make covenants" with the dwellers in the land. This caused them trouble for centuries, particularly from the inhabitants of the west coast, whom we know as the Philistines.

It was not until the time of David that the twelve tribes were united in full, and not until the reign of Solomon did they occupy all of the territory that had been promised them. (A Bible atlas or maps in your Bible will show the extent of his kingdom.) In addition, the influence of Solomon's rule extended hundreds of miles into other lands. Bible students have always known of the wealth and greatness of Solomon's kingdom, and again the archeologists confirm the Word by the discovery, in recent years, of mines and other of his possessions. In the words of the Queen of Sheba who inspected this kingdom, "The half has not been told."

Napoleon Bonaparte, emperor of France, soon after his capture, coined the expression, "Tis but a step from the sublime to the ridiculous." This saying applies so well to the Kingdom of Israel. For, in one generation of time, trouble arose that divided it into two small, quarreling kingdoms, each one weakened so as to be easy prey for its enemies. In a comparatively short time both the kingdoms of Israel and Judah were destroyed, never again to attain to the glory of Solomon's reign. It is true that some of the people continued to live in the land, and were doing so at the time of Jesus, but, in 70 A.D., the land was given into the hands of their enemies where it remained until our own times.

(Please turn to page 14)



# Alpha and Omega of Faith

**F**AITH is the beginning and end of life. Without faith, we have nothing to explain our reason for living. With faith, we have hope and a promise of growth toward the fulfillment of the destiny which God has ordained for man if he will but believe and live by His commands.

The building of a life of faith can be likened to the painting of a picture. Faith is a growing, living, trial and error procedure. It is ever struggling for infinite beauty of expression, never being satisfied, but constantly applying tried and true rules.

A saintly life can be compared to an exquisite picture. There are many very good pictures; many good ones; many, many mediocre ones, and some very poor ones. Such are we, too, in God's eyes, in the measure of our faith.

In reference to pictures, art is a true thought made visible by many brush strokes put together in proper balance.

The artist must have his mind, eyes, and hands, plus his tools. The Creator has for His canvas the world. People are His tools.

The artist establishes a design with these primary rules; proportion, balance, symmetry and rhythm, pattern, harmony, contrast, style, and beauty.

Beauty is a compilation. Beauty is difficult to define. It means many things to many people. For example, a picture of a pair of hands, gnarly, old torn nails, veined and appearing trembly, are beautiful to the artist because they are true to life's experiences for that person. They represent truth, and truth is beauty. "Ye shall know the truth, and the truth shall make you free."

We will further compare the making of a picture to the building of a life of faith.

1. Proportion—the parts related to the whole. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith" (Rom. 12:6).

2. Balance—adjustment of parts to each other to prevent lopsidedness. "A just weight and balance are the Lord's: all the weights of the bag are his work" (Prov. 16:11).

3. Symmetry and rhythm—a flowing together of ideas. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

4. Pattern—a relationship. A picture or a life may have all of the above and not be related in its wholeness. "Be

By Mrs. G. H. Nelson  
Oregon, Illinois

*Mrs. Nelson is an artist who writes here in poetic language on the subject of personal faith, comparing the development of a life of faith to the painting of a picture.*



ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you" (Eph. 4:32).

5. Harmony—when all parts are in tune. "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).

6. Contrast—a picture or a life is made up of lights and shadows. "He that is without sin among you, let him first cast a stone at her" (John 8:7). A life, however saintly, has lights and shadows, "for all have sinned and come short of the glory of God."

7. Style—it must stand the test of time. An exquisite picture must pass this test. Our Bible has stood the test of time. Abraham has stood the test of time, for "he believed in the Lord, he counted it to him for righteousness."

8. Test by Beauty—a beautiful life is one clothed in "faith," surrounded, engulfed, ever growing into beauty, which is truth. "Ye shall know the truth and the truth shall make you free," free to grow in God's grace.

"Faith is a believing in God—a progressive action."

"Faith takes the prayer to God and sends it back to us."

"Faith is ever living, growing, engulfing."

"Faith without works is dead."

"Faith comes by knowing, and being aware of God in your heart."

"Faith is a gift, through grace, to be used."

"I will show thee my faith by my works" (Jas. 2:18).

"Faith is a stabilizer—a medium God uses, if we will but let Him enter."

"There is only one kind of faith." In Ephesians 4:5, Paul said, "One Lord, one faith, one baptism."

"Faith enriches our daily lives if we will but let Him enter our lives to guide us."

"Prayer is appointed to obtain an answer for us, which we send, because we have faith."

Faith is manifested in work, belief, repentance, baptism, and prayer. Reverently asking the Lord to guide us, is a daily challenge to our faith.

Daniel's faith gave God an opportunity to help him.  
(Please turn to page 14)



# Mr. Naaman Tries to Pay

By Your Story Teller  
Muriel Hass

YOU WILL remember that in the last story, Mother had to answer the telephone. Here is the rest of the story she told Sue and Jim at bedtime. Do you want to listen, too? Let's be very quiet, for this is a Bible story. We must always be quiet and reverent when we hear about God or worship Him.

"How about Sunday school? Are we supposed to be quiet there?" asked Sue. "Jane isn't always quiet."

"In the first place, all you have to take care of is Sue, and let Jane take care of herself," reminded Mother. "But we must always be quiet in church, so we can hear of God."

"Well, sometimes the big folks make a lot of noise, too," said Jim.

"That's right, Jim," said Mother. "But perhaps a little boy and a little girl can be examples to everyone else in church."

Sue yawned, which reminded them it was time for the rest of the story.

"Do you remember that the king of Syria sent along gold and silver and clothes with Mr. Naaman?" asked Mother. "After Naaman came out of the River Jordan all healed, he went back to Elisha. He told Elisha, 'I know now there are no other gods, only the God of Israel.' You see, Naaman not only was healed of the leprosy, but he knew that God had healed him.

"He was anxious to pay for his healing, or at least to give a thank-you gift. So he asked Elisha, 'Will you take a blessing or a gift?'"

"But Elisha answered, 'No, I will not take it.'"

"But please do take something. I am so happy to be healed. I am so glad to know God," answered Naaman. "I am so grateful. Is there nothing I can do?" but Elisha firmly refused.

"Then Naaman continued, 'I have learned my lesson. I will never sacrifice to anyone but God.' You see, in Naaman's time people worshiped many gods and idols. Naaman knew now that he could never worship anyone but God. Then Mr. Naaman remembered that his master, the king, worshiped idols. Naaman had to go with the Syrian king when he worshiped idols. This bothered Naaman. He asked forgiveness for doing this. You see, he really had been healed both of the leprosy and sin," continued Mother.

"You are forgiven of this, now go in peace to your home," said Elisha.

"So Naaman and his servants started home. Now Eli-



sha had a cunning servant named Gehazi. He decided that as long as Naaman had gifts to give away and Elisha had refused them, he might as well have some for himself. He ran after Naaman. When Naaman saw him coming, he asked, 'Is everything all right?'"

"Oh, yes," answered Gehazi, "But my master has changed his mind. He would like some of your silver and clothes for some of the prophets." Naaman generously gave him twice as much silver as Gehazi had asked. He returned to a secret hiding place and put the gifts there. Then he went to Elisha.

"Elisha knew Gehazi had lied and taken the gifts, but he asked, 'Gehazi, where have you been?'"

"Gehazi lied again, 'I've not been anywhere.'"

"Then Elisha accused him of his sins. He said, 'Gehazi, because of your sins, you will have Naaman's leprosy. Your children, too, will have this terrible disease.'"

"You mean he got sick because he lied to Naaman about the gifts?" asked Sue.

"Yes," said Mother. "No matter how big or little our sins, we must always pay for them in one way or another. We can never lie or have any secrets from God. He always knows when we do wrong."

"He must have very big eyes and ears," said Jim.

"I don't know, Jim, but I am sure He knows everything we do or think. This means we must always be very careful what we do. We must try to please God," replied Mother.

"You see, Sue, how much of a little-girl story this turned out to be. I hope you liked it," said Mother.

"Oh, yes, I did," said Sue.

"Good night, Sue and Jim," said Mother.

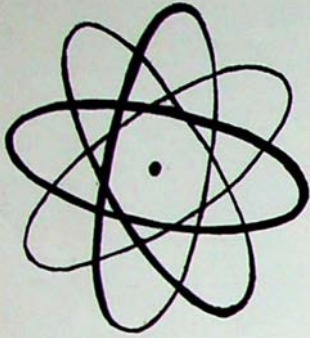
"Good night, Mommy, you are the best story teller there is," said Sue. END \* \* \*

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## Children's Corner

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# The Bible and the News

By the Editor

## MODERNIZING THE CHRISTIAN MESSAGE

There have been various attempts in recent times to tie the gospel to some modern fad so that it will be more "palatable" to the multitudes.

In England some desperate churches have invited dance bands to share the rostrum and liven up the hymn singing with swing. A British TV program alternates rock-'n'-roll with a Bible quiz. A guitar-twanging trio of ministers furnishes some of the "beat" music.

In our own country, all night "hymn-sings," and song battles between groups trying to out-shout each other try to interest the masses.

The simple preaching of the gospel has been outdated, according to the "experts." We think of Paul's words, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

## SEVENTH DAY ADVENTIST BUDGET

The 1958 world budget of the Seventh Day Adventist Church is \$26,064,954, an increase of more than three million dollars from 1957. About one half of this budget is designated for overseas missions, medical, and educational work. In 1956 twenty thousand new converts were baptized in South Africa, the fastest growing division of the church.

## SOVIET MISSILE BASES COVER MIDDLE EAST

Soviet missile bases which have been constructed in Bulgaria and Albania are within range of the nations of north Africa and the Middle East. Bases on the borders of Turkey and Iran also have Israel and the Arab nations in range. NATO bases also cover the area from Greece and Turkey.

Could the use of push button weapons be the implication of Paul's warning in 1 Thessalonians 5:3, "When they shall say, Peace and safety; then *sudden destruction* cometh upon them"?

## ITS A CRIME!

United States Attorney General William Rogers, in a television program, "Meet the Press," commented on the prevalence of crime in the United States. He estimated that crime costs the people of the United States upwards of twenty billion dollars each year. This means that for

each dollar spent for church work, twelve dollars are spent to pay for the results of crime in the nation.

Mr. Rogers stated that the three major fields of crime are gambling, narcotics, and labor racketeering. While every effort is made to prosecute the crimes, the investigating agencies are undermanned and underfinanced. Because criminals are clever and are now firmly in control of much legitimate business as well as criminal syndicates, it becomes difficult to secure evidence.

While the percentages of church membership is twelve times as great today in America as it was in the day of George Washington, we cannot say that morality is twelve times as high. The attempts of the preachers of the social gospel to bring about righteousness through education and improved environment alone has been unsuccessful.

We are reminded of the Bible prediction that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

## MAINTAIN THE CHRISTIAN COLLEGE

Protestant and Roman Catholic educators co-operated in January to issue a statement which declared that "church-related colleges upon which higher education depends must be maintained at all costs."

The statement defined the role of the Christian college as "a community of teachers and students seeking to know the nature of the universe created by God. Christian colleges offer to our generation an interpretation of the whole of knowledge, a way of life and learning, and a sense of earthly vocation and purpose without which sciences and art, inventions and technology may enslave and destroy mankind."

National advertising is emphasizing the need for financial support of our colleges. April 20 was observed as "National Christian College Day," in many churches in America.

## COMMUNIST AID TO THE ARABS

The Soviet bloc has extended to Egypt, Syria, and Yemen, \$770,000,000 in economic and military aid in the past two years. Total United States aid to these nations, plus Lebanon, Jordan, Iraq, and Saudi Arabia is about one-fifth this amount.



## SOLAR POWERED REFRIGERATOR

A *Technion* scientist in Israel has designed what is probably the world's first solar-powered refrigerator. When installed, it will cost practically nothing to run and will have very little cost for maintenance. Using the energy of the sun instead of electricity, the refrigerator looks almost like any conventional modern unit. It has the same range of coldness that an electrical box has and should be ideal for Israeli housewives' refrigeration problems in a land where electricity is still expensive.

## OUTER SPACE AND CHRISTIAN FAITH

As the nations draw nearer and nearer to conquering outer space, religious thinkers have been turning their attention to the effect that this will have on Christian faith. If men travel through space and do not find the traditional "heaven," what will Christians think? If life is found on other planets, what will its relationship be to God and to Christ? Will men be expected to evangelize other planets? These are some of the questions being asked, and there is much speculation in various places.

C. S. Lewis thinks that if life were discovered on other planets it would threaten man's theory of his own uniqueness and special place in the eyes and plan of God. He speculates further that perhaps life on another planet would be an unfallen race, therefore not in need of redemption or evangelization.

Whatever the exploration of outer space may reveal, man knows his relationship to God as revealed in the Word of God, and he knows his own need of salvation and the redemption that has been purchased through Jesus Christ. Idle speculation about other planets, fascinating though it may be, does not dull our guilt or our need.

## BISHOP TRIED IN ITALY

The case of the conviction of a Roman Catholic bishop in an Italian court is the gravest clash between church and state in Italy since the Lateran pacts were signed twenty-nine years ago. Rome's independent paper *Messaggero* said "the sorrow of the church over the case of Prato was comprehensible but excessive free action such as the mourning tolling of bells is not opportune." The convicted bishop had declared that Mauro Bellandi and his wife were "public sinners" because they refused a church wedding. The couple were married in a civil ceremony.—*Advent Christian Witness*.

## FUNDAMENTALIST STRENGTH

As a result of a survey made by *Christianity Today*, it was discovered that three out of every four Protestant ministers classify themselves as "conservative" or "fundamentalists." The large majority of the clergymen said that on the whole they accept most of the basic tenets of

the Christian faith as follows: God is creator of man, literal resurrection of Christ, Bible verbally inspired by God in the original writings, virgin birth of Christ, vicarious substitutionary atonement of Christ, literal return or "second coming" of Christ, unity of all believers in Christ.—*Advent Christian Witness*.

## LETTER TO READER'S DIGEST

Following is a copy of a letter sent to *Reader's Digest* by a Sunday school class which objects to unscriptural statements in one of its articles. The class is the Intermediate Class of the Blood River Church of God in Louisiana, with Mrs. James Mattison as teacher.

"Concerning your article entitled 'Upward!' in the March publication of your magazine, there are some thirteen statements that disagree with the Bible.

"The first and second chapters of Genesis relate the true facts of creation. Your article states that the earth was formed, during a long process, from a fragment of the sun. Genesis 1:1 says, 'In the beginning God created the heaven and the earth.' It was not until the fourth day of creation that He made the sun. According to God's Word, He made the earth before He made the sun. How then could the earth have originated from the sun?

"Mr. Lay seems to believe that it took millions of years for a fish to evolve. How his opinion differs from the record that God has preserved for us through the ages! In order to create, God had only to speak the word. Nor did man evolve from the lungfish, as Mr. Lay states. Genesis 2:7 gives us a detailed account as to how man was created, saying, 'The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'

"It is very true that the knowledge and mental capacity of man today far exceeds that of any previous age in history. God foresaw this condition, and had Daniel foretell it in Daniel 12:4. 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' Although man's knowledge has increased, we cannot help but notice the decrease in moral standards and ideals. This God also predicted in 2 Timothy 3:13, that 'evil men and seducers shall wax worse and worse.'

"What should we believe? Should we accept the increasingly popular theory of evolution, or shall we follow God and His inspired Word? Let us show wisdom by being true to our Maker."

## RELIGIOUS QUESTION ELIMINATED

In the 1960 national census, there will be no question asked concerning religious affiliation. Some religious groups have objected to this question and it will be eliminated from the next form.



## THE ORGANIZATION OF THE EARLY CHURCH

(Continued from page 7)

evangelists are also testimony of the unity and co-operation that existed between the churches, while they maintained their independence and local initiative. The exchange of letters between churches and workers is also indicative of the working basis of their fellowship.

The co-operation and interdependence was not based on compulsion, nor on episcopal control by a clergy bound in apostolic succession, but upon mutual respect, unity of belief, and willingness to subordinate personal ambitions to a common cause.

It is my opinion that the Church of God in America in 1958 is free to organize to meet the needs of the times and to accomplish its mission as long as it does not claim ~~divine~~ authority for its leaders and realizes that its officers serve with the consent of the people.

Relating this early church organization to our times, we believe that the Church of God has not departed from the spirit of the organization of the early church. We believe it has not misused its freedom to organize itself to accomplish the challenge of service placed before it.

It has maintained the independence of the local church. It has no priestly class. Its officers do work similar to that done by elders and deacons of the early church. Its interdependence and co-operation through state conferences and the General Conference is not based on compulsion, but is voluntary and based on desire to mutually work at projects beyond the ability of single churches. Its free exchange and fellowship of pastors and ability to unite in literature, is testimony of unity of belief and purpose, while the authority of the local church remains unchallenged. END \* \* \*

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## "TO A LAND THAT I WILL SHEW THEE"

(Continued from page 9)

The territory of modern-day Israel is so pitifully small that it is difficult to locate it on a world map or globe. Jerusalem is supposed to be jointly controlled by Israel and Jordan but there is so much mistrust between the two nations that the city is worthless to either of them. Today, we see some of the nations which were largely instrumental in the downfall of the original kingdom, notably Syria, still working to their utmost to "push Israel into the sea." Many students, however, believe that Israel must occupy the land all the way to the Mediterranean Sea. (They did occupy it for a time in 1956.) They must also occupy the city of Jerusalem before King Jesus comes! Remember, events can happen with startling rapidity these days, and these "occupyings" can be accomplished overnight when the time comes.

After the King comes, the territory of the Kingdom will indeed "grow until it fills the whole earth" (Dan. 2:35). Yes, *to wherever their feet have trod!* God's promises to Abraham to "get thee to a land that I will shew thee," will be wholly and completely fulfilled!

(Next article, "And They Shall Be My People," May 15.)

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## THE ALPHA AND OMEGA OF FAITH

(Continued from page 10)

prosper by interpreting his dream for Nebuchadnezzar. Always Daniel gave God the praise, hence through him, many others have faith. Stephen was full of faith and power and did wondrous and miraculous things among people because of his complete faith. His face shone as the face of an angel and the Sanhedrin were forever stamped with disgrace in their cruel treatment of Stephen. Habakkuk the prophet was answered by God, "The just shall live by faith." It was enough; he believed God. It was Peter's faith that gave him impetus to step out from the boat upon the bosom of the lake.

"Faith is keeping the soul in the abiding presence of God." "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). END \* \* \*



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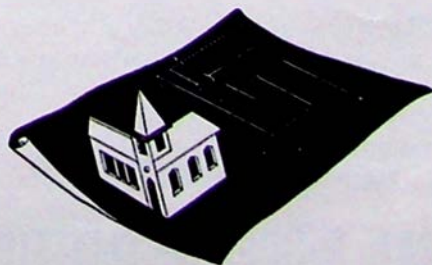
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23. The New Testament in Basic English, Hooke	2.00
24. The Pastor As a Personal Counselor, Schindler	1.00
25. The Psychology of Religious Living, Solz	1.50
26. Psychology and the New Education, Pressey	2.00
27. The Art of Counseling, May	1.50
28. Public Relations Manual for the Church, Stuber	2.50
29. Highlights of Archaeology in Bible Land, Wight	3.00
30. How We Got the Bible, Smyth	1.20
31. The New Testament in Original Greek, Westcott and Hort	3.75
32. A Protestant Manifesto, Garrison	2.00
33. Prayer, Buttrick	2.50
34. Pastoral Psychology, Goulooze	2.50
35. Crying Stones, Rimmer	2.40
36. Daniel the Prophet, Ironsides	1.50
37. The Flood, Rethwinkle	1.50
38. The Return to Religion, Link	1.60
39. The World's Great Religious Poetry, Hill	2.25
40. God's Man in Manhattan, Ayer	1.50
41. The Geography of the Bible, Baly	4.00
42. Kingdom Within, Ulfers	2.25
43. Revelation, Ironsides	2.00
44. The Graphic Bible, Brown	1.90
45. Interpreting the Church Through Press and Radio, Wolsey	2.75

## NATIONAL BIBLE INSTITUTION, Oregon, Illinois

FURTHER CHURCH OF GOD INFORMATION AND LITERATURE WILL BE SUPPLIED BY NATIONAL BIBLE INSTITUTION, OREGON, ILLINOIS OR BY:





*The  
Restitution Herald*

VOLUME 47

MAY 7, 1958

NUMBER 22

Oregon Bible College  
"Maranatha"





## Dedication

We humbly and lovingly dedicate this Maranatha issue of THE RESTITUTION HERALD to Jesus, the Son of God, who through His great love for us and obedience to the Father, suffered humiliation and death, was buried, and rose again from the grave that we might have eternal life. We gratefully serve Him as our Shepherd, our Mediator with the Father, our Head, and the Foundation Stone of the church, and we longingly look for His second coming, when we shall be with Him in God's glorious Kingdom. To glorify the Father and to praise the Son, our Redeemer, we dedicate this issue to Him, the only One in whom there is salvation.

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.



## Would You Serve?

By C. E. Lapp, Dean

"I'm done refusin!" These were the words of an aged Christian who had been unexpectedly asked to lead the prayer meeting, and that without preparation. He was unprepared, and remarked, "I've made up my mind that when I'm asked to do Christian work, even if I do not feel prepared, I'll try to do it. I'm done refusin!"

What revolutions would take place in our personal and church lives if we would all say, "I'm done refusin."

### *To Every Man*

When Jesus ascended into heaven, He did so knowing well that His work was to be carried on by faithful men. Before He left He "gave authority to His servants, and to every man his work" (Mark 13:34). The disciples were not left empty-handed, but Jesus outlined His plan and program until He should return. There was work to do.

Besides work, Jesus gave talents to each man, according to his ability. (Matt. 25:15.) Never did He expect any man to do more than he was equipped to do. By looking into men's hearts He was able to give each man what he could and would use. To every man He gave something. None was left empty-handed.

*Some worked.* "He that had received five talents went and traded with the same, and made other five talents."

*Some shirked.* "He that had received one talent went . . . and hid his lord's money." His excuse was, "I was afraid." But the lord answered, "Thou wicked and slothful servant." He was cast into outer darkness, where there shall be weeping and gnashing of teeth. (Matt. 25:30.)

But to the servant who used and improved his talents the lord 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" (Matt. 25:21).

### *The Service Test*

Trees are recognized by the fruit they bear, and so it is with men. Jesus said simply, "By their fruits ye shall know them." "Not every one that saith 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). To be hearers and not doers of the word means we are deceiving our own selves. (Jas. 1:22.) Willingness to serve means that Christ is not only our Saviour, but our Master.

Isaiah of old, gave unquestioning service. When the Lord asked, "Whom shall I send, and who will go for us?" Isaiah said, "Here am I; send me" (Isa. 6:8).

Jesus appeared to Paul as he was going to Damascus to persecute Christians, and Paul, full of trembling and



astonishment said, "Lord, what wilt thou have me do?" (Acts 9:6). Later, he testified, "I was not disobedient unto the heavenly vision" (Acts 26:19).

### *Personal Cleansing Precedes Service*

In the case of Isaiah, God sent a seraphim to touch his lips to cleanse him from sin before he could serve. With Paul the Apostle it was necessary for him to be blinded for three days, but when the scales fell from his eyes, he arose and was baptized. In a short time he was preaching that Christ was the Son of God.

On the Day of Pentecost Peter fearlessly proclaimed to the Jews the message of Christ, and they, being convicted of sin, said, "Men and brethren, what shall we do?" The answer was: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Those who would serve Christ must be cleansed of sin, that Christ may come in and lead into His perfect will.

### *Empowered for Service*

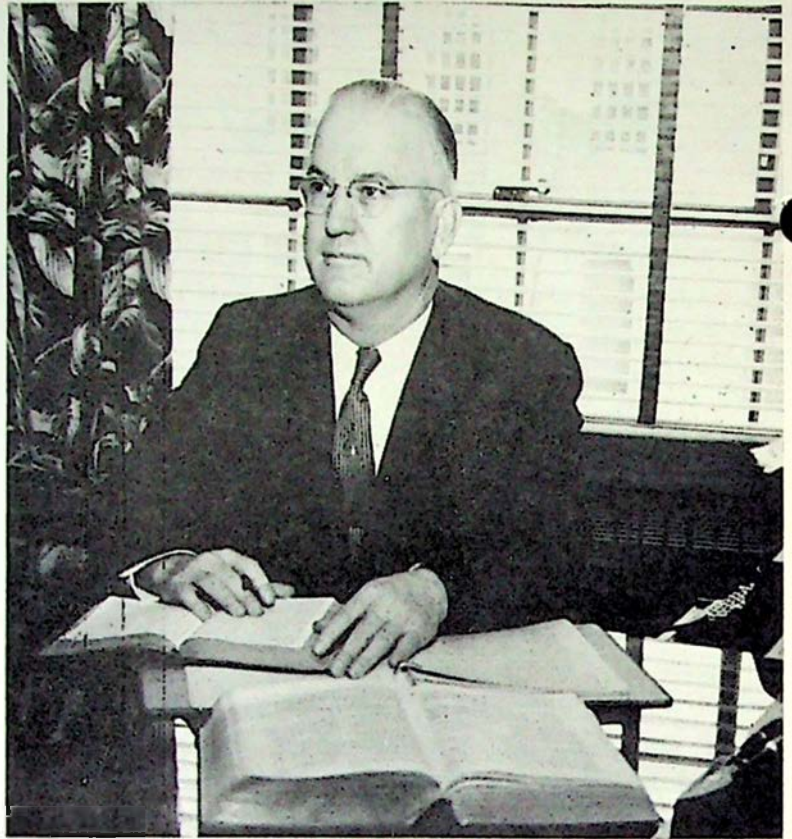
When Jesus left this world He knew that men would be able to serve Him only with divine power working in their hearts. His last words of comfort to His disciples were: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

### *We Will Choose to Serve*

"Choose you this day whom ye will serve" was spoken by Joshua long ago. May we make the wise choice he made as he said, "As for me and my house, we will serve the Lord" (Josh. 24:15). END \* \* \*



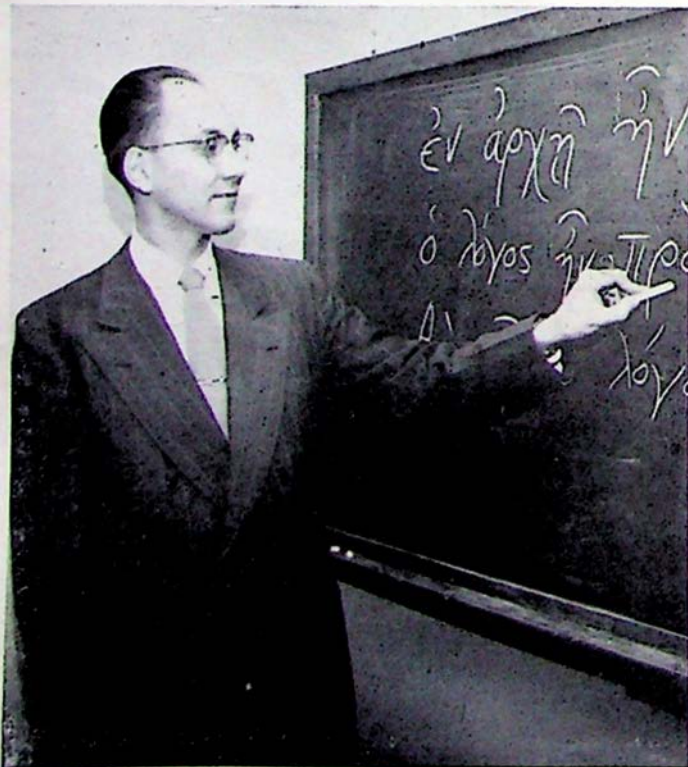
# OREGON BIBLE COLLEGE FACULTY



● *Otto E. Dick, Superintendent*

● *William Wachtel, Greek Instructor*

● *Louise Lapp, Music Instructor*





# SENIORS



Dallas Demmitt  
Troy, Ohio



Richard Dick  
Oregon, Illinois



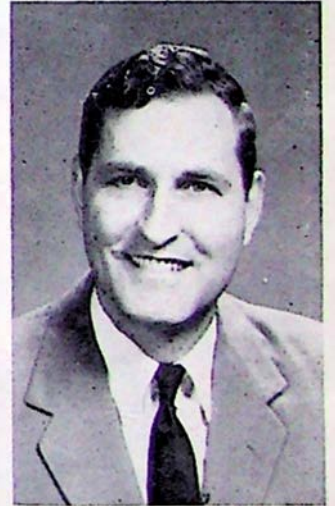
Louis Kump  
Oregon, Illinois



John Lewis  
Mount Sterling, Illinois



Ruth Lewis  
Waite Park, Minnesota



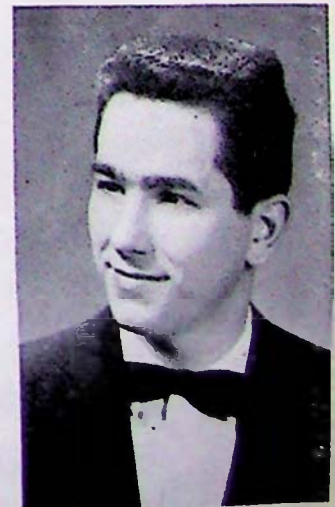
Hollis Partlowe  
Browntown, Virginia



Austin Railton  
Winchester, Virginia



Don Ward  
Blanchard, Michigan



Richard Worley  
Macomb, Illinois



# JUNIORS and SOPHOMORES



Juniors: front row—Larry Townsend, Nancy Demmitt, and Jesse Pestle. Sophomores: back row—Rex Cain, James Rencontre, Paul Shaw, and Edward Houser.

# FRESHMEN



Dolena Shaw, Ardis Larrington, Grace Ratering, Joyce Sigler, Joyce Wilson, Russell Magaw, Bill Gallagher, and Ted Armes.



In the Decade of Development program, this year has been specified as the Year of Leadership Development. Training leaders for the Church of God is the principal accomplishment of Oregon Bible College.

The Student Council offers the students experience in governing themselves and others and also of being governed by others.

The Apostle Paul counseled Timothy to "be an example to the believers." This attitude in college motivates students to lead the way in Christian giving and service.

This year the College curriculum has grown to include a class in Greek. This is the first time Greek has been offered in Oregon Bible College. William Wachtel, pastor of the Dixon, Illinois, Church of God, is the instructor.



● *Student Council*

# Leadership Development

● *Greek Class*

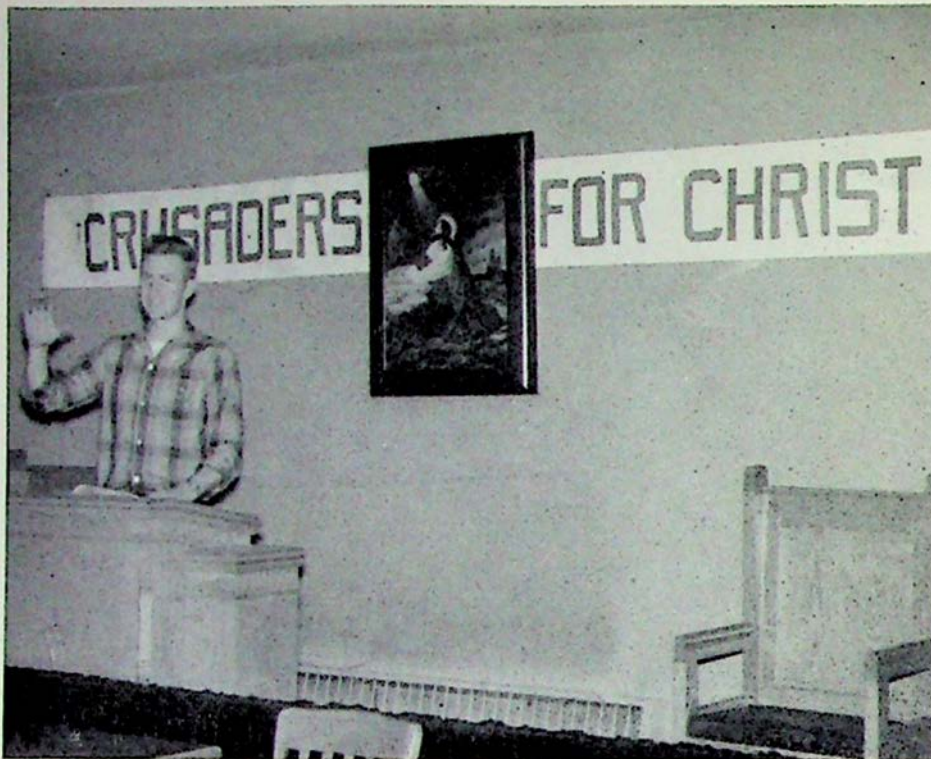


● *Student Tithe Box*





# College Extension



● Paul Shaw at Crusaders for Christ meeting

● Edward Houser, Aurora superintendent



**W**HEN WE think of someone on a special line of work, we often think of class discussion and study. This is true of school; however, it is not the only "learning" as "getting knowledge of life through experience." Oregon Bible College students do another, doing secular work, and doing church work. Probably the most profitable and interesting part of our students is their extension work. This includes actual church work that our students are doing in four communities: East Oregon.

Louis Kump is presently pastor of the church in East Oregon. He goes to East Oregon every Tuesday to teach Sunday school classes for East Oregon school children. Each week, including ten minutes for the opening prayer, only half of them can attend. Therefore, grades one through four attend one week, through eight the next. Eight college students are: Ingrid Gallegos, Grace Robinson, Don Ward Houser, James Rencontre, Larry...

A group travels to Aurora every Sunday for teaching and worship services. Four students go to Aurora at various times for special services. Ingrid Gallegos, the Sunday school and a substitute teacher. Ingrid Gallegos plays piano every Sunday. Ingrid Gallegos plays piano and Jesse Gallegos, a former student, occasionally help conduct mission services.

In Flagg Center, Don Ward and Ed Lewis. The students also teach Sunday school to young people and adults on Tuesday. Edward Houser, Joyce Sigler, and Ruth Lewis. Lewis and Dolena Shaw play the piano.

In addition to the work outside the college, as *Crusaders for Christ* has been recognized, the students hold a youth rally for the surrounding area. Included in the program, a half, are group singing, special message, talk or movie on a Christian theme, refreshments and fellowship. Active participants are Dolena Shaw, Nancy Demmitt, Ed...

It is evident that there is much real class participation. The extension work is working in learning and experience. More learning which comes from doing the Lord's...



# Extension Work

John Lewis

who is attending college to train for a  
think only of the actual time that is  
This is truly the most important part  
method of learning. Webster defines  
of a subject by study, instruction, and  
students learn by associating with one  
ing extension work.  
rewarding part of learning done by  
By extension work we mean the ac-  
do. At the present time students are  
Oregon, Aurora, Flagg Center, and

f East Oregon Chapel. Louis conducts  
ss conducted by Brother C. E. Lapp  
morning to conduct religious training  
en. The classes are forty minutes long,  
g exercise. Because of the large num-  
receive instruction at the same time.  
are taught one week, and grades five  
e students conduct these classes. They  
g, A Larington, Joyce Wilson, Ed-  
y Townsend, and Louis Kump.

Sunday to help conduct Sunday school  
s work regularly there, others going  
Edward Houser is superintendent of  
acher. James Rencontre teaches a class  
the organ and is a substitute teacher,  
t, teaches periodically. These students  
vices in Aurora.

John Lewis, both seniors, are co-pastors.  
ool classes. Bible classes are held for  
y nights. John and Don, and Edward  
g help in the teaching program. Ruth  
p for the services.

ne College, a new youth group known  
ntly formed. Once or twice a month  
the teen-agers of Oregon and the sur-  
grams, which last about an hour and  
usic, personal testimonies, and a short  
The program is followed by a time of  
as leaders of this group are Paul and  
rd Houser, and Jesse Pestle.

more to a Bible college education than  
rk Oregon Bible College is reward-  
t important of all, we receive the joy  
work.



● Gospel team about to depart for Virginia

● Gospel team about to leave for Michigan











● **College Choir:** Paul Shaw, student director; Russell Magaw, Jesse Pestle, Richard Dick, Richard Worley, Don Ward, John Lewis, Rex Cain, Nancy Demmitt, Grace Ratering, Ardis Larrington, Dolena Shaw, Joyce Sigler.

## Oregon Bible College Music



● **College Girl's Trio:** Dolena Shaw, second soprano; Joyce Sigler, alto; Nancy Demmitt, soprano.



● **College Quartet:** Paul Shaw, second tenor; Richard Worley, first bass; Don Ward, second bass; Richard Dick, first tenor.



# DECADE OF

1954

# DEVELOPMENT

1964

## MISSION BUILDER'S LEAGUE

At present there are 589 members enrolled in the Mission Builder's League. We hope to have 1,000 members by August.

While several churches have expressed a desire for the help of the League, no church is quite ready as yet to begin its building program. While we are waiting for the churches to make their preparations for building, the time will be used to reach our membership goal.

Members of the League should not be discouraged that there has been no appeal for assistance as yet. It takes time for a church to make its preparations, and we want to be sure that the church is ready and has practical plans before launching a building program.

New membership enrollment cards have been mailed to all ministers and we hope that we will soon reach our goal of 1,000 Mission Builder's League members. Then, when an appeal is made, the League can be of greater assistance to a building church.

## GENERAL CONFERENCE

The program for the annual General Conference is being planned and the June 7 issue of The Restitution Herald should have a printed program, as well as the recommendations and reports to be considered by the Conference delegates.

General Conference will be at Camp Alexander Mack, near Milford, Ind., August 10-15. The Conference will begin with a Sunday evening service, and will conclude with lunch on Friday morning. Plan now to attend the Conference this year!

## COLLEGE GRADUATES ACCEPTING CHURCHES

The nine graduates from Oregon Bible College are being called to various Churches of God. We hope that by the time of graduation all will have accepted pastorates for the coming year.

The supplying of pastors for Church of God pulpits is one of the benefits of the General Conference program as carried out through Oregon Bible College. (On the back page you will find a list of the other benefits the churches receive from the General Conference.)

Many more students are needed for the fall semester of Oregon Bible College. There is opportunity here for Christian fellowship and scholarship for young people of the Church of God. Consider the needs of the College and pray for its program!

## CAMP DATES

One National Berean Youth Fellowship Camp will be conducted at the same time as General Conference, August 10-15, at Quaker Haven Camp, near Syracuse, Ind. This camp will be for those young people going into the sixth, seventh, eighth, and ninth grades. It will begin Sunday afternoon and end after lunch on Friday. Tuition is \$21.00.

A new type of Youth Conference will be conducted at Quaker Haven Camp, August 24-28, for older young people. It will be a leadership conference for young people going into the tenth, eleventh, and twelfth grades and for those out of high school through age twenty-three. Tuition is \$18.00.

## NEW SUBSCRIBERS NEEDED

About three thousand individual copies of this membership issue are mailed each month to Church of God homes. Of this number, only about thirteen hundred of the homes are subscribers to the regular twice-monthly issues of The Herald. Simple arithmetic shows that between sixteen and seventeen hundred Church of God homes do not subscribe to The Restitution Herald.

We need these subscribers, and these homes can find a real benefit from The Restitution Herald. If you are one who does not receive The Herald regularly, why not subscribe today? The price is only \$3.00 for thirty-six issues, or \$5.00 for seventy-two issues. This is less than 10 cents per issue, the price of a candy bar.

We also have Restitution Herald racks for those who would like to distribute The Restitution Herald as a missionary project. We will supply the attractive metal rack free and mail you ten Heralds of each issue to be distributed in the rack. The cost is \$7.20 per quarter for Heralds for the racks.

Order your rack, or mail your individual subscription to National Bible Institution, Oregon, Ill.

## CURRICULUM COMMITTEE APPOINTED

A committee of ministers has been appointed to study the curriculum of Oregon Bible College and make suggested improvements. Members of the committee are now studying the matter and will meet at General Conference. They are: Otto E. Dick, C. E. Lapp, William Wachtel, C. E. Randall, E. Milton Hall, Joe Fletcher, William Dick, Hollis Partlowe, C. F. Pryor, Harvey U. Krogh, Jr.

## PASTORAL AID

One of the most important and helpful services of the General Conference is its pastoral aid program. Under this program, new churches and small churches receive help in the form of monthly payments from the General Conference so that they can have the services of a pastor. Five churches and the Nova Scotia mission are now receiving this pastoral aid, and another will be added as soon as it secures a pastor. This is one way to encourage the formation of new churches and to assist the development of small churches.

## BOARD OF DIRECTORS MEETING

On April 18 and 19, the five members of the Board of Directors and the General Manager, met in Oregon, Ill., to discuss the work of the General Conference.

Consideration was given to several matters of importance, including a report of the License and Ordination Committee, detailed planning of the General Conference meeting, consideration of the financial status of the General Conference, consideration of the manager's report and recommendations and the suggested budget for the next fiscal year, and other matters of policy.

Members of the Board of Directors serve without salary and make great sacrifice of time and energy to guide the course of the Conference between sessions.

## BRANCH CHURCHES

One church has successfully accomplished the building of a branch church. The Oregon, Ill., Church of God, many years ago, undertook to help establish a church in East Oregon. Through assistance in building and support of a minister, the church has been in existence now for several years, conducting regular services and growing to full stature.

Other churches are now considering such plans. We can foresee a time when there will be an east church and a west church in Cleveland, Ohio. Los Angeles may sometime have a north and a south Church of God. Brush Creek may have a branch church in Troy, Ohio. The Tempe Church may have a branch church in Phoenix. Southlawn and Pennellwood Churches may soon have a branch in a new building development. These progressive churches are considering such plans. They do present a challenge to move forward with new churches reaching more people with the gospel of the Kingdom of God and the name of Jesus Christ.





# Churches IN THE News

- May 12-18—Evangelistic Services, Fort Valley, Va. Francis Burnett, guest speaker.  
 May 19-25—Michigan Conference, Pennellwood Church of God, Grand Rapids.  
 May 23-25—May meeting at Fonthill, Ont. C. E. Randall, guest speaker.  
 May 24, 25—Missouri Quarterly Conference, Doniphan.  
 June 11-15—Minnesota State Conference, Eden Valley, Kenneth Milne, guest speaker.  
 June 12-15—Northwest Conference, Corvallis, Ore., Gerald Cooper, guest speaker.  
 June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.  
 June 22-29—Texas Conference, Gatesville.  
 June 21, 22—Illinois Quarterly Conference, Macomb.  
 July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.  
 July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.  
 July 24-August 3—Illinois Conference and Bible School, Oregon.  
 August 10-15—General Conference, Camp Mack, Milford, Ind.  
 August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.  
 August 16-24—Iowa State Conference at Waterloo.  
 August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.  
 August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

## WILLIAM W. ANGER

A lifelong resident of Fonthill, Ont., and member of the Fonthill Church of God died in his sleep on Wednesday, April 9, 1958, at Sunset Haven, Welland.

Mr. Anger moved to Fonthill in 1908, and on February 11, 1912, was immersed in the saving name of Jesus. It was through the influence of Mr. and Mrs. W. Reed that he and his entire family came into the church. He first worked for Mr. Railton and then the Fonthill Nurseries, from whence he retired fifteen years ago.

He rests in the Fonthill cemetery to await the call of his Master from on high.

E. Milton Hall, Pastor.

## VIRGINIA COOPER

Mrs. Virginia Cooper, daughter of the late Joseph and Rachel Jacobs Johnson, was born December 10, 1881, and departed this life, April 14, 1958. She was united in marriage to the late Charles E. Cooper. To this union four children were born, one of whom, Jessie, preceded her in death.

She leaves to mourn her death: one son, Leo; two daughters, Mrs. Mildred McClelland and Mrs. Geraldine Davis; three sisters, Mrs. Annie Higginson, Mrs. Minnie McKinnis, and Mrs. Bessie Petty; one brother, Charles Johnson; and a number of other relatives and friends.

J. R. LeCrone, Pastor.

## PASTOR A. M. JONES RETIRES

Because of my advanced age and physical condition, I have reluctantly decided that it would be better for all concerned for me to retire from active full-time service. Therefore, I have handed my resignation as pastor of the Kokomo Church of God to the church board, effective September 1, 1958.

I would very much like to help secure my successor, and have been authorized by the church board to correspond with anyone interested, concerning the work here. We plan to move our household goods to Hector, Minn., September 1. However, if anyone were interested in coming here sooner, we could vacate the parsonage at any time.

If interested, please write to me at 1252 S. Jay St., Kokomo, Ind. A. M. Jones, Pastor.

## COLLEGE TEAM IN BLANCHARD FOR EASTER SERVICES

The people of the Church of God in Blanchard, Mich., were happy to have an Oregon Bible College gospel team for special Easter services on Sunday, April 6. The students were accompanied by Bro. and Sr. C. E. Lapp and their son Jon. There were eight students in the team. The three young ladies were: Joyce Wilson, Ardis Larington, and Grace Ratering. The young men present were: Ted Armes, James Reneontre, Larry Townsend, Russell Magaw, and Rex Cain.

The mixed quartet presented several numbers during the day. There were also duets, solos, and special readings. Several of the students taught classes, and Bro. Larry Townsend spoke at our sunrise service. Bro. Lapp gave an inspiring sermon at our morning worship service. In the evening, his message was illustrated by colored slides taken in Palestine. The exceptionally good music presented by the students, and the fine Christian testimony that they showed was appreciated by all present.

We are proud of the College students. We are thankful that they are consecrated to the Lord, and hope that they will receive the encouragement and assistance that they need to do their best work. May all of us do our part to help them, especially in prayer, in order that they might grow in grace and in knowledge of the Lord, and be able to lead others in His way. Dean Moore, Pastor.

## JACOB H. KESSINGER

Jacob H. Kessinger, 835 McKinley Pl., S., St. Cloud, Minn., died April 5, 1958. He was ninety-nine years, eleven months, and five days old.

He was baptized on June 13, 1954, at Pleasant Lake, thereby breaking the shackles of sin.

Funeral services were held at the Church of God in St. Cloud on April 8. Burial was made in Hillside Cemetery, Valley City, N. D.

Children surviving are: Mrs. Albert Liestman, St. Cloud; Mrs. Henry Lamphier, Duluth; Mrs. John Anderson, Cedar Rapids, Ia.; Walter, Joseph, Harry and Ellis, all of Los Angeles, Calif.; and Otis, of Spokane, Wash. There are thirteen grandchildren and thirty-three great-grandchildren.

Thomas M. Savage, Pastor.

## From Here and There . . .

On "All Out Sunday School Day" in Oregon, Ill., there was an attendance of 172. . . . On April 13, 184 were in attendance at the Lawrenceville, Ohio, Sunday school. . . . A new junior Berean youth fellowship has begun at the Fredericktown, Mo., Church of God. . . . Churches having pre-and-post-Easter services have reported good attendance and excellent services. Among them are: Cleveland, Omaha, Oregon, and Maurertown. . . . The Arkansas City Church of God reports a recent record Sunday school attendance of ninety-one. . . . A seven-student gospel team visited Dayton, Fort Valley, Browntown, Maurertown, Washington, D. C., Lawrenceville, and Hillisburg Churches of God during the Easter holiday. . . . The Fonthill Church of God is preparing a Golden Anniversary Book under the direction of Elder J. Fletcher to celebrate its fifty years of service.

## SUNDAY SCHOOL DEPARTMENT

### The Value of Teacher Training

The value of teacher training cannot be measured in dollars and cents, but can be measured in results of efforts put forth.

There are blessings to be received by both the teacher and the pupil. The teacher, to be a success, must first of all have a sincere desire to teach and have a compassion for other people. Second, he must know God's Word and His plan of salvation and how to present it. After a decision to become a teacher, attending an organized teacher training class will be of great value. A new teacher can learn to determine each pupil's needs. Pupils' needs must be filled in order to reach them. In reaching the pupil, the teacher can sow the seed of righteousness. The seed must be sown before it can be reaped.

The blessing for the pupil comes in learning of God's Word from a qualified teacher, which will help him to accept Christ as his Saviour.

In training, the teacher will learn that he is the pupil's example and should show a Christ-like life at all times. Christ is the teacher's example. Pupils will soon know when the teacher is lukewarm for Christ.

Christian teacher's training has great value in home life as well as Sunday school. It is important in guiding our children.

Training reminds us that we are "Our brother's keeper," and we have a Christian obligation to our friends, our families, and to ourselves. We should be concerned about people; concerned enough to do something about it! Jesus said in Mark 16:15, "Go ye into all the world and preach the gospel to every creature."

If each Sunday school group would conduct an annual teacher training course, there could always be enough qualified teachers and substitutes.

National Sunday School Department  
Harold Newnam, Vice President

We are happy to relate that the following Church of God Sunday schools are members of our National Sunday School Department, and are in addition to the list which was published some time ago: Litchfield, Minn.; San Jose, Calif.; Kansas City, Mo.; Los Angeles, Calif.; Fort Valley, Va.

National Sunday School Department  
Juanita Lugsdon, Secretary



## BAPTISM AT LOS ANGELES

On March 16, 1958, Miss Judy Lyon was baptized into the name of Jesus Christ at the Los Angeles Church of God. May God bless her as she lives for Him.

T. M. Ferrell, Pastor.

## BAPTISMS AT LAWRENCEVILLE

On Sunday, April 6, 1958, Mrs. Wanda Bolton, Kathy Rader, and Jack Parker were baptized into Christ. We pray God's richest blessing on them in their new lives.

Richard Smith, Pastor.

## BAPTISMS AT SOUTHLAWN CHURCH

Southlawn Church of God, Grand Rapids, Mich., is happy to welcome into membership six people who were baptized into the saving name of Jesus Christ, Sunday, March 30, 1958. They are: Paul Ackerman, Ronald Hale, Dennis Smith, Paul Dykstra, Sharon Hale, and Jean Fuller. We pray for God's blessing to continue with them, and when Jesus comes may they be found faithful.

Walter Wiggins, Pastor.

## BAPTISM AT MACOMB, ILLINOIS

Grace Wright accepted Christ during a series of special meetings conducted by Bro. C. E. Randall at Macomb, and was baptized into Christ, Tuesday, April 1, 1958, by the pastor. We pray for her continued faith during the years to come.

Roy Humphreys, Pastor.

## BAPTISMS AT GOLDEN RULE CHURCH Cleveland, Ohio

"The Lord added unto the church daily such as should be saved."

Easter Sunday morning, April 6, 1958, Carol McMurtrie was baptized into Christ at the Golden Rule Church of God. Carol has been an active member of the Golden Rule Sunday School since a small child and is now active in the Berean youth group.

On Sunday morning, April 13, Mr. and Mrs. Earl Morgan put on Christ by being immersed in the name of Jesus Christ for remission of their sins. Bro. and Sr. Morgan have known the teachings of the Bible and the Golden Rule Church for many years. Their daughter, Mrs. Esther Kershaw, attended the Sunday school as a child and later became a member of the church.

Sunday morning, April 20, the rites of baptism were administered to Mrs. W. H. Weidensall who had previously made her confession of faith in the Word of God and in Jesus Christ.

C. F. Pryor, Pastor.

## BAPTISM AT PENNELLWOOD Grand Rapids, Michigan

In a special service, last Sunday afternoon, the following were baptized into Christ: Mrs. Arthur (Irene) Swift and Miss Gloria Swift, 3440 Opal S.W., Miss Joyce Radaz, 47 Exchange S.E., and Miss Priscilla Van Dyk, 156 Nora S.E.

Alva Huffer, Pastor.

## BUILDING AT DAYTON

The Dayton Church of God is adding to its basement in anticipation for completing its building. It has also enlarged its parking lot to accommodate more than fifty cars.

## HERALD RECEIPTS

Stanley Raymond; Mrs. Ethel Rogers; Mrs. Lulu May Reddell; Kenneth Milne; Louis Rabston; Elzie Robbins; Alfred Hetrick; Mrs. Lucille Ambuehl (2); Alice Koontz; N. J. Harlaere (2); L. H. Emigh; Mrs. Virgil Hammer; Mabel Drummond; Max Tarrant; Mrs. Roland Cox; Warren Sorenson; Iris Burnett (4); Mrs. Gordon Guiles; C. E. Lee; G. W. Browning; Lloyd L. Edwards; O. F. Marsh; Melvin Richardson; Mrs. C. L. McCorkle; Mrs. Pearl Jewell; A. R. Leavitt; Mrs. W. H. Lindsay; Mrs. Rhoda Leithliter; Mrs. Ethel Gross; Blanchard Missionary Society; Otis Lippencott.

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## MICHIGAN CONFERENCE AT PENNELLWOOD CHURCH

The one hundred and first annual meeting of the Michigan State Conference will be held Monday, May 19, through Sunday, May 25, 1958, at the Pennellwood Church, 35th and Reiser, S.W., in Grand Rapids.

The theme of the conference will be "What on Earth Are You Doing?" It will emphasize the need for believers to recognize their responsibility for Christian service.

The conference will feature a Sunday school convention to be held Saturday, May 24, from 1:30 to 4:30 p.m. Bro. Bud Goodwin will serve as general chairman of the convention. A Michigan youth meeting will be held in Johnson Park on Saturday afternoon. The Michigan Conference business meetings will be held Thursday and Friday nights following the evening services.

Worship services will be held each evening during the week. Speakers will be: May 19, Walter Wiggins; May 20, Dean Moore; May 21, Alva Huffer; May 22, John Denchfield; May 23, Bud Goodwin; May 24, Youth gospel team service. A basket dinner will be served Saturday night and Sunday at noon. Dean Moore will be speaker at the Sunday afternoon service. The Sunday evening service will feature a gospel hymn sing and a question and answer period with a panel of ministers.

## ANNIVERSARY AT PENNELLWOOD

On Sunday, April 13, Pennellwood Church of God, at Grand Rapids, Mich., celebrated the twenty-third anniversary of the organization of the church, and the ninth anniversary of the dedication of its building. A history of the church and a fellowship meeting after the evening service were features of the anniversary observance.

Alva Huffer, Pastor.

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## NEW WORK IN NOVA SCOTIA

A new work has been started in Nova Scotia in the Ashmore District by Bro. Roddy Pike and helpers from the Digby Church of God. Land has been donated and cleared and a building will soon be constructed for services. The work at Digby also continues under Bro. Pike's direction. Diligent prayer, hard work, and the assistance of the National Missionary Society have made these works possible.



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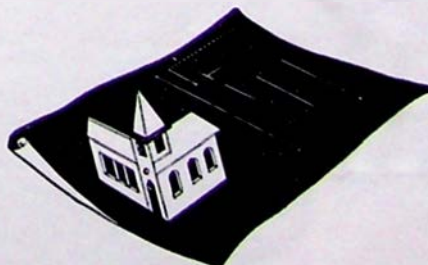
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The

May 15, 1958

# Restitution Herald

VOLUME 47, NUMBER 23

## ARTICLES OF INTEREST IN THIS ISSUE

God's Laws Concerning Marriage

"They Shall Be My People"

Spirituality and Emotionalism

The Watchman

The Bible and the News and  
Other Features

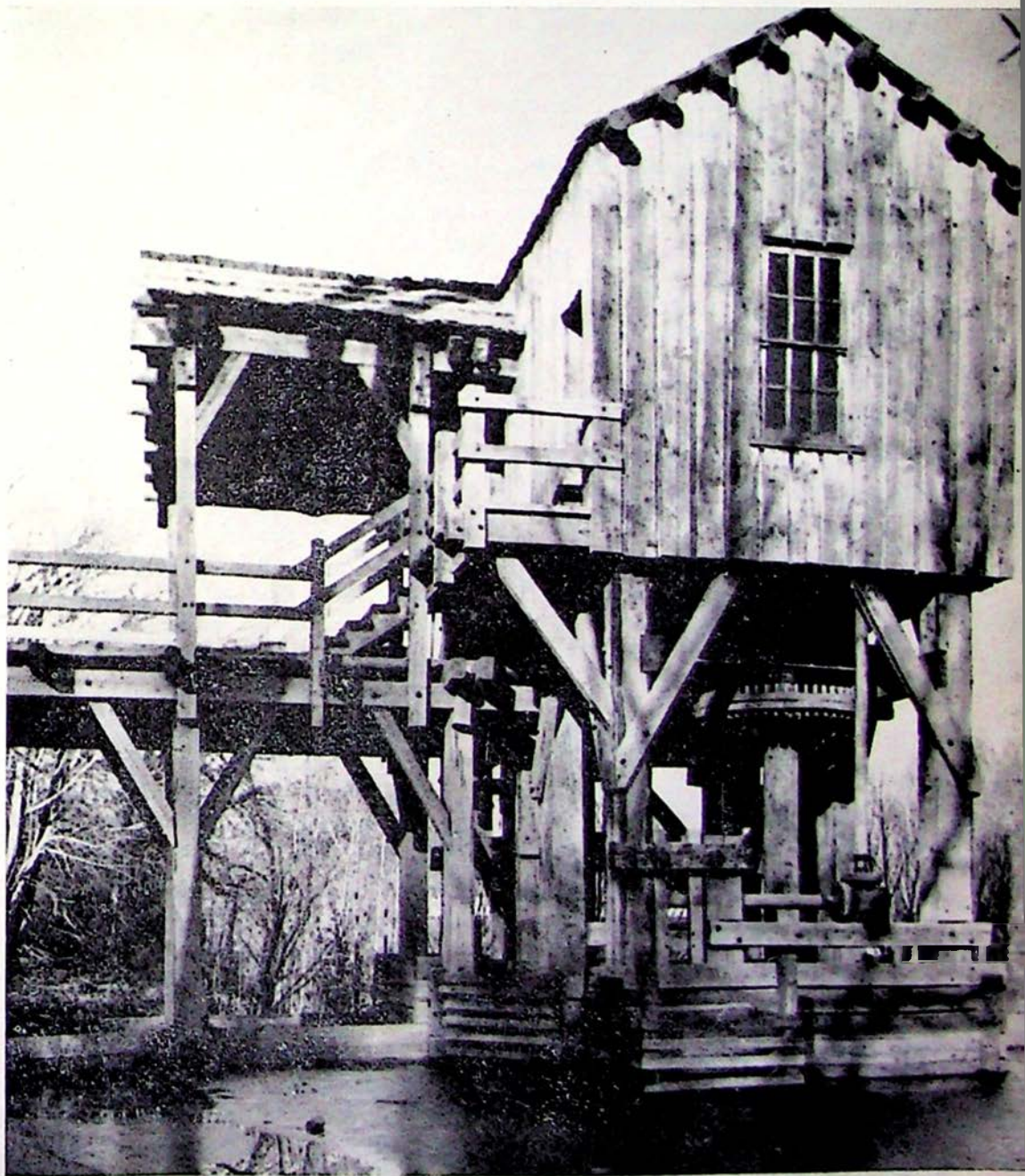
## OLD GRIST MILL

Pictured is the old Rutledge-Camron Saw and Grist Mill on the Sangamon River, near Springfield, Illinois. The mill is a part of the restoration of New Salem, the former home of Abraham Lincoln.

A visit to the old village, part of the Illinois State Park system, will remind one of the relatively short history of the United States and of the great progress which has been made here in the past one hundred years.

We are also reminded to be thankful for the blessings of the present, and of how much more opportunity there is today to serve the Lord.

(Photo by State of Illinois Department of Conservation.)



Pray for your Church!



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 "restoration 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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I have a whole drawer full of jewelry that my family has given me because they couldn't think of any other gift. There seem to be fewer and fewer things I want as I get older. When I was a young girl I would have been excited about receiving any one of those beautiful necklaces or pins. If what a person wants are just things he can see and touch, he'll have to get used to the fact that wanting them is usually more fun than having them.



*A World-Wide Vision*

Although Jesus confined His activities on the earth to a small area of land during His ministry, He had a world-wide vision of the scope of the church. He spoke of the church which He was founding in international terms. He referred to it as encompassing the earth and being made up of people from all languages, nations, and walks of life.

The Lord referred to His followers as "the salt of the earth," and "the light of the world." The gospel message and the work of the Lord was not to be confined to a small area or to a few people, but was to be universal in nature.

Even before giving the Great Commission to His disciples, Jesus prophesied, "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14). Witnessing by the church was to cover the earth. Disciples are not to rest till all the world has heard the gospel.

Jesus' statement, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16), prepared the apostles for His commission to them to be witnesses "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The Apostles also developed this world-wide vision of the church and throughout their ministries tried to fulfill the commission of Jesus. Peter went down to Samaria and to Joppa, when there were still unconverted in Jerusalem. Paul went to Europe with the gospel while there were still unbelievers in Antioch. He spoke of his call to Europe as "the heavenly vision" (Acts 26:19). A vision which encompasses love for all men, is truly heavenly in origin!

The Church of God must adopt this world-wide vision of the Lord Jesus Christ. It must realize that the Lord is not a sectional God, a family God, a localized God, but the God of all the world. The work of His people cannot be confined to a nation or a color or a class of people, but must be universal in scope. How else can the song of the future 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)?

Only a universal vision of the work of the Lord will stimulate a zeal for evangelism, for foreign missions, and for ever-widening expansion of the witnessing of the church. Only when we see the wide scope of the concern of God will we be able to see beyond the limited boundaries of the local church, the borders of the nation, and the color lines of nationalities, to strive to help all men to become the children of God.

"Where there is no vision the people perish" (Prov. 29:18). Where there is a limited vision the people will be self-centered and confined to small works. Where there is great vision there are progress and enlargement! blessing! END \* \* \*



# God's Laws Concerning Marriage

● By Pastor James Mattison  
Blood River, Louisiana

To a Christian, God's Word, the Bible, is *authority*, and what He has said, we will do.

## *The Beginning of Marriage* Genesis 2:18-25

God created Adam some time before creating Eve. Adam examined and named all the animals and birds, but found that there was no one like himself for his wife on all the face of the earth. *It was not good for man to be alone.* God said, "I must make a helper for him who is like him" (Am. Tr.).

So God put Adam to sleep, took one of his ribs, and created a woman for him, to be his wife. The Bible says she was taken out of man. Then God made a law, a marriage law. We call it the "one flesh" law. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: *and they shall be one flesh.*"

### *The "One Flesh" Law Still Continues*

"One flesh" means the two shall be one—not only in children, but one in purpose to establish a Christian home; one in thought, one in action. Not two, but one! They become "one" by mutual love, trust, and respect for one another.

Jesus our Master repeated this law, saying, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. *What therefore God hath joined together, let not man put asunder*" (Matt. 19:5, 6).

It is God's purpose for men and women to marry, for every man to have his own wife, and for every woman to have her own husband. It is God's will! (See Gen. 1: 27, 28.) "*Let every man have his own wife, and let every woman have her own husband*" (1 Cor. 7:2; Eph. 5:31; Heb. 12:4).

Christian marriage is one of the greatest blessings of this life. Husband and wife are to be happy together in love and in one mind establish a Christian home. When God's laws of love, marriage, and respect for the other are broken, it brings to both man and wife perhaps the greatest misery of this life. Obeying God once again brings back happiness.

### *What Are God's Laws for a Christian Home?*

God ordained that the husband should be the head of the home in every way, provider of both physical and spiritual nourishment. He is to love and cherish his wife

and children, teaching them the ways of God. Notice these verses:

Ephesians 5:23—"The husband is the head of the wife." (See also 1 Cor. 11:3.)

Ephesians 5:25, 28, 29, and 33—"Husbands, love your wives."

Man is to work with sweat (Gen. 3:17-19); is to work with his own hands (1 Thess. 4:11); and is to provide for his own (1 Tim. 5:8).

He is to rule the house, teaching his family. (1 Tim. 3:4, 5.) He is not to rule as dictator, but as Christ loved the church and gave His all for her.

After Christ and His cause, a man's wife is to have first place in his life. He is to be kind, considerate, and thoughtful, and seek to make her happy by manifestations of his love.

God ordained that the woman should be the "weaker vessel"; that is, allow the husband to be the head. Wives are to be "one" with their husbands, keepers at home, and bear the children. Notice these verses:

Ephesians 5:22, 24, 33—Wives are to be subject to their own husbands, and reverence them.

1 Peter 3:1-6—Their adorning should be "a meek and quiet spirit, which is in the sight of God of great price."

No wife need fear a loving husband. Study the comparison of Christ and the church in Ephesians 5. The love of man and wife is a type of the love between Christ and His people.

Titus 2:4, 5—Young women are to be sober, love their husbands, love their children, be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

1 Timothy 5:14—Younger women are to marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

Neither is to hold back the powers of the body from the other. (1 Cor. 7:3-5.)

(over)





If these marriage laws are followed, great happiness will result.

### *The Strength of Marriage Is Love*

Colossians 3:18-21; Ephesians 5:22-33; 1 Peter 3:7-12; Titus 2:4, 5.

Husbands and wives must not be unfaithful, and desire another. There will be no adulterers or fornicators in God's everlasting Kingdom. (1 Cor. 6:9, 10.)

When husband and wife say "yes" to all the marriage vows, they bind themselves to be faithful to each other until death. Let neither accuse the other falsely of being untrue. "Prove all things," the Bible says. "Thou shalt not bear false witness." If unfaithfulness is found, it must stop if the marriage is to continue. Here, as in many cases, *forgiveness* should be practiced by the faithful one.

When love is present (and Christian love is the highest type of life), all difficulties in marriage are overcome.

### *Leaving Father and Mother*

After marriage, the Bible teaches that the man is to leave his father and mother and cleave to his wife. Likewise, the woman is to be the keeper of her home, her own home. She has cast her lot with her husband, and he has cast his lot with her. Where he goes, she is to go. They journey through life together.

### *Rearing the Children*

"Children are a blessing from the Lord" (Psa. 127:3-

5). They should be considered as such—precious lives in our hands, for us to mold in the ways of God.

Godly parents desire children. Children are a joy to parents. Children are to obey their parents in the Lord. (Eph. 6:1-3; 1 Tim. 5:4.) They should show piety at home. They should honor their parents.

They are not to run wild. They are to be obedient, not unruly. (1 Tim. 3:4; Titus 1:6.) Parents should not irritate the children unnecessarily. (Eph. 6:4.) Parents are to bring them up *in the nurture and admonition of the Lord*.

Chastening of children is necessary for their own good. One must not spare the rod because of the child's tears. (Prov. 19:18; 13:24; 22:15; 23:13, 14.) This law of God must be followed. It is absolutely necessary. Yet, the chastening must be done in a Christian manner.

Parents must teach the children constantly. (Deut. 6:7.) We must correct them, turn them from error, instruct in righteousness. (2 Tim. 3:16.) We want our children to be saved when Jesus comes. If they are not, it is our fault. If we train them in the ways they should go, they will not depart, but be a joy to us.

### *Divorce*

The Bible teaches only two reasons for divorce. (Matt. 19:9, 29.) God does not encourage divorce. One who divorces admits that he or she cannot overcome the troubles, and shows a lack of faith in God's marriage laws and in His promises that He will ever help and strengthen us.

The main Bible rule is that, after divorce, there can be no remarriage. (Mark 10:11, 12; Luke 16:18.)

So let us remember before we do anything hastily that we are married for life, that our partner is a gift from God. If we have disobeyed other laws of God in securing that partner, let us not blame Him. If two Christians marry, they have every hope of being the happiest that two people can be this side of God's Kingdom.

The greatest thing in the world is love. Marriages based on love can stand against all things. In marriage, as in all other parts of this life, God's laws are perfect, and in the following of them there is great blessing. END \* \* \*



### ISRAEL'S TENTH ANNIVERSARY

Much news space and television news time is being used to report on the amazing development of the nation of Israel, now in its tenth year. There have been celebrations in Israel, and statements of congratulation by world leaders.

All of this serves to bring to the attention of the world one of the great miracles of our time; the beginning of the regathering of Israel in preparation for the coming again of Jesus Christ.





## The Watchman

● By Ben Carpenter  
Oregon, Illinois

**I**N EZEKIEL 33:6, it is stated that the watchman on the wall was under obligation to warn those in the city of approaching danger, or be guilty of loss, if any should perish by his failure to warn. Perhaps there has never been a time in the history of the world when so many dangers are on the march. Also, there are many wonderful things that are nearing the time of fruition. In Acts 1:9-12 we have the record of the ascension of Jesus and the promise of the men in white apparel that this same Jesus would come again in like manner. Many centuries have come and gone since that promise was made, but many of the signs that Jesus gave to His followers are being unfolded before our eyes. Surely the fig tree nation has already put forth tender branches and is leafing out.

The activities of the peoples of the world are very similar to the days of Noah. (Matt. 24:37-39.) A large portion of the people of the world today seem to be seeking pleasure rather than the things of God. Wars and rumors of wars, famines, pestilence, and earthquakes are much more numerous than in former times. Greed and graft in high places, unrest and the loss of natural affection on the part of so many are signs of the nearness of the coming of the Lord.

Also bearing down upon the world is the time of great tribulation that so many do not seem to know about. It is coming as a snare on all the earth and it will be worse than any trouble since Israel was a nation. (Dan. 12:1.) In Revelation 13 is given an account of a terrible world government that is to arise and have power over all the kindreds and tongues and nations. All the world will worship the beast unless their names are written in the Lamb's book of life.

That will be the time of great power and force on the part of an evil government that will bind the people together in such a way that they will be unable to buy or sell unless they have the mark of this beast in their right hand or in their foreheads. Is it reasonable to believe such a thing is even now forcing itself on the nations of the earth? Many people and nations are living in ignorance of these coming events.

As in the days when Noah prepared the ark, many ridicule the idea that such danger exists. But it is even now taking shape and perhaps very soon many changes will present themselves before us that will cause us to wonder and will bring distress upon us. All the troubles that have come into the world are the result of sin and disregard for right. As this increases, more troubles will come.

Many new methods are tried to curb lawbreakers and those who would do mischief, but there is an increasing pace, with no end in sight. It would seem to us that life has been made too easy for many of our people in this country, and as a general rule prosperity brings down moral standards. A few years ago, under the influence of ungodliness, the Bible was put out of our schools. Because of greedy masters, young folk are forbidden to work under certain ages. In many instances, where there is no homework or proper supervision, it has brought about a worse condition than the former one. What does the future hold out to us? Will it get worse and always bring us more and more trouble and heartache?

Paul gave a true picture of present-day conditions in 2 Timothy 3:1-5. These conditions will no doubt become much worse than anything we have yet seen. Some will say these are the words of a pessimist. But they are true, and none can readily deny it. There seems to be those who think Communism and other forms of civilized governments may be able to co-exist. We ask, what fellowship has light with darkness? Surely the forces of

*(Please turn to page 10)*





faith in him was amply justified. God told Abraham that many nations and people would descend from him, even though he had no son at the time.

Abraham, trying to be helpful, may have thought this "seed" would come through Nephew Lot. Then he presented Eleazer, his faithful servant, as the logical heir. When a son, Ishmael, was born to Abraham and the Egyptian woman Hagar, he was certain this boy would be the "seed." After Isaac was born to Abraham and Sarah, trouble arose between the mothers and the sons. To settle the question once and for all, God made this statement: "In Isaac shall thy seed be called" (Gen. 21:12).

In due time, Isaac and his wife Rebecca became the parents of the famous twin sons, Jacob and Esau. Of these two, Jacob was eventually the one who received the

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*By Pastor Gerald L. Cooper  
Campbell, California*

*Article Three*

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## "They Shall Be My People"

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**W**HEN IT came time for God to choose a people, or subjects, for His Kingdom on earth, He exercised the greatest of care. The "selectivity," mentioned in one of this series, was quite noticeable. We generally think of Abraham as the first to be called, and rightly so. However, Abraham had some very illustrious ancestors, including Seth, Enoch, Methusaleh, Lamech, and, of course, Noah. These were all righteous men, and Noah, the last of the line previous to the flood, was the only one of his generation (other than his family) who "found grace in the eyes of the Lord." Together with his three sons and their wives, they left the ark after the rest of earth's population had been destroyed, to become the progenitors of all mankind. Of these sons, Shem, Ham, and Japheth, we are particularly interested in Shem. God singled him out for special blessings. (Gen. 9:26, 27.) Today, the term "Semitic" or "anti-Semitic," as the case may be, is familiar to us and is applied, curiously enough, mainly to Jews, though there are many others yet on earth who are descendants of Shem.

Nine generations after Shem lived, God chose Abraham, "a friend of God." Of him it was written long afterward that his "faith was counted unto him for righteousness." There is no need to dwell upon God's wisdom in this selection. Abraham was the one chosen because God knew what his reactions would be. Though Abraham showed a few doubts from time to time, God's

birthright, the parental blessing from Isaac, and the continual promises from God. Even though, aside from his sin of "selling his birthright," Esau was the better man, morally, of the two, God's prophecy that "the elder shall serve the younger" (Gen. 25:23) was carried out to the fullest degree. The trouble that resulted between these two brothers has lasted a long, long time, and is having a telling effect on world problems of today.

It was Jacob whose name was changed to Israel, or "Prince of God," and his twelve sons became known as "the twelve tribes of Israel."

From this time, the Old Testament is mainly concerned with these Israelites, of whom God said many years later, "I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians" (Ex. 6:7). The occasion was at the time when Moses was being made ready to lead the Israelites out of Egypt where they had been captive for over four hundred years. God had surely been watching over them, though they may not have realized it. For one thing, their number had grown from seventy to approximately one million. God did as He had promised, and they were finally settled in the land of Canaan.

In spite of their being "God's people," they were far from perfect. At one time, God determined to destroy them and choose a "people" from Moses' descendants.



(Ex. 32:7-14.) Near the end of Moses' life he, by inspiration, promised the people blessings for obedience and cursings for disobedience. (Lev. 26.) We know that they have received, and do receive, far more cursings than blessings, even though they had a choice. God made a promise to these disobedient people, saying, "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Lev. 26: 44, 45).

The Israelites, of both the Kingdom of Israel and the Kingdom of Judah (after the division of the Kingdom under Rehoboam) were "scattered among the nations" when the kingdoms were destroyed. A few returned at various times, but only a "remnant" remained at the time of Jesus. There we find the rich Pharisees, Sadducees, and scribes; the strict Essenes; and the poverty stricken who were oppressed by their fellow Jews and Roman enemies alike. These were the ones who, with the exception of a very few, joined together at the time of Jesus' trial, saying, "Let his blood be on us and on our children." Thus came to a disgraceful end one dispensation, and the beginning of another, which is still in force.

What about these "people" of God's Kingdom in the present Gentile dispensation? What will be the final outcome of it all? In 70 A.D., as prophesied by Jesus, the city of Jerusalem was totally destroyed. Josephus the historian relates many a gruesome detail of this siege.

Among many other things destroyed were the genealogical records of Israel, which had been strictly kept from the time of Moses. Thus it was that the captives who once more were "scattered among the nations" were henceforth unable to determine from which of the twelve tribes they had come. Because many who escaped death were of the tribe of Judah; and had been living in the Jerusalem area, the term "Jew" came to be applied to all Israelites. We are justified, as were the New Testament writers in using the two terms, "Jew" and "Israelite," interchangeably. We know these people now as "Israelites" returning to their homeland; but still disobedient to God.

The Apostle Paul, who called himself "an Hebrew of the Hebrews," wrote these words: "God hath not cast away his people" (Rom. 11:2). He continued on in the rest of the chapter to prove his statement. First of all the Jews were, and are, given equal opportunity with all men to accept Jesus Christ as Saviour, and many, especially in the early church, have done so. We also remember God's promises to them that "for the sake of their fathers" (Abraham, Isaac, and Jacob) He would not forsake them. In the latter part of the above-mentioned chapter, Paul wrote of a "Deliverer . . . out of Sion." This, of course, is Jesus Christ. By their deliverance and other great miracles connected with it, they shall know this "Deliverer" to be the once-scorned Messiah. They shall accept Him as King and, looking on Him "whom they have pierced, . . . shall mourn for him" (Zech. 12:10).

God's promises to Abraham, Isaac, and Jacob, and His promises to Israel when He said, "I will take you to me for a people," will at last be completely fulfilled!

END \* \* \*

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**I**F WE were able to build a church across the road from every family in the United States, of course we would be able to win many more people to the Lord. Such would not be possible, but at least we could make a start in that direction. If each church that had an attendance of one hundred or more people would make plans to start another church in a locality where a strong minority of its members lived, and could work in the new church, it would be such a start. This would keep the churches small, and give opportunity for a larger percentage of the membership to work as teachers and officers. It also would be the means of reaching more who are outside the church.

Now, I know that when the facilities of a church are filled, the usual plan is to add to those facilities. Large churches may have advantages, but they also have some drawbacks as they attempt to serve the Lord and evangelize for Him. Jesus may have taught thousands at times, but His regular class numbered twelve. That number is still a good standard for classes of today. Large churches may have more prestige, but small churches have better opportunities for Christian development.

It is a test of our giving to plan to give leadership to start another group. In some ways it might be harder for Christians to give willingly of talented workers than it would be for them to give money.

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## "Branch" Churches

*By Pastor Dale Ward  
Woodstock, Virginia*





**T**HE words "spirituality" and "emotionalism" are not found in the Scriptures, so it may be well to look first at the definitions and see what the Bible has to say about the thoughts behind them. The word "spirituality" simply means the quality or state of being spiritual. We do find the word "spiritual" in the New Testament eighteen times and the word "spiritually" three times.

One of the important statements in the Bible is found in Romans 8:6, "To be carnally minded is death; but to be spiritually minded is life and peace." The things that are of a life-and-death matter are really important to us humans who are subject to death. There are other matters we think important, but when death breaks into our midst, all of our plans and hopes and aspirations are changed, because something more important has taken precedence over them.

Everyone ought to be vitally interested in these alternatives, which are, as the verse in Romans says, to be carnally minded or to be spiritually minded. We have all heard of people being pleasure minded or literary minded, mechanical minded, worldly minded, or evil minded. All of these things have to do with the things that are uppermost in the mind of a person, or the things to which his mind seems to be adapted.

To be carnally minded is to be fleshly minded, or minding the things of the flesh. It is the placing of the natural desires of the flesh as all important. This might be characterized by an expression like this: "I'm going to have what I want to eat or life isn't worth living"; or, "I'm going to do what I want to do or I'll know the reason why."

When the natural, or fleshly, or carnal desires are put first, the most important thing then becomes the satisfying of those desires. Some have gone to all manner of ways to satisfy the desires of the flesh. Men have stolen, destroyed other people's property, broken up their homes, and have committed murder to satisfy their own flesh. Usually, those who place the satisfying of the desires of the flesh foremost are those who go far beyond the normal satisfying of natural desires. They go to excess and create new and more lustful desires.

What, therefore, is the end of these things? Paul tells us in Romans 6:21, "The end of those things is death." It is because those things of excess are sin, and "the wages of sin is death" (Rom. 6:23). The Apostle told the Galatians, "He that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:8). He speaks even more boldly in Philippians 3:18, 19, saying, "Many walk, of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

What an indictment against us when we mind earthly things, when we count the temporal things of this life



## Spirituality and

as the important things! Are we not bought with a price? even the blood of Christ? Have we not been seated together in high places with Christ? Has not God promised us that we shall be His heirs and joint-heirs with Christ? Are we not counted as being married to Christ? How, then, can we turn back to carnal things which will lead to death?

The statement in Romans 8:6 was this: "To be spiritually minded is life and peace." To be spiritually minded is to mind eternal values, to place as most important the things of God; to think on the things of God. We have the admonition in Colossians 3:1, 2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

Therefore, to have spirituality, which is being spiritual or being spiritually minded, is to have one's mind on the things of God. The things of God are His coming Kingdom over which Christ will rule; the love of God





The feasts and offerings of Israel gave the people spiritual inspiration, as well as an opportunity to express their joy in the Lord. Seasons of rejoicing are a part of spiritual happiness in the life of every child of God.

By  
Pastor  
Harvey U. Krogh, Jr.  
Oregon,  
Illinois

## Emotionalism

that is to be a dominating influence in our lives; the hope of eternal life which should temper all that we do and say. If our minds are filled with thoughts concerning these precious truths and hopes our lives will be different than if we are seeking the things of the world. We then will purify ourselves, as John wrote in 1 John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

If we let these thoughts fill our minds, we will be controlled by the Spirit of God. It is written in 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Spirit of God cannot dwell in us if we exclude the thoughts of

God and His precious things from our minds. God's Spirit cannot abide in us if we fill our lives with the trivial and the trash of this world.

To summarize the thought of spirituality, we might say that it is that quality in a Christian which affects his whole life, giving evidence that he is being led of God according to the instruction given in God's Word.

### *Emotionalism*

To consider the thought of emotionalism it will first be necessary to define emotion. The dictionary says emotion is "any of the states designated as fear, anger, disgust, grief, joy, surprise, yearning, etc." The word "emotional" is defined as "pertaining to emotion, prone to emotion, as an emotional person or nature. Appealing to emotion or arousing emotion." Emotionalism is then defined as the cultivation of an emotional state of mind; tendency to regard things emotionally.

Emotion is a normal part of everyone's life. It is considered damaging to the individual who suppresses all signs of emotion. Tensions within should have their normal outlet. James said (5:13), "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Of course, there are emotions that ought not to be aroused and should be suppressed if aroused. We read in Ephesians 4:26, "Be ye angry, and sin not: let not the sun go down upon your wrath." Also, we read in Titus 1:7, "A bishop must be blameless, as the steward of God; not self-willed, not soon angry." A number of times in the Scriptures we are admonished to "fear not." It is true that there are things of which we should be afraid and there are other things we should shun, but emotion should cause us to do the will of God in these things.

Under the heading of "Emotions and Responses" in the book *Psychology and Life* by Floyd L. Ruch, external responses are classified under four subheads: a) Destruction, b) Approach, c) Retreat, or Flight, d) Stopping of Response. Under "Approach," it is stated: "Elation is essentially also an approach reaction. It is the emotion which follows success in any activity. In elation we review our exploits and relive the victory. We tell ourselves and our friends about it and try in many ways to keep the situation before us."

There are a number of examples of elation in the New Testament. Following the conversation at Jacob's well in John 4:28, 29, the woman then left her waterpot, and went her way into the city, and said to the men, "Come, see a man, which told me all things that ever I did: is not this the Christ?" She had found the Messiah, and all of the hopes connected with Him were so near reality that she could not contain her enthusiasm.

Jesus justified His disciples on the morning He rode into the city of Jerusalem. The Pharisees complained and asked Jesus to rebuke His disciples when the whole multitude of them began to rejoice and praise God with a



loud voice for all the mighty works that they had seen. Jesus said to the Pharisees in Luke 19:40, "I tell you that, if these should hold their peace, the stones would immediately cry out."

There are three parables in Luke 15 in which the same thought of rejoicing in the presence of others was justified. The Parable of the Lost Sheep: "When he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Concerning the finding of the lost coin it is written, "When she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost." When the prodigal son was found and a feast was made for him, his brother complained, but his father said, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The Apostle Paul admonished the Ephesians, "Be not drunk with wine, wherein is excess; but 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).

Paul and Silas expressed their emotions when they were in prison by praying and singing praises to God loud enough for the prisoners to hear them. It is written in Acts 8:4 of the early Christians under persecution, "Therefore they that were scattered abroad went every where preaching the word."

In the Old Testament we find that God gave certain commands regarding ceremonies and little duties for the purpose of arousing certain emotions. In the last of Numbers 15 there was the command to put a ribbon of blue on the border of their garments, "that ye may look upon it, and remember all the commandments of the Lord, and do them" (v. 39).

We read of the Passover in Deuteronomy 16 and the instruction to keep it each year. In verses 11 and 12 we read, "Thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates. . . . And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes." The purpose of the feast was to arouse emotions that would produce the proper response toward God.

Our Communion service serves a similar purpose. By calling to our minds Jesus and what He did for us in His suffering and death, our hearts are touched and we arise to serve Him better. In this we see that emotion plays an important part in our service to God.

In schools and colleges, a pep meeting is sometimes held before a football game to get the players and the cheering groups prepared emotionally to put forth every

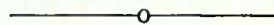
effort to win. Then at the game the spectators cheer the players with the hope of encouraging them to win. The same psychology used there might well apply to the prayer meeting and praise service held before a group of Christians start out to invite others to evangelistic meetings, or talk with others about salvation. Considering the words in the psychology book, we might say, "It is emotion which follows success in any activity," particularly that of seeking the solution of life's problems.

The victory is in finding Christ as Saviour and Master. "In elation, we review our exploits and relive the victory." In prayer and praise, we may review the exploits of Christ and His faithful servants and the victory over sin. "We tell ourselves and our friends about it and try in many ways to keep the situation before us." We tell others not so much to keep the situation before us, but that they may have the same victory and the same hope that is set before us.

Emotionalism is defined as the cultivation of an emotional state of mind; a tendency to regard things emotionally. There may be those who go way beyond what we would call a normal expression of emotion in their religious activities. The amount that one's feelings are shown under any circumstances may be determined partly by his training and what is customary in his group. We believe that our emotion should be controlled by thorough knowledge of God's Word and His will for us. There should be a balance between knowledge and emotion so that things are not regarded emotionally, but in the light of God's Word.

To summarize our thoughts, we might say that spirituality will come with sincere study of God's Word with prayer. Proper application and emotion will play its normal part in moving us and others to do the will of God.

END \* \* \*



## THE WATCHMAN

*(Continued from page 5)*

evil are becoming more bold and are wielding more influence on the minds of the people.

Can we look to the churches to gradually upgrade our lives and thereby bring in everlasting righteousness? In reply to this question, we would say that perhaps church membership is at an all-time high, yet with no decrease in crime and immorality.

Yes, the coming of the Lord draws near, and the time of the end of the age is close upon us. Soon He who is to come will come and will not tarry. How will His coming affect those who are living on the earth at that time? Some will be ready, and many will be unprepared and ashamed before Him.

What is the duty of the watchman? Shall he warn, or



keep silent? It is true that many of those who are approached on the subject of the soon coming of Jesus as King of Kings to rule and reign in the earth, are not much interested and look at you as though such an idea is too strange to be interesting. In fact, one man who said he had taught a Sunday school class for twenty-five years doubted if Jesus would ever come again. He also claimed that all of the Old Testament and Revelation had been fulfilled and was of no further use to us. It rather makes one wonder what he taught his class! It is quite evident that he had no knowledge of Acts 1:11, or of very much of the Scriptures.

Perhaps there is no other subject in the entire Bible that is of such vital importance to us as the Second Coming of Christ. Without the return of Jesus and the establishment of the Kingdom of which He is Heir, how could any of the promises of God be of value to us?

May the light that shines out of darkness, give us light to the glory of God. END \* \* \*



May 12-18—Evangelistic Services, Fort Valley, Va. Francis Burnett, guest speaker.

May 19-25—Michigan Conference, Pennellwood Church of God, Grand Rapids.

June 7, 8—Missouri Quarterly Conference at Doniphan.

June 11-15—Minnesota State Conference, Eden Valley, Kenneth Milne, guest speaker.

June 12-15—Northwest Conference, Corvallis, Ore., Gerald Cooper, guest speaker.

June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.

June 22-29—Texas Conference, Gatesville.

June 21, 22—Illinois Quarterly Conference, Macomb.

July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.

July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.

July 24-August 3—Illinois Conference and Bible School, Oregon.

August 10-15—General Conference, Camp Mack, Milford, Ind.

August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.

August 16-24—Iowa State Conference at Waterloo.

August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.

August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

## How Foolish Can One Be?

● By Eunice Pearson  
West Milton, Ohio

HE TRADED in his battered up car for a beautiful new one. He was so thrilled with it. He wanted all of his friends to take a ride in it; to try it out. Then he boasted about the power it had; told how it could carry him over the steepest hill or whirl him across the hottest desert, in perfect comfort. It started with ease, ran to perfection, and stopped quickly without a jar.

He was so proud of this new car that he got all of the family up early Sunday morning and took them to church in it. All of his friends rejoiced with him. Everything was fine. He felt so wonderful.

Then came Monday morning. He didn't want to drive his new car to work. It might get dirty, or some of the fellows might not understand. His old car was gone, so he started to walk. By starting early he thought he could somehow make it on time.

After a while he began to get tired. His foot got sore. But when he thought of his job, he quickened his steps. His foot hurt all the more, and he began to walk with a limp. He didn't want to be late and break his good record. It had never seemed so far when he had driven the car.

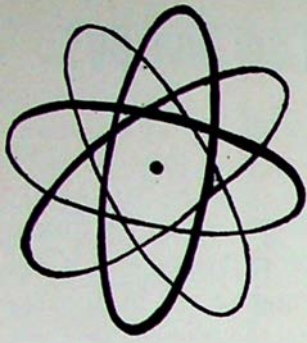
At last the factory was in sight. He felt better; he was going to make it. Then *swish* a speeding car hit the puddle and he was mud from his cap to his shoes.

He arrived at the gate seconds after it had been closed. The guard did not recognize him. He could not get in. All of his efforts had been in vain.

You say, "How foolish!" Yes, but, Christian, you traded in your old life, full of sin, for a bright new life in Christ. You, too, were so thrilled and wanted your friends to try the new life. You took your family to church on Sunday. But then came the days when you were back in the old routine. Did you take your Saviour with you? Did your life shine with the light of Christ? or did you leave Him behind for fear some might not understand?

He has the power to drive you over mountains of trouble. He will go with you and protect you in the valleys of sorrow. You have but to whisper His name and He is ready to carry you all of the way. In Him you need not be weary. He will protect you from the stain of the world and bring you to the throne in a robe of righteousness, where you will receive the crown of life. END \* \* \*





# The Bible and the News

By the Editor

## MATERIALISM IN RUSSIA

Peiping Radio reported that teachers in Communist China "from now on will be responsible for making sure their pupils are brought up as materialists." The station said that the teachers must train children to "see the evil of religious superstitions."—*Wesleyan Methodist*.

## MINISTER'S PROBLEMS

The Pastoral Care Department of the Baptist Hospital and the Bowman Gray School of Medicine, has been studying the problems of ministers which have caused them to suffer physical and mental breakdowns. The main vocational problems that contributed to the illness of the men studied were 1) problems related to overwork, 50%; 2) problems relating to the minister's concept of evangelism, 25%; 3) problems related to the minister's uncertainty about his vocation, 25%.

Many people are becoming seriously concerned about the number of ministers who have suffered physical and nervous breakdowns. Possibly the underlying cause is the frustration he often experiences in seeing so much to be done and in not being able to do it himself, nor arouse others to help.

## MATERIALISM IN AMERICA

A British visitor, Viscount Hailsham, has brought to light one of the underlying factors in the Cold War. Speaking of the West, he said, "We are in danger of forgetting that the thing we are ultimately furthering and defending is a system of spiritual values, and that these spiritual values cannot be defended with physical weapons alone." He further reasoned that in our effort to defeat the atheism and materialism of Communism we ourselves are becoming increasingly materialistic. Thinking of the "good life" in terms of new cars and the amount of food we consume, we have put spiritual values in the background.

Like the warfare of the Christian against evil, the conflict with Communism must be with weapons of the mind and spirit. "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds)" (2 Cor. 10:3, 4).

## TRUTH IN HUMOR

Attending a seance in which a medium was supposed to be bringing people back from the dead, a nine-year-old insisted, "I want to talk to my Grandpa." "Quiet," hissed the medium, who was very annoyed. "But, I want to talk to Grandpa," insisted the boy. "Very well, little boy," said the medium. Making a few hocus-pocus passes he stated, "Here he is." "Grandpa," said the boy, "what are you doing there? You aren't dead."

## TV LIQUOR ADVERTISING

Advertising by the alcohol interests costs \$38,483,000 a year. About \$400,000,000 has been spent by the industry on all forms of advertising each year.

The Evangelical Lutheran Church has condemned the practice of glamorizing advertising liquor. The glamorizing of the use of liquor, without showing also its harmful effects is a danger to the young people of America.

## AUTOMOBILE EXPENSE

The average United States motorist who drives 10,000 miles this year will spend \$1,078.00 to operate and maintain his automobile. This is about \$76.00 higher than last year. This figure includes the cost of depreciation, and operating expenses.

The average given to the church by church members is approximately \$50.00 per member, less than 5% of the money spent to operate an automobile.

## TEMPERANCE EDUCATION

Governors of twenty-eight states this year have proclaimed weeks (mostly in April) as Youth Temperance Education weeks against drinking by teen-agers. The plan is to encourage temperance in terms of total abstinence from drink among young people. The week of April 20-26 was the week that most states observed the occasion.—*Bible Advocate*.

## DRINKING TEEN-AGERS

It has not been publicized, but a recent survey of three thousand high school students shows that 35% of them drink alcoholic beverages, many with the knowledge and consent of their parents.—*Newsweek*.



## No One Else

By  
Your  
Storyteller  
Muriel  
Hass



ON THE WAY from school Monday, the boys were discussing the coming daily vacation Bible school. Their Sunday school teacher had hinted at some of the interesting things they would do. She had suggested that they think about the boys and girls they could bring to Bible school. Just then they caught up to their neighbor, Tom.

"Say, Tom, how about coming to daily vacation Bible school with us?" asked Joe.

"Nope, I can't, it's time to deliver the papers," said Tom.

"I don't mean right now, but the week after school is out. Every morning for two weeks. We'll learn lots of things. Miss Jones said so," said Joe.

"Well, I guess not," replied Tom, "I'm too big for that stuff."

"You're never too big," said Joe and Jim together. "Jesus was twelve when He was at the temple. He didn't think He was too big," finished Jim.

Tom went whistling down the street to deliver his papers. He was thinking to himself. You know, maybe I should go to Bible school. I could take the twins along. Mother would like that. So he made up his mind to be at the opening service for vacation Bible school.

Meanwhile, Jim and Joe went on their way feeling sure Tom was not interested in their invitation to Bible school. In fact, they were somewhat discouraged. "Guess no one wants to go to Bible school, except us," said Jim.

They arrived at Jim's gate where his mother was weeding her flower garden.

"Hi, boys, what makes you look so gloomy on such a lovely day?" asked Mother.

"Nuthin'," mumbled Jim.

"Now there must be something. Sit down and tell me," suggested Mother.

"Say, Mom, do we have to go to Bible school? It's only for girls and little boys, isn't it?" asked Jim.

"Boys, you don't have to go to Bible school. It is for girls and little boys, and—for anyone who loves Jesus," Mother said.

"We'll be the only big boys there, I know. Tom isn't going," Jim grumbled.

"How do you know?" asked Mother.

"Oh, I don't know, I just think so. There just won't be any big boys there," finished Jim.

"I know how you feel; so did Elijah," put in Mother. "Elijah! He didn't have a Bible school to go to," said Joe.

"No, I guess not a Bible school like we are thinking about. But Elijah had a lesson to learn whether at school or elsewhere. He was discouraged. Do you remember him?" asked Mother.

"Sure, his altar was burned up, but the sacrifices to the idols didn't burn," said Joe.

"That's right. You wouldn't think he'd get discouraged after such an experience, but he did," said Mother. "Queen Jezebel was very upset because of Elijah's God and the burned altars. She promised to destroy Elijah. So Elijah ran to hide from his enemies. He was a little discouraged. To think that he had faithfully served God, torn down the altars to Baal, and now he was being hunted like a wild animal. Didn't God appreciate his efforts? It seemed not. 'I might as well be dead,' he thought. He really was feeling awfully sorry for Elijah.

"Then an angel brought him food and told him to go to Mount Horeb. So Elijah went. A great wind blew and the mountain shook and rocks fell, but God was not in the wind. A great earthquake came, but God was not in the earthquake. Then a fire came, and God was not in the fire. A still small voice spoke to Elijah. That still small voice was God. God gave Elijah directions what to do. Then He told Elijah that there were seven thousand people in Israel like Elijah. What good news to Elijah who had felt he was all alone in worshipping God!

"So, boys, there are probably many boys and girls in our community who would like to go to Bible school. Don't get discouraged like Elijah. Spend your energy working instead of complaining," finished Mother.

Just imagine how surprised Jim and Joe will be when they go to Bible school and see Tom and his twin brothers there!

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## CHILDREN'S CORNER

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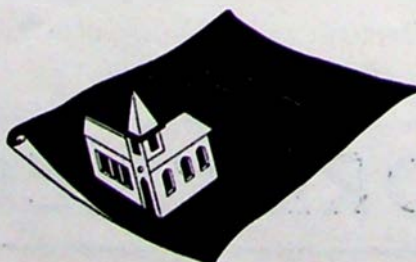
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The

May 30, 1958

# Restitution Herald

VOLUME 47, NUMBER 24

## IN THIS ISSUE

Articles of interest for all readers

Current Events and the Bible

Children's Corner

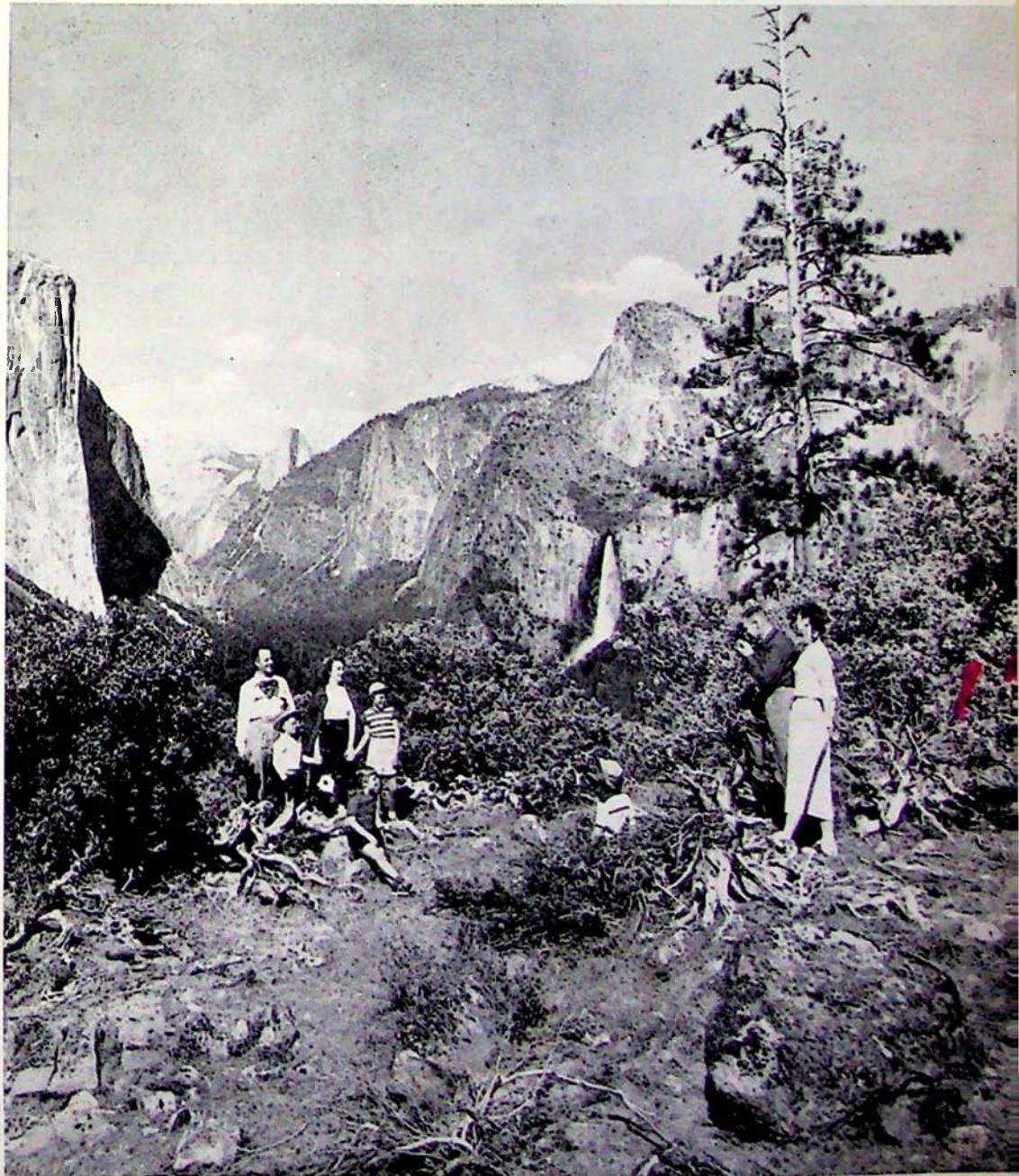
Read every article for a Bible message and spiritual inspiration!

## VACATION TIME IS HERE!

With Memorial Day's arrival, millions of Americans will be taking to the highways for their annual vacations. State and national parks and shrines will receive millions of visitors, seeking a few days of the silence and grandeur of the great outdoors.

A vacation can be a wonderful opportunity for rest and relaxation, as well as refortifying one's spiritual outlook. The mountains, deserts, lakes, and streams can remind us of the God of creation and His claim upon our lives. Take God with you on your vacation this summer.

Pictured is a group of vacationers at Yosemite National Park, California. (Photo by J. Walter Thompson Co., for National Park Service.)



The Danger of Liberalism (See page 3)



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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Most every day you can pick up the paper and find the huge black lettered word "Free" jumping out at you. You can be sure everybody will read that ad. The words, "If you present this coupon at such and such a time," or, "With each purchase," are always in small print. Any merchandise that is really free without a purchase of any kind is apt to be junk. Watch out for a religion that asks nothing of you. A religion that is "free" is worthless.



#### A Living Memorial

Memorial Day is set aside as a special day on which to honor the dead, especially those who have died in defense of the nation.

As Christians, we are less concerned about the dead than most people. It is not that we are heartless, or forgetful, or that we do not respect the dead. It is that, to us, death is but an unimportant interval of rest. It is not the end. It has nothing to do with judgment, or punishment, or reward. It is but the result of our mortality, and the end of mortal life.

Having hope in the resurrection of the dead at the coming again of Jesus Christ, we are not preoccupied with tombstones and memorials and markers which look back, but not ahead. Those who do not have this hope, have only memories of their loved ones. We who have this hope look forward to new life and reunion with our loved ones.

Christians have a living memorial which assures them and reminds them of the hope of new life. That living memorial is Jesus Christ, who died and rose again, to reveal the truth of life everlasting. He is the memorial who stands over the tombs of the righteous and says, "I am the resurrection and the life."

The dead are not forgotten by the Lord. On this Memorial Day there will be hundreds of thousands of unattended graves, the resting places of people known only to God and the record books of men. There are cemeteries overgrown with weeds, with stones sunken or toppled. They may be forgotten by man, but not by God. They have a living memorial with Him, even the resurrected Christ, whose immortal presence before God guarantees that life will come again to those who sleep in the dust of the earth. In Hebrews it is written, "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth" (7:24, 25).

The Apostle John saw a vision of Jesus, the living memorial, and wrote of Him in Revelation 1: "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death" (vv. 17, 18). Fear not, for Jesus is alive forevermore. When all others have died and when all others have forgotten, Jesus will still be alive and will remember His own.

Jesus is a memorial of victory over death. He is a memorial that the dead will not be forgotten. He is a memorial that those who are the children of God through belief in Him, will live forever with Him. Better is Jesus than stones and statues and great buildings of honor to the dead, for He is alive and He carries our thoughts forward to life eternal and not back to a mortal life ended. Praise God for this One who stands over the tombs of the righteous and says, "He that believeth in me, though he were dead, yet shall he live." END \* \* \*



● *By Pastor Dean Moore*  
*Blanchard, Michigan*

IT IS OFTEN helpful, in trying to understand the meaning of something, to point out its opposite, or that which contradicts its true meaning. In our study of the Bible, it is good to be aware of the variations of thought which oppose its teachings. One of the best examples of such thinking is that of liberalism, or modernism. Let us notice some of the characteristics of this type of religion and contrast them with the teachings of Scripture. It is important that we know what it is, and also the results that are produced by it.

Liberalism is found in colleges and universities throughout the world. Young people who attend these schools are taught to discard their faith in the Bible, to free themselves of responsibility to God, and to substitute human reason as the supreme authority of their lives. Thousands of young people have lost the simple faith of their childhood because liberalism is taught in public schools. In



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## The Danger of Liberalism

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connection with this, it is well to remember the warning that Christ gave to all who would shatter the faith of a child who believes in Him. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). When salvation depends upon such faith, those who destroy it are of the worst type of criminals.

Liberalism is a movement that has developed as a result of apostate forms of Christianity. Because the nominal church was corrupt in times past, men turned to the other extreme—paganism. Liberalism actually praises much of paganism. It exalts Greek thought above Biblical teaching. It denounces practically everything that Christianity stands for except ethical values. It has much in common with Communism in that it emphasizes rationalism.

In the history of Germany we can see what happens when men discard their faith in the Bible and substitute human reason as their final authority. That nation became one of the most criminal nations that the world has ever seen. Even in our own country we can see the terrible consequences of this type of thinking. We notice that since liberalism has been introduced to the American schools, the crime rate in this country has steadily increased at a startling rate. One wise observer said: "Modern educators have sown every type of doctrine [re-

ferring to liberalism, etc.] and now they are reaping every dark and foul deed."

In the Bible we read: "By the fear of the Lord men depart from evil" (Prov. 16:6). The teachings of liberalism are not based upon Scripture. Since it does not advocate faith in the Bible, faith in God, and obedience to God, it destroys the foundation of morality. It teaches that man should formulate his own philosophy concerning religion and follow his own judgment.

Its teachers call this "freedom," but how can anyone be free who does not live in the will of God? No person is more bound than the one who says he is free from all law. He is bound by his sin. Jesus said: "Whosoever committeth sin is the servant of sin" (John 8:34).

The fundamental nature of man's existence is responsible existence. We are first of all responsible to our Creator and secondly to our fellow men. Liberalism tends to destroy that which binds man to God. The philosophy of Communism is the same. It says that we can do away with any responsibility to God, or Christ.

Notice how this idea was prophesied in the second Psalm, saying, "The rulers take counsel together, against the Lord and against his anointed [Christ], saying, Let us break their bands asunder, and cast away their cords from us" (Psa. 2:2, 3). In effect this means, "Let us cast aside responsibility to God and Christ." While liberalism claims to advocate morality, it destroys the foundation



for morality in rejecting the authority of God and the lordship of Christ. Any system of teaching which destroys men's faith in God, the Word of God, and responsibility to God, is the most dangerous teaching in the world. A teaching which destroys men's faith in Christ, preventing a true knowledge of Him who is the only means of salvation, is the most detestable of all teachings, especially when it takes the garb of religion and calls itself "Christian."

Liberalism denies that Jesus is the Son of God. It denies that the promised Messiah of the Old Testament, the "Redeemer," the "Saviour," has actually come in visible flesh. Notice this warning that is given to Christians by the Apostle John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come" (1 John 4:1-3). Liberalism teaches that Christ's death did not atone for the sins of men, that He was not raised from the dead, that He did not ascend to His Father in heaven, and that He will never come again.

It is easy to see that liberalism is largely a religion of doubts. According to it, anything that does not seem plausible to the human mind is to be discarded. Such a rule does not take into account the limits of the mind of man, nor the effect that sin has upon it. It does not take into account all the evil that is transmitted to the human mind through heredity and environment. Would one who advocates this teaching say that his mind is not influenced by sin, that he has no sin?

It is true that liberal theologians study the Bible. Many of them know very well what is recorded on its sacred pages. But they do not know the meaning of its words through experience. They do not view its contents from the viewpoint of a believer, but rather from the viewpoint of a skeptic. They would doubt everything until their reason or their philosophy approves it. They miss the life-giving power that comes by means of the Word of God. Instead of seeking help for their lives and wisdom from God, they are interested in taking the Scriptures apart piece by piece. Like the scientist who is seeking to understand life by taking a living insect apart limb by limb, piece by piece, and counts and labels the parts—only to find that the life has gone from it; so liberalism with its proud "scientific investigation" examines the Word of God in like manner only to find that the life is gone from it. They then declare that there is nothing supernatural to be found in it. In Revelation 22:19, it says: "If any man shall take away from the words of the book . . . God shall take away his part out of the book of life."

The Greeks in ancient times were much like the modernists of our time. We notice that Paul fought against the so-called "wisdom" of the Greeks throughout his ministry. He often contrasted the "wisdom of men" with the truth and power of the gospel. He said, "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God. Where is the wise? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? We speak the wisdom of God, 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. 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. 1:18, 20; 2:7, 8, 14). From this passage we see that one cannot understand the things of God apart from the Spirit of God. Jesus told His disciples that the Comforter, or the Holy Spirit, would teach and guide them. (John 16:13.)

Here we see the fallacy of liberalism. Its teachers claim to be authorities in religion and yet they have never been taught by God. They readily teach about God and Christian living when they have never known God or His way of life. The miracle of conversion has never taken place in their lives. They know nothing of true Christian experience. It would seem that these men would go slow to teach things concerning God and the religious life but they claim to be the authorities on religion.

Let us notice some of the conclusions of liberal thought after more than a hundred years of reasoning. One of the leaders of the liberalistic movement, who is a professor at one of the nation's "Christian" colleges, has this to say: "There is no such thing as 'Absolute Truth'—only one generation's approximation of truth. Certainty is only tentative. . . . Knowledge is only that which can be verified and then it is only the knowledge of today. Today's truth is tomorrow's untruth." Speaking of the "higher criticism" of the nineteenth century, he said: "It implied that there was no such thing as finality or infallibility. The belief in . . . a pre-existent revealed norm of truth [Scripture] to which man must conform no longer appeared valid. God Himself was not omnipotent but limited. The Bible was not a supernatural revelation, but a human document recording the history of one people's search for reality. . . . In the place of religious security came struggle." In contradiction of the Biblical doctrine of man this professor says: "Nor is man the scene of a constant warfare—spirit against flesh, righteousness against sin, the supernatural against the natural, but a . . . personality . . . holding within himself divine potentialities."

This man says in effect that the Word of God, or the



Bible, is a lie, and cannot be trusted. According to him, the way of salvation from sin and death revealed in Scripture is untrue. If we were to follow his teachings, we would cast away our faith in the Bible, we would no longer trust in God, because God is not omnipotent but limited. When we think about such things we do not wonder that he says: "There is no such thing as absolute truth." He is so far away from reality that he cannot recognize the almighty power and wisdom of the Creator.

Notice how similar this type of thinking is to that expressed by the tempter of the first parents. "Yea, *hath*

God said . . .?" Here they are tempted to doubt God's Word. "Ye shall *not* surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:1, 4, 5). Here they were told the opposite of what God had said. They were urged not to trust in God. They were to doubt His integrity and character. By freeing themselves from God's will they could have things they could not have in His will. Why be restrained when they could be free to think and do as they pleased? These same  
(Please turn to page 14)

## "One Lord, One Faith, One Baptism"

THE FIRST part of the fourth chapter of Ephesians speaks of several "one's," including one body, Spirit, hope, Lord, faith, baptism, and God. The fifth verse we have chosen for consideration here.

### *One Lord*

The use of the word "Lord" in the New Testament is confusing to many, because it is used in reference to both God and Christ. When one realizes that the word "Lord" is not a *name*, part of the difficulty is done away. "Lord" is a title of respect denoting ownership and means literally "sir" or "master." If it could be said that Christ was God because the title was used in speaking of God, it could also be said that Abraham, Pilate, and others were also God, as the word is used in reference to them, as well as forty other places not in reference to either God or Christ.

It is as Paul said in 1 Corinthians 8:5, 6. "(There be gods many, and *lords many*,) but *to us* there is but *one God*, the Father, . . . and *one Lord* Jesus Christ." You and I have but one Master, one Owner, Jesus the Anointed, who has purchased us with His own blood.

### *One Faith*

We many times hear people speak of "churches of different *faiths*." In a way, we are glad they use the plural, because it is a sort of recognition that they do not have *the* faith. Surely all church denominations do not have the same faith or doctrine. There are many faiths, but only one *true* faith.

The word "faith" in this text in Ephesians is referring to faith as to *principle* or *doctrine*, rather than to faith as to confidence or feeling. It seems to us, according to the fact that there is but *one* faith, and all do not have the *same* faith, that someone is wrong someplace. Which group is wrong and which right? Letting the Word be the judge, start taking the beliefs of the different churches and compare them with what the Word says. If a cer-

● By Pastor T. M. Ferrell  
Los Angeles, California



tain group teaches that which is contrary to what the Bible says, you may be sure that it does not have the one faith or doctrine taught in the Bible.

When we know we have the one faith, we should not take the attitude that every church group is all right, and as right as we are, but uphold the one faith with the knowledge that the one faith sealed by the "one baptism," is a requirement for entrance into the Kingdom of God.

### *One Baptism*

The "one baptism" is the seal of the "one faith" in the "one Lord." Many would say that the *mode* of baptism is a matter of personal choice. It is, but there is still only one *right* way, the Bible way.

Some will say that they were sprinkled when they were "baptized." They were not "baptized," as sprinkling is not "baptism," for "baptism" means literally "to dip or immerse." It is a very poor dictionary or commentary that does not bring this out. Sprinkling in no way expresses the symbolism of baptism—that of death, burial, and resurrection, as brought out in Romans 6.

To baptize someone before he believes anything, an infant, for example, is useless. The Scriptures repeat that "He that *believeth* and is baptized shall be saved" (Mark 16:16). It is not belief in just anything, but in the gospel or good news of "the kingdom of God, and the name of Jesus Christ" (Acts 8:12).

The "one God and Father of all" desires that we accept His call into the "one hope" through the "one faith" in the "one Lord," entering into the "one body," the church, by means of the "one baptism." Let us do what He desires! END \* \* \*



# The Tongue of Man

By Pastor James Mattison  
Blood River, Louisiana

**T**HOUGH few people realize it, one of this life's most satisfying blessings is the God-given ability to speak. It is a great blessing to be able to speak. Those who have had laryngitis can testify to this. Then there are some people who cannot speak because of infirmity. We have compassion for them, and feel helpless in the knowledge that we can do nothing to help them speak. Jesus healed some who are dumb. One of the greatest of the promises to the dumb is in Isaiah 35:6: "Then shall . . . the tongue of the dumb sing." This miracle will transpire in the reign of Christ, after He comes to earth.

Though it is a great blessing to be able to speak, yet the same tongue blesses and curses. (Jas. 3:10.) This ought not to be!

Near the time of creation, there was only one language. Then, because of man's great wickedness, God found it necessary to confound or confuse man at the building of the tower of Babel, and thus the language-barrier curse came into being. (Gen. 11:1-9.)

The tongue is likened to a sharp razor (Psa. 52:2); a fire that sets on fire (Jas. 3:6); deadly poison (Jas. 3:8; Psa. 140:3); a scourge (Job 5:21); a sharp sword (Psa. 57:4; 64:3). Then it is likened also to choice silver and a tree of life.

Several proverbs were written to help us understand the power of the tongue. Two of them sound like this: Death and life are in the power of the tongue. Whoever watches what he says keeps from trouble.

A great deal more was written throughout the Bible about our words, to make us stop and think before we speak.

## *Proper Use of the Tongue*

The Bible gives advice on what to say, just as it gives advice on all important questions of life. We are to speak of God's righteousness and praise Him. (Psa. 35:28.) When we are angry and the fire burns within us, let us take heed to our condition and be silent. (Psa. 39:1-4.) If we offended no one with our speech, we would be perfect, and able to control all our actions and feelings, for perfect words mean a perfect man. (Jas. 3:2.) Then again, David spoke of singing with his tongue, and also of speaking the word of God. Of the virtuous woman described in Proverbs 31 it is said, "In her tongue is the law of kindness." This applies to all virtuous persons, whether man or woman. Peter, also, gave us advice: "He that will love



life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

## *Many Things Speak*

Other things besides the tongue speak. The animals give voice to their moods. One can tell by the way a dog barks what his feelings are.

The whole creation speaks to us. Psalm 19:1-3 records a beautiful song about this; how the heavens and its bodies speak of God's glory, and how every day and every night speak to us. In the daytime we can see the wonderful beauties of nature, and at night we are continually overwhelmed by the grandeur of the heavens.

Jesus spoke many wonderful things, but many of His own day and many today could not and cannot understand what He said. One day after futilely trying to teach the wicked Jewish leaders, Jesus cried out, "Why do ye not understand my speech?" (John 8:43). The reason He gave for their lack of understanding of His teachings was that their hearts were not right. And so it is—the wicked cannot understand the ways of God.

## *Some of the Tongue-Sins*

Backbiting is a serious offense, and its wages is death. (Rom. 1:30-32.) There will be no backbiters in the Kingdom of God. (Psa. 15:1-3.) Paul was afraid there were some backbiters in the Corinthian church. (2 Cor. 12:20.) Let us be careful to speak evil of no one.

Lying is another serious offense. It shall be punished with the lake of fire. (Rev. 21:8.)

Evil talk leads to one's downfall—it corrupts good manners. (1 Cor. 15:33.)



Words spoken in anger cannot be recalled, so we must be still when angry, as David advised.

It is interesting to notice that the tongue is used almost every time when some ungodly attitude is being shown. It would be better to be dumb than sin with our tongues.

#### *Whom God Chooses*

God does not always choose the silver-tongued orator to preach and declare His will, but many times uses those who cannot speak well. Moses declared that even after God called him for service he could not speak well: "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Moses was one of the greatest of the Old Testament leaders. His faith and his earnestness made up for his slow tongue.

Paul was one of the greatest of the New Testament leaders. He knew he could not speak well. (1 Cor. 2:1,

4; 2 Cor. 11:6.) He even quoted others as saying: "His letters . . . are weighty and powerful; but his bodily presence is weak, and his speech contemptible."

Two of the greatest of the New Testament verses on Christian speech are Colossians 4:6 and Ephesians 4:29. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "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."

Notice that our speech is to be gracious, and seasoned. The godly are likened to a tree in Jeremiah 17:7, 8. "Even the smallest leaf of the believer should be full of the sap of the Holy Spirit" (J.F.B.). Our conversation should be cheerful, yet not light and foolish, serious when necessary, yet not gloomy.

*(Please turn to page 14)*

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## **Zeal for God**

● *By H. G. Pierce*

*Indianapolis, Indiana*

**T**HE OTHER DAY I heard someone ask, "What makes one church more zealous than another, and why do some Christians seem to have more zeal than others?" This set me to thinking. It is true that some Christians seem to radiate with enthusiasm, while others are mediocre. The same is true of various church groups. Is there an answer for such a question?

I am going to suggest that the blessings of God are given to us as individuals or groups on the basis of our ability to contain God. Some never seem to have the ability to contain or abound in the things of God, and thus continue year in and year out with no noticeable change. Some may feel, but hold themselves in restraint, fearing the label "fanatic" may be attached to them.

I remember well one good old soul. We called him "Grandpa." Grandpa had one desire and that was to talk about the Lord, any time or any place. How many times I have seen him collar someone right on main street and talk about the things of God. I was a child then and used to enjoy this, for Grandpa, you see, was deaf, and there was no way to stop him unless you walked away.

A fanatic? To some, yes, but to others, just a man who had a zeal for God. I dare say, that many who avoid talking about the things of God have little to say about Him outside or away from the Sunday school class. Many times when we go out to visit, I have been cautioned not to talk about religion because it gives some people the jitters. Our Lord said, "Out of the abundance of the heart the mouth speaketh."

Try this little object lesson. Fill a glass with water, then put a sponge into the glass. What happened? Did the water absorb the sponge, or the sponge absorb the water?

Now remove the sponge, and you will find that anywhere you touch it your finger becomes wet. When Jesus Christ comes into our hearts, we should become so saturated with Him that our contacts should be as contacts with Christ. That is why it is so dangerous for us to gossip, or tell shady stories, or be found in questionable places. "Ye shall be witnesses unto me" (Acts 1:8). Again we read, "Come out from among them, and be ye separate" (2 Cor. 6:17).

If we truly and sincerely desire closer fellowship and communion with the Lord, then we must take a stand one way or the other. One cannot flirt with the world and still say, "I am a friend of God." Our witness is just as effective as the axe head that fell into the water. (2 Kings 6:5.) We will never get the job done by just swinging the handle back and forth. Though we may have all the appearances of being hard at work, we must recover the axe head to get results from our labor!

In the early church, as today, there was much belief without behavior, yet the two must go hand in hand. We say we believe, but our actions speak louder. Many of Paul's letters to the churches aimed to correct this very condition. In his Philippian letter, how Paul tried to search out and find the mind of Christ! How we, too, should be like-minded! One cannot read Paul's letters without seeing the need for a closer walk, by Christians, with the One whose name they bear.

As you study the Word of Life and allow Christ to enter in and take over in your life, then that zeal you desire will begin to be felt in your life. Through you it will enter into the church also. No church can rise above its leaders. END \* \* \*



# The City of the Great King

*Article 4*

*By Pastor Gerald Cooper  
Campbell, California*



THE sixteenth chapter of Ezekiel is an allegorical account of the history of the city of Jerusalem. (The reader will better understand this message if the entire chapter is first read in its entirety.) Verses one through five depict Jerusalem as an ancient and squalid village. Verses eight through fourteen record that God said "Thou becamest mine." From this verse to verse fifty-nine is told the terrible debauchery of idolatry that befell the city—worse than the notoriously wicked cities of Sodom and Gomorrah. For this cause, God forsook the city and its people for a long period of time. From verse sixty onward we find what shall happen when God fulfills His statement, "Nevertheless, I will remember my covenant."

Jerusalem, which means, "possession of peace," was selected by God as the capital city of His Kingdom centuries before David actually moved the seat of government there. There is strong reason to believe that ancient Salem, home of Melchisedek, was on the same site as Jerusalem. The fact that Melchisedek was called a "King of Righteousness"; "King of Peace"; and a "Priest of the Most High God," strengthens this thought.

Jerusalem is located on four hills, two of which are quite familiar to Bible students. One of these is Mount Zion, the other Mount Moriah. The name "Zion," or "Sion," was used in the Bible many times in reference to the entire city.

The name is familiar to us because of our knowledge of "Zionists" and "Zionism." This movement, started before 1900 A.D., has been responsible for much of the resettlement of modern-day Israel. It is interesting to realize that Mount Zion was known to God, Melchisedek, Abraham, David, and others, thousands of years before it had a "movement" named for it, and thus became known to the modern world.

Mount Moriah is equally important to us because of an outstanding event that took place there in early Hebrew history. We refer to the intended sacrifice of Isaac by his father Abraham. It was here that Abraham's "faith was accounted unto him for righteousness," because of his willingness to sacrifice his son, who had been given to him so miraculously. This great type of the sacrifice of Jesus becomes more significant when we realize that the general locality of each was the same. If the place of Jesus' sacrifice were not actually on Mount Moriah, it was very near.

Within the past six months another mountain of Jerusalem, Scopus by name, has been much in the news. Though not actually identifiable, it is probably one of the four original mountains upon which Jerusalem is located. On Mount Scopus is the Hebrew University and an ultra-modern hospital, both standing idle because of Israeli-Jordanian differences.

When David became king over all Israel, he needed



a great city for a capital. In spite of the fact that Saul had ruled over Israel for forty years, the strategic city of Jerusalem was still occupied by an over-confident, hostile people, called Jebusites. Their confidence prompted them to defy David, when he decided to move his throne there. They told him, in effect, that even the blind and the lame could keep him from entering. David, however, easily "took the stronghold of Zion," and it soon became known as "The City of David." (See 2 Sam. 5:1-7.) This city was selected for strategic reasons because it could be defended easily. Also, it was chosen because, in David's own words, it was "beautiful for situation"! Another name for it has been "The City of the Great King"!

As the history of the city parallels that of the people and territory, we know that within two generations it began its idolatrous period (as shown in Ezekiel 16), and has been more or less so ever since. Today, though it is not a squalid, contemptible village, it is once more in a miserable condition. Supposedly, it is jointly controlled by Israel and Jordan, but it is so divided as to be of little value to either. The enemies of God and Israel are perfectly content that it should be so.

"Nevertheless, I will remember my covenant," said God to this, His own city. History has shown us that this has not yet been done, though many thought it had been accomplished when Palestine was opened up to the Jews early in this century. When God makes a promise,

it will be kept. He *will* remember this promise in due time—when the "new Jerusalem" is established as the capital city of the coming Kingdom of God. (Read Rev. 21:1-10.)

We are told in Hebrews 11:8, 10, that "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, for he looked for a city which hath foundations, whose builder and maker is God." Abraham's faith was in the "gospel" preached to him. (Gal. 3:8.) Though Abraham knew the Jerusalem of his time, and had been there, he also knew a New Jerusalem must and would come! Though David had good reasons for his choice of Jerusalem as his capital city, he also knew it would some day be the New Jerusalem and capital of the world. By inspiration, he wrote in Psalm 48:2, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King."

There are varied thoughts concerning the New Jerusalem. Some say, "It is figurative; it refers to the church called the bride of Christ!" Others say, "It is literal, a city equal (12 furlongs) in length, breadth, and height." (Rev. 21:16.) I see a combination of these, for surely there will be an actual Holy City, "whose builder and maker is God," a fulfillment of the "everlasting covenant" (Please turn to page 14)

## PLAN OF SALVATION

### Memory Verses

#### Creation and Fall

- Gen. 1:31—All creation was very good.  
 Gen. 2:7—God made man.  
 Gen. 2:16, 17—God's command and punishment for disobedience.  
 Gen. 3:4—Satan's lie.  
 Gen. 3:6—Man sinned.  
 Gen. 3:24—Tree of Life guarded.  
 Gen. 3:15—A Saviour promised

#### Man Is Mortal

- Ecl. 9:5—The dead know not anything.  
 Ecl. 9:10—No wisdom whither thou goest.  
 Ecl. 3:19, 20—As a beast dieth, so dieth man. All go unto one place.  
 Psa. 146:4—His thoughts perish.  
 Psa. 115:17—The dead praise not the Lord.

#### The Earth Given to Man

- Psa. 115:16—Heaven is God's; earth is man's.  
 Psa. 37:11—Meek shall inherit the earth.  
 Prov. 10:30—Righteous never removed.

#### The Promises

- Gen. 12:1-3—Promises to Abraham.  
 (Name changed—Gen. 17:5.)  
 Gen. 17:7, 8—Promises to Abraham.  
 2 Sam. 7:16—God's promise to David.  
 Ezek. 21:27—The Saviour, David's Heir.

The above list of memory verses may be purchased on printed cards at three cents each, or \$2.50 per hundred from National Bible Institution, Oregon, Illinois.

- Ezek. 36:19—Israel scattered.  
 Jer. 30:3—Israel regathered.  
 John 1:49—Jesus, the King of Israel.

#### Our Saviour

- Luke 1:32, 33—His birth, and promise of David's throne.  
 Matt. 4:23—His work.  
 Acts 4:12—Salvation in Jesus.  
 Luke 23:33—The death of Jesus.  
 Matt. 28:5, 6—His resurrection.  
 Acts 1:9—His ascension.  
 1 Tim. 2:5—Mediator between God and man.  
 Acts 1:11—He is coming again.  
 1 Thess. 4:14-17—Resurrection when He comes.

#### The Church

- Acts 15:14—A people for His name.  
 Acts 8:12—Faith in the Saviour.  
 Rom. 1:16—Gospel of Christ.  
 Rom. 3:23—Our condition.  
 Acts 3:19—Repentance.  
 Rom. 6:4—Baptism.  
 1 John 1:9—Our cleansing.  
 1 Cor. 10:31—Living for Jesus.  
 Mal. 3:10—Tithing.  
 Matt. 22:37-39—New commandment.  
 Mark 16:15, 16—Great Commission.  
 Gal. 3:27-29—Heirs with Christ.

#### Restitution

- Acts 3:21—Restitution of all things.  
 Rev. 21:4—All things very good again.

—Compiled by Evelyn H. Austin.



## Churches IN THE News

- June 11-15—Minnesota State Conference, Eden Valley, Kenneth Milne, guest speaker.  
 June 12-15—Northwest Conference, Corvallis, Ore., Gerald Cooper, guest speaker.  
 June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.  
 June 22-29—Texas Conference, Gatesville.  
 June 21, 22—Illinois Quarterly Conference, Macomb.  
 July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.  
 July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.  
 July 24-August 3—Illinois Conference and Bible School, Oregon.  
 August 10-15—General Conference, Camp Mack, Milford, Ind.  
 August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.  
 August 16-24—Iowa State Conference at Waterloo.  
 August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.  
 August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.





## *Pioneering in the Faith*

*By Frances McCormack  
West Hollywood, California*

**S**HE WAS not reared in a religious atmosphere. Perhaps attending the community Sunday school when the weather permitted was the extent of her religious education. Her father had studied the Scriptures, seeking enlightenment of a dream he had had. He talked often of the things he learned in the Bible and she was always interested in what he said.

At school in one of her readers there was a quotation from the Bible which said, "Blessed are the meek: for they shall inherit the earth." This was very puzzling because she could not understand why they would inherit the earth when they were in heaven. This could never be explained to her satisfaction.

She became a member of a community church, but realized very little benefit or value as a member. She even went to the minister and asked what his advice would be that could help her. By this time she had married and was a widow with three children. The two oldest children also became members of the same church.

Finding no help or encouragement, she turned her attention solely on the care of her home and children, but her thoughts and desire were for godliness. At night she would tuck her children in bed and kneel in prayer, always asking to be shown the truth. She wanted to find a minister who would turn from place to place in the Bible.

This family was living in a large city, quite comfortably situated, going to fine schools and even having music lessons, but it seemed that it was better for them to move to a homestead of a hundred sixty acres up in a mountainous, rugged country of timberland. The school was four miles away and the nearest town was twelve miles. Yes, it meant many hardships!

In the winter she would move near a school, for the winters were hard and the snow deep and there was no way to ride. During good weather the children walked to school.

The second winter on the homestead, the family moved into the little town twelve miles away. While there, a minister came and held a series of meetings, but it was rumored that the meetings were of the Pentecostal type which discouraged some interest. The last night, however, she and the children attended the meeting.

The minister, a very meek, unassuming person who played the organ and sang beautifully, opened his Bible and there flowed from his lips a most wondrous and inspiring story and plan of God and His Kingdom. He turned from scripture to scripture. Everything he said was, "It is written here," or "Thus saith the Lord." Spellbound she listened, never taking her eyes off him. He told her how the meek would inherit the earth. She absorbed every precious word! This was what she had been looking for! This was the truth in all of its beauty and hope!

At the close of the service, she eagerly went to the minister and, grasping his hand, she told him she wanted him to come to see her. She wanted to learn all about the kingdom and the wonderful truth. He visited her the next day and talked, answering many questions to her satisfaction and joy. He departed late in the day offering to come at any time she requested baptism. His home was seventy miles away.

Each day found her reading and learning the wonderful words of life. Everyplace she went, she would tell this new story. She was ordered to stay away from the little Sunday school near the home, because her teachings were confusing their way of teaching.

Months passed, with the many daily tasks and the struggle to keep food for the family. The summer was slipping away when, at dusk one day, one of the little girls went out to cut kindling to start the morning fire. Suddenly, a frightened scream penetrated the calm serenity of the closing day. The heavy axe had fallen too close and a little thumb was severed. With trembling hands the mother bandaged and splintered in place the dismembered part.

Oh, the realization of hopelessness that swept over her when she wanted to ask the help of the Almighty! "Oh, please, God, I know I've been neglectful. I can't expect You to hear my prayer. I will be obedient, Lord. Please, oh, please, don't take her life. I love You, I want her to love You. Please, Lord, save the thumb."



She ran miles over the darkening road, up and down the steep canyon walls of hundreds of feet, to a near neighbor who could take her to the doctor, twelve miles away. Breathless and choking with sobs and fear, she could hardly speak. Of course, as soon as possible, the horses were brought in from the pasture and made ready for the night journey over the rough roads.

The many long miles covered by the natural gait of the horses gave ample time for deep concern and prayer in the mother's heart. "I know I can't expect You to hear me or answer prayer, but I need You so much."

With anguish and regret in her heart, she heard the doctor say, "It can't be saved. If anything could have, the splints and bandage would have, they were put on so well."

A very short time must have passed before a letter reached the minister, for in just a few weeks the minister came to her home. How he got there can only be imagined, for there was no transportation. He undoubtedly walked most of the way. He was there for only one purpose, the baptism of the mother.

Fall had set in. It was October. Nights were frosty. Clouds hung quite low, heavy with rain. The next day she and this messenger of God walked over a mountain trail to the nearest lake. She spoke of his seeming to be worried for fear she would become tired and discouraged, for it had begun to drizzle, but she was concerned about him in the same way. Nothing could lessen her enthusiasm.

Finally they were at the water's edge. The majestic peaks of the surrounding hills reflected in the crystal surface of the water in a very picturesque effect. Then the great moment came as she felt the cleansing tide closing about her. Cleansed, she came up victoriously joyous, for she had been obedient. Now she could call on the Almighty as her Father for help and sustenance. Cold, nor distance, nor rain mattered. The misting had ceased and a sacred serenity enveloped them. She lived a life of service. Wherever she went, she told the wondrous story. She spoke from the pulpit many times, and many answered the call to repentance from her lips.

All through life, she would pray that the disfigured hand would be made whole in the Kingdom. She would clasp the hand in her own and say, "In the Kingdom, dear, it will be whole."

As of today, is our salvation too easy to value and make secure? Is it too easy to swiftly glide to church over ribbons of smoothly paved highways in the modern vehicles of the day? Does the closeness of our telephones and the rapidity with which we can secure medical help diminish our need of relying on the heavenly Father to sustain life and heal? When tragedy strikes, if we cannot turn to Him for help, the burden is unbearable and too heavy to endure.

*(Turn to page 14)*



**For information write:**

**Otto E. Dick, Superintendent**

**Oregon Bible College**

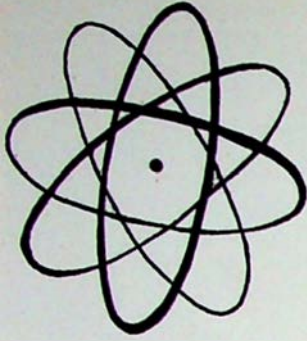
**Oregon, Illinois**

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**THIRTY-THREE PER CENT DO NOT DRINK**

A Gallup Poll shows that thirty-three per cent of the adults in the United States do not drink alcoholic beverages. One in three is a small percentage for a "Christian" nation.





# The Bible and the News

*By the Editor*

## ANTI-SEMITISM STILL STRONG IN THE WORLD

Recent incidents show that anti-Semitism is still strongly at work in the world, keeping alive the same hatreds which have brought about past wars.

In the American south, there have been several bombings in recent months of Jewish synagogues and community centers. While the race question is a hot issue there, few people are in sympathy with this evidence of racial enmity. The Klu Klux Klan is blamed for the incidents and several southern governors have met to provide a program for putting a stop to this violence.

In Germany, Ludwig Zind, a former captain in the Nazi army, and a Nazi Storm Trooper, was brought to trial for publicly teaching that the "Nazis did not gas enough Jews, and Israel should be removed like a can-buncle." Being found guilty, members of the packed courtroom wept openly and men reached out to shake his hand. Anti-Semitism is not dead in Germany!

## ST. CHRISTOPHER'S MEDAL AND VANGUARD

The liberal *Christian Century*, which delights in keeping a critical eye on everything from fundamentalists to the growing number of married students in seminaries, recently took the United States Navy to task for allowing a St. Christopher's medal to be attached to the Vanguard missile which successfully launched a satellite. Dr. Charles Kean, of Washington's Episcopal Church of the Epiphany asked, "Would it have served just as well, if along with the countdown routine, a man had been assigned at each stage of the process to cross his fingers and say, 'Muggles'? Had someone thought of attaching a four-leaf-clover somewhere? The fact that a word or symbol is associated with traditional Christianity does not prevent its being used in the most blatantly superstitious manner possible. . . . Not only is the symbol itself made ridiculous, but the faith behind it is turned in children's triviality."

## COFFEE DRINKERS

Americans now drink an average of 3.1 cups of coffee per day per person. It is estimated that by 1960 the average will rise to 3.5 cups per day.

## FEWER CASES OF LUNG CANCER AMONG ADVENTISTS

Male members of the Seventh Day Adventist Church suffer lung cancer only one tenth as often, and heart ills only three fifths as often as the general male population of the country. The studies were made by Dr. Ernest L. Wynder of the Sloan-Kettering Institute for cancer research, and Dr. Frank R. Lemon, of the College of Medical Evangelists at Loma Linda, California. This is a large Adventist hospital center.

The studies were made of 8692 patients in eight Seventh Day Adventist hospitals. Of the patients, 564 were Adventists and the remaining 8128 were not. Adventists, who neither smoke nor drink, thus add further proof of a connection between smoking and drinking and cancer and heart ailments.

The only case of lung cancer found among the Adventists was a sixty-three-year-old man who had smoked a pack of cigarettes a day for twenty-five years before he joined the church.

## General Conference of the Churches of God

Camp Alexander Mack  
Milford, Indiana

August 10-15, 1958

- Missionary Day
- Sunday School Day
- General Conference
- Business Meetings
- Worship
- Fellowship
- Bible Study
- Recreation



# Sewing

DOES your mommy like to sew? Maybe she makes you pretty dresses or shirts. It is lots of fun to sew and, of course, it's nice to have new clothes.

I just love to sew. My sewing cabinet is right next to my sewing machine. There are some very peculiar-looking articles in the cabinet. Some are very common, however, like scissors, measuring tape, sharp pins, needles, bobbins, fasteners, and thread.

When we start to sew, we pick out the pattern and material and prepare to cut out the pieces. My, there are a lot of pieces and they have the funniest marks and letters on them! If your mommy sews, ask her to show you a pattern. Would you believe it—each mark and letter has a special meaning when you sew? If you pay close attention to them, you are most likely to have a successful garment.

Now we lay out our fresh, clean material on a table or maybe on the floor. Then we carefully lay the pattern pieces on it, just as the directions tell us to do. It sometimes takes a long time to do this, but since it is so important we must be patient. If we make a mistake in this process, our finished product will not be perfect.

Ah, it's finally all cut and marked and we are ready to sew; or almost. We have to check our sewing machine to see if it is oiled, so it will work well. Then we have to thread the machine and perhaps we will check the tension. This means to see that the top and bottom threads are locked together just right so it will hold the pieces together well.

Here we go, "Br-r-r-r." A seam here, a seam there, then press a bit with the iron, seam some more and it's time to try on the garment. Well, it begins to look like the new dress or shirt.

"Oh, Mommy, may I wear it tomorrow?" you ask.

"Well-l-l, maybe, but there's quite a bit to do yet and there is Dorcas this afternoon," said Mother.

"Oh, just skip Dorcas today and sew," you beg.

"No, the Lord has blessed me with the talent to sew and health to serve at Dorcas. I must use these talents," replied Mother. "Perhaps, I'll have it ready for you day after tomorrow."

"Say, Mom, wasn't Dorcas the lady who sewed? We had a story about her once," you say.

"Yes, she sewed for the poor. Do you remember, she died and Peter raised her from the dead?" continued Mother.

Well, sure enough, Mother did finish the new garment for you. How pretty it is. It's a joy for Mother to see you so happy in your new dress or shirt.

You know, our little lives are just like sewing. There

By  
Your  
Storyteller  
Muriel  
Hass



are just as many parts and processes to make us into "pretty garments."

Let us compare the two, shall we? You have already guessed that you are the fabric or material.

Jesus is our pattern, and if we follow our pattern exactly, we will be like Him. The pattern is perfect. It is what we do or fail to do that causes the trouble when we sew.

The Bible is the direction sheet that comes with the pattern and tells us how to cut and sew the material so it will be like the perfect pattern. Some of the directions seem as strange as the funny markings on the paper pattern. But each has a meaning. When the Bible tells us to pray often, to meet together often, to sing praises to God, to tell others of Jesus, to repent and be baptized, it is all part of the directions for making a perfect product. We must learn to follow all of the lessons in the Bible.

Just as the scissors cut away the unnecessary materials when we sew, we have another scissors. Our belief in Jesus as the Saviour cuts out all the unnecessary things. You see, when we completely fill our hearts with a love for Jesus, there just isn't room for what is wrong.

Remember, we checked the stitching of the thread? Prayer is like the stitching of our garment. Until we put the pieces together, it is not a garment. So prayer is the part of our lives that holds together the material. Perhaps you cannot understand this now, but learn to pray, and as you practice you will begin to see how prayer is like the stitches of the garment.

We are promised many times in the Bible that we will be like Jesus when He comes, if our "sewing" is as perfect as we can make it. END \* \* \*

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## Children's Corner

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## THE DANGER OF LIBERALISM

(Continued from page 5)

ideas that were present then are just as strong today, and in no place more evident than in the thinking of the advocates of liberalism. The false nature of the temptation is made emphatic when, after being told that they would not die, the Bible says: "And . . . Adam . . . died" (Gen. 5:5).

Today, according to some men, neither God nor His Word is to be trusted. We are to depend upon man alone. Human reason must be supreme. What terrible blasphemy! What does God think of this? It has been well said that, "The further away men get from God the further they are from reality." May our response be that of the Psalmist of old, who said: "I hate vain thoughts: but thy law do I love. For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations. Through thy precepts I get understanding: therefore I hate every false way" (Psa. 119:113, 89, 104). END \* \* \*

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## THE TONGUE OF MAN

(Continued from page 7)

Jesus spoke words that were gracious and seasoned. "All bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). On one occasion, officers were sent to capture Jesus. They came back empty-handed. When asked why, they said, "Never man spake as this man" (John 7:46). Here is a clue for more power in our lives—by our wise and Christian answers we can confound the wicked.

Our speech should be Spirit speech, the opposite of fleshly speech. We are the salt of the earth. Yet when the salty taste is gone, we are no good to God. Mark 9:50 says, "Have salt."

Jesus taught that we speak too much, saying, "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:37). Too much talking brings sin.

### *A Pure Language*

Everything has been tamed or subdued by man on the earth except his tongue. (Jas. 3.) Yet the day is coming when even all tongues shall be tamed, and shall declare that Jesus Christ is the Lord of men. (Rom. 14:11; Phil. 2:11.) Then, the mouth of every man living will speak as God has desired us to speak now.

A pure language will then be upon earth. "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9). It is my understanding that all people then will speak the same language once more, and that their speech will be pure—a pure language.

## Conclusion

The tongue is one of the greatest blessings of creation, but its wrong use makes it a curse in our lives. Bits in horses' mouths turn them. Small rudders turn ships. Which is controlling us—a Christian mind or a fleshly tongue? Our Christian spirit must subdue our carnal nature.

Let us watch what we say, and use our tongues as well as our other members for good and righteous purposes—to help and not to hinder, to edify and not to debase, to speak God's holy speech and not the cursing and speech of the devil. When we do this God can bless us and answer our prayers. (1 Pet. 3:12.) END \* \* \*

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## THE CITY OF THE GREAT KING

(Continued from page 9)

He made with the city. Also, figuratively or allegorically, there will be the New Jerusalem, which is the "Mother of us all" who are the "children of promise"! (Gal. 1:26, 28.)

The last part of Revelation 21:7 tells us that only they which are written in the Lamb's book of life, shall enter into this New Jerusalem! Some have said they would enjoy traveling to the Holy Land and the present Jerusalem. All of us might like that, but our goal should be to prepare ourselves to see, and be in, the New Jerusalem which God's Word says will surely come in due time!

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## PIONEERING IN THE FAITH

(Continued from page 11)

Does it make salvation less important to have the horse and wagon replaced by the swiftness of the automobile; the old rough roads replaced by the even ribbons of pavement; the distance of miles covered by foot for help diminished by instant functioning of a telephone? Indeed not! The hazards of today are real and great. Time is short. Let us not let our opportunities slip by. The Kingdom is coming!

I want so much to be there, for this messenger of God was Brother Allie (A. L.) Corbaley, and "she," my wonderful mother! I must be there! END \* \* \*

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## VACATION BIBLE SCHOOL LESSONS

National Bible Institution publishes three sets of vacation Bible school lessons each year. There are three books in each set for ages three through twelve. Lessons currently available are: *Fruit of the Spirit* (ten lessons), *In the Footsteps of Paul* (five lessons), and *Visiting God's Great Leaders* (ten lessons, available after July 1).





# NATIONAL YOUTH CAMPS FOR 1958

## Berean Youth Camp August 10 - 15 Quaker Haven Camp

For those who will be entering the Sixth, Seventh, Eighth, or Ninth Grades in the fall of 1958.

### Tuition \$21.00 per person

- WORSHIP
- STUDY
- RECREATION
- CRAFTS
- SWIMMING
- BOATING
- SERVICE
- FELLOWSHIP
- COUNSELING

Deadline for Enrollment—July 15, 1958

---

Please send me an application for the Berean Youth Camp

Name .....

Address .....

City ..... State .....

Age ..... Grade in school next year .....

Mail to: Berean Youth Department, Box 231,  
Oregon, Illinois

## Berean Youth Conference August 24 - 28 Quaker Haven Camp

For those who will be entering the Tenth, Eleventh, or Twelfth grades, and for all college age young people through age 23. Married couples are welcome though there is no provision for children.

### Tuition \$18.00 per person

- LEADERSHIP TRAINING
- BIBLE STUDY
- WORSHIP
- SERVICE
- RECREATION AND FELLOWSHIP

Deadline for Enrollment—July 31, 1958

---

Please send me an application for the Berean Youth Conference

Name .....

Address .....

City ..... State .....

Age ..... Grade in school next year .....

Mail to: Berean Youth Department, Box 231,  
Oregon, Illinois



## Tracts and Booklets

	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
Baptism, Lindsay, 3pp.	.30	1.95
Better Than Money in the Bank	.30	2.00
Bible Faith	.30	2.00
Can You Believe? Reed, 6pp.	.25	1.60
Christ Our Strength in Sickness and Distress,	Free	
First Principles, G. E. Marsh, 20pp.	.55	3.55
Fundamentals of the Christian Faith, Lyon	.55	3.55
God's Covenant With Abraham, S. J. Lindsay	.55	3.55
God's Promises, Drew, 2pp.	.15	.85
God's Tomorrow, A. Huffer	.25	1.60
God's Two Laws, Railsback	.20	1.25
Guides Toward Christian Conduct	.20	1.25
Is Going to Heaven Our Reward? Mattison	.30	1.95
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
Jesus Will Come, Dick, 6pp.	.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 Atonement, McLeod, 6pp.	.25	1.60
The Glad Tidings of the Kingdom of God,		
McLain, Spanish edition	.20	1.95
The Gospel of the Kingdom of God, McLeod	.25	1.60
The Gospel Plan of Salvation, Railsback, 8pp.	.30	1.95
The History of Baptism, 8pp.	.30	1.95
The Ideal Family, Doan	.25	1.60
The Kingdom of God, Goekler, 6pp.	.25	1.60
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
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
Why Spend the Dark Days Alone?	.30	2.00
Words of Comfort, Marsh, 4 pp.	.20	1.25
Words of Truth, 44 pp. subject concordance	.25e	each
Coming Events in the Light of Prophecy		
Corbaley, 60pp.	10e	each, \$1.00 doz.
Chart of the Ages, S. E. Magaw	5e	each .50 4.00
History of Church of God	10e	each, \$1.00 doz.
Plan of Salvation, Memory verses	3e	each .30 2.50
Search the Scriptures, Robbins		50e each
If I Marry a Roman Catholic	5e	each, \$4.00 per 100
Prophecies Being Fulfilled Today,		
C. E. Randall	15e	each, \$1.50 doz., \$12.00 per 100
Scripture Searcher's Assistant, Joblin, 44pp.		
	25e	each; 50 or more 20e each

Harvey Krogh, Sr.  
Rt. 3  
Blair, Neb.  
3-60

## Publications of the Church of God General Conference

### THE RESTITUTION HERALD

A sixteen page magazine issued thirty-six times per year. Contains articles, features, pictures, and editorials in the twice-monthly evangelistic issues, and news and church information in the monthly membership issues. \$3.00 per year, \$5.00 for two years.

### CHALLENGE

A quarterly, eight page, magazine for young people. Mailed free to all young people between the ages of nine and twenty-one.

### SONGS OF TRUTH

A hard-cover hymnal, with three hundred twenty-seven songs of truth. Free from doctrinal errors and unbiblical phrases, the book is an asset to every Bible-believing church. \$1.50 each, or \$1.45 each in lots of twenty or more.

### CHRISTIAN WORKER'S MANUAL

A loose-leaf manual full of information for church workers and leaders in the state conference, Sunday school youth department, and General Conference. \$2.00 deposit for each copy.

### SYSTEMATIC THEOLOGY

A six-hundred-page, hard-cover, systematic study of great Bible doctrines. Interestingly written by Pastor Alva G. Huffer, the book will be in print by the summer of 1958. Pre-publication price — \$5.00.

### JUNIOR AND SENIOR YOUTH LEADER'S HANDBOOKS

Published quarterly for the use of junior and senior youth leaders, the books are now used as a lesson source for midweek and Sunday night meetings of the young people. The Handbooks also contain fellowship and service ideas and other helpful material for youth workers. Mailed free to youth leaders.

### SUNDAY SCHOOL QUARTERLIES

#### NURSERY QUARTERLY

For two- and three-year-olds. There is a handwork book for each pupil and storybook for the teacher. Each, 15 cents

#### PRE-SCHOOL QUARTERLY

A storybook and handwork book for each pupil. For ages four and five. Interesting and neatly printed. Each, 25 cents

#### PRIMARY QUARTERLY

For ages six through nine, this is a new publication, with plenty of material for all ages. The book contains about seventy pages, with Bible story, application, and handwork for each Sunday. Each, 35 cents

#### JUNIOR QUARTERLY

For ages ten through twelve, this is a printed quarterly with abundant lesson helps and ideas. Each, 35 cents

#### JUNIOR-HIGH-SENIOR HIGH QUARTERLY

For the teen-agers, this is a fine source of good lesson materials and classroom helps. Each, 35 cents

#### ADULT QUARTERLY

This is a Bible-based quarterly of excellent Bible lessons for the older young people and adults. Well-written and edited for use in the Church of God. Each, 35 cents

Order from:

**NATIONAL BIBLE INSTITUTION,  
Oregon, Illinois**

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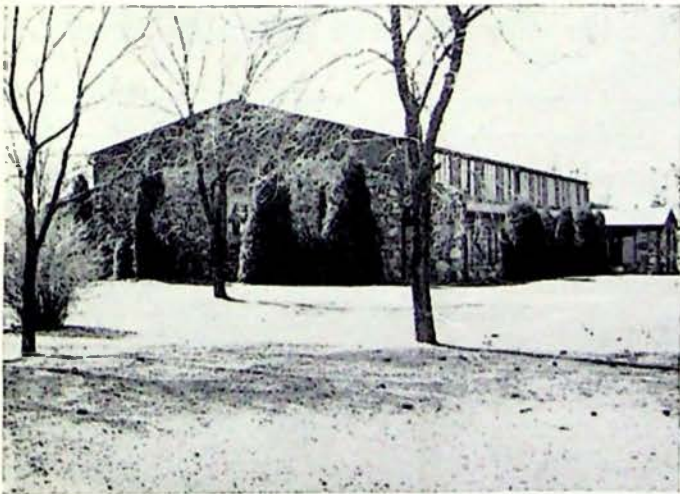
June 7, 1958

# Restitution Herald

VOLUME 47

NUMBER 25

## 1958 General Conference Issue



- Tabernacle at Camp Alexander Mack, site of 1958 General Conference from August 10 to 15

- The Swartz family from Cleveland, Ohio, enjoying the 1957 General Conference at Camp Mack



**This Is the Year of Leadership Development!**



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 RESTITUTION HERALD RACKS

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Herald's are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



### The Blessings of Attending General Conference

This issue of THE RESTITUTION HERALD and next month's membership news issue will be emphasizing the coming General Conference meeting at Camp Alexander Mack, August 10-15. No doubt, many of you who read these issues are planning now to attend General Conference. Many who will not be able to attend, will be wishing it were possible for them to be there. But others who read, may not be aware of the blessings that can come as a result of attending General Conference.

*Inspiration* is one of the benefits that all enjoy who attend the Conference meetings. Through the devotions, worship services, fellowship, and discussion periods, one's faith and zeal are strengthened and he is filled with a new desire to go out in service to the Lord through His church. There is inspiration in meeting others of like precious faith from many parts of the country and knowing that you are standing side by side with them in the great undertakings of faith.

*Information* is shared by everyone who attends the General Conference meetings. Here we learn new truths, new methods of workings, new ideas for helping us to successfully do the Lord's work. There is information about the progress of the church, the work of the General Conference, materials and help available, pastors and churches and their progress, and about the needs and opportunities that surround us in the Church of God.

*Fellowship* is one of the greatest blessings of the Conference week. We meet old friends and make new friends. There is the comradeship of brothers and sisters, and the easy friendliness of people who have the most important things in life in common. Studying together, worshipping together, playing together, sharing ideas and thoughts, we come to appreciate more fully the "fellowship in the gospel" from the first day to the last. One becomes convinced at Conference that he is not "alone in Israel" in his belief in the truth, but is a companion of a multitude of faithful men and women who stand in the unity of the faith.

*Service* is another opportunity afforded by attendance at General Conference. Here the delegates to the missionary meetings, the Sunday school programs, and the business meetings have opportunity to actually participate in the planning and carrying forward of the world-wide work of the Church of God. One can make suggestions for improvement of the work, help enact new programs of service, assist in the planning of new programs to carry forward the Lord's work, and pledge himself to assist in the work. Studies are made, committees are appointed, and discussions are conducted to find new and better ways to accomplish the Great Commission. The delegates at General Conference participate in this enlarged service.

If you have not yet experienced the blessings of attending a General Conference meeting, why not plan to spend the few days of Conference feasting with us and receiving the inspiration, information and fellowship that are there for all who come?



# General Manager's Report and Recommendations to the General Conference Board of Directors for 1958 - 59

AS WE look back over the Year of Leadership Development, we can see that the Lord has blessed the work of National Bible Institution and has made possible several progressive steps. We praise Him for the good that has been accomplished and pray for His continued guidance.

The Decade of Development Program which was begun with approval of the General Conference delegates in 1954 is now in its fourth year. The Year of Preparation, the Year of Action, the Year of Stewardship, and now the Year of Leadership Development, have performed a function. There is every evidence that churches are growing in size, facilities, and influence, State conferences are more active and new churches are being organized. The General Conference has been expanding and modernizing its services to the churches and conferences. The Berean Youth Fellowship has been reaching more young people to inspire and train them for greater service. Members are being added weekly to the body of Christ.

We believe that the time has now come when the Church of God has laid a strong foundation, it has developed leadership, it has built church facilities, and is ready to launch out into a continuing program of evangelism. We therefore recommend that the remainder of the Decade of Development program be dedicated to promoting and emphasizing evangelism in the local church, through the state conference, and through the General Conference.

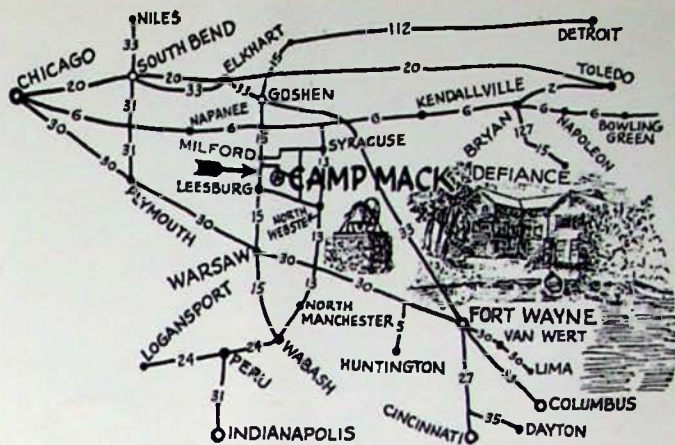
The work of the General Conference is carried out through its corporate agency, National Bible Institution. National Bible Institution is made up of several departments, concerning which we will report separately.

## OREGON BIBLE COLLEGE

Oregon Bible College graduated nine students in June. Several of the men will be entering the ministry this year, taking pastorates in various churches.

This large graduating class will leave Oregon Bible College with a small number of returning students. Every effort should be made to enroll a large freshman class for the fall of 1958.

Steps have been taken to revise the curriculum of Oregon Bible College. A committee of several ministers with



various backgrounds and lengths of experience has been asked to work on this revision. The purpose is to be sure that the curriculum fills the needs of graduating ministers and meets the requirements of the Church of God.

The continuing need is for more students to take advantage of the opportunities for Christian training that are offered at Oregon Bible College. As a result of many discussions between members of the staff and interested members having some connection with the College, we are prepared to make the following recommendations concerning the future of Oregon Bible College.

- 1) Studies have indicated that expansion should be at our present site and that steps be taken to add to the present building fund of \$16,000.00 with a view to building a men's dormitory at the site of the present Golden Rule Home. A committee should be appointed at this Conference session to assist the treasurer of the General Conference to plan a program of capital financing for the expansion of Oregon Bible College facilities.
- 2) That Golden Rule Home be hereafter considered a part of Oregon Bible College and included with Oregon Bible College in the budget and treasurer's report.
- 3) That the following rates be put into effect with the beginning of the fall semester.  
Tuition: \$100.00 per semester for 12-18 hours; \$6.00 per hour over 18 hours; \$8.00 per hour under 12 hours.  
Room and board for both men and women: \$300.00 per semester.
- 4) That additional instructors be added to the staff on a part-time basis for evening and special classes. These instructors could be local pastors, and in some cases teachers at the local high school, or extension department teachers from Northern Illinois University.
- 5) That Ephesians 4:11 be the basis of our thinking concerning the development of Oregon Bible College for the training of "evangelists, pastors, and teachers."
- 6) That the facilities of Oregon Bible College be put to greater use by offering evening classes that will be open to the community.





• *The Oral Miller family from Oregon, Illinois, enjoying the lake at Camp Mack*

## PRINTING AND PUBLISHING

This department includes the publishing of *THE RESTITUTION HERALD*, *Truth Seeker's Quarterlies*, tracts, and books; the print shop; and the book store which sells quarterlies, vacation Bible school supplies, and retails other merchandise for churches, Sunday schools, and individual customers.

*THE RESTITUTION HERALD* is printed three times each month. Two issues are mailed to subscribers and to *HERALD* rack users. One issue is mailed to all members of the Church of God. About three thousand of the membership issues are mailed, and about twenty-five hundred of the evangelistic issues are mailed. The most serious weakness in this regard is in the fact that more than sixteen hundred Church of God families *do not subscribe to THE RESTITUTION HERALD*. Again, we recommend that every church subscribe for every member family, as several Churches of God now do.

*Truth Seeker's Quarterlies* are now printed for all ages. Covers have been redesigned; the new Primary quarterly offered and well-received; and a new Nursery quarterly will be printed beginning in October. Almost sixty-five hundred quarterlies are printed and mailed each quarter. We believe that almost every Church of God Sunday school is now using Church of God quarterlies. Every effort will be made to continue improving the quarterlies.

*Vacation Bible School Lessons* are now handled through the book store. Three different sets of lessons are offered each year. One five-lesson set, and two-ten-lesson sets are offered for use in local vacation Bible schools, state conferences, and the General Conference. Sister Verna Thayer prepares the copy for these lessons which are printed in the print shop.

*Tracts* have been added to the tract list by private publishing and by the printing and publishing department. The first of a new series of Bible Digest booklets, approved in the Decade of Development program, was printed and offered to the churches. Several tracts were redesigned, and eight new tracts were printed. There seems to be an increasing use of tracts, and we believe that they will be even more useful as we increase our evangelistic effort.

*Book publishing* is very slow, but good progress has been made on Brother Alva Huffer's book, "Systematic Theology." Plans are to also republish Brother R. H. Judd's book, "One God, the God of the Ages." Suggestions have been made that we republish some of the works of former writers for the Church of God, but this is an expensive undertaking and our shop is not easily adapted for book publishing.

Steps have been taken to continue the modernization and improvement of the print shop. Some funds from wills have been used for this purpose. This is a part of our need for greater capital reserves for depreciation, which must be met by contributions or special grants through wills or bequests.

- 1) We recommend that we continue to expand our output of printed literature, recognizing it as a means of spreading the gospel of the Kingdom of God and the name of Jesus Christ.
- 2) We recommend that a Home Bible Study be prepared and printed for free distribution. The course could be based on Brother Alva Huffer's book, "Systematic Theology," which would be suggested as a textbook for those who desire additional study and information. The courses could be distributed through the General Conference and then supervised by the pastor nearest to the person taking the course.
- 3) We recommend that a booklet be printed which would serve as a uniform manual of instruction to candidates for baptism and church membership. The book would be written for junior age young people and recommended to Sunday schools for a yearly, week-day course for those of this group.

## BEREAN YOUTH DEPARTMENT

Since last General Conference, Brother Darrell Maddock has been added to the General Conference staff as National Youth Director. He has continued the program of the Youth Department in publishing the Berean Youth Leader's Handbooks, the Youth Leader's Newsletter, and the *Challenge* magazine for young people.

The Youth Department also is sponsoring two camps for the summer of 1958, one for younger campers and one for older campers. The older camp will emphasize leadership training and development of a deeper spiritual life.

Advice is also given to youth leaders seeking help. A film service is carried on by the Youth Department which



loans filmstrips and slides for special programs and training courses.

There is more and more youth activity on a local and state level which is excellent. There are now several state and district camps being conducted, and we can foresee that there will soon be no necessity for national camps. The district camps will reach many more young people, more conveniently and economically.

## EVANGELISM AND MISSIONS

*Foreign Missions* continue to be administered by the Foreign Missions Board created at last General Conference. This Board will make its report separately. We recommend that it continue on the present basis to supervise the Foreign Missions program, recommending to the Board of Directors appropriate action in existing or newly opened fields.

*The Evangelist to children* will also report her work separately. We recommend that she continue to prepare vacation Bible school materials, the pre-school and nursery quarterlies, and conduct Bible schools, teacher training classes, and demonstration classes throughout the year. We believe her work should be primarily with small churches where sufficient leadership is lacking to conduct their own Bible schools, and with the colored Bible schools wherever opportunity arises.

*Pastoral aid* is one of the most effective ways of assisting small churches to grow and become strongly established. We recommend that this program be continued and enlarged as we seek to expand evangelism.

*Branch churches* would seem to be a most effective way to begin a long range program of evangelism. Evangelism must begin at the "grass roots," in the local church. Assisted by the state conference, many churches could now establish "branches," which would soon be strong congregations from which other branches could soon come. The General Conference can help by training pastors and teachers, supplying literature, and, in some cases, pastoral aid, but the growth and initiative must come from the local church. We recommend that this program be promoted and that the General Conference, through pastoral aid, the Mission Builder's League, and workers to assist in the program, encourage this work. We recommend that churches in a position to start branch churches consider assistant pastors to assist in this program.

The *Mission Builder's League* is growing and will soon be in a position to be of real assistance to a church planning to build. Many requests have already come to the Board of Directors for Mission Builder's help. We think this program should be continued and as many churches as possible helped to build through this program.

A need still exists for a *national evangelist*. There is need for a person to be in charge of the Department of Evangelism, to administer the pastoral aid program, the

Mission Builder's League, the vacation Bible school program, a branch church program, and to work in the field representing the General Conference in the development of new churches and the strengthening of existing churches. Perhaps, as one pastor has suggested, he could do the work of a "Pastor at Large." The General Conference has already recognized this need and recommended securing such an individual when funds are available.

## STEWARDSHIP

The stewardship program now being followed by the General Conference is based upon the principle that every member of the Church of God should tithe. The tithe should be given to the church where one is a member, or in the case of isolated members to the state conference or the General Conference.

Each church and state conference is requested to establish an annual budget, including in the budget the anticipated income of the group, and the anticipated expenses, including operating expenses, and contributions to the state conference and the General Conference. It has been recommended by the General Conference delegates that each church and state conference at least tithe its income (10%) to the General Conference.

Income of the General Conference would then come from these sources: the tithe of church and state conference income; tithes of individual, isolated members; special offerings from churches, conferences, and members; wills and bequests; and earnings of the departments of the General Conference.

We will continue to encourage every church to adopt a unified budget, and to tithe to the General Conference. We will continue to encourage every member to tithe to his local church. The church can set an example in tithing by adopting a unified budget and putting its giving on an orderly, and Scriptural basis.

The General Conference treasurer will show through his report the sources of income and the expenses of the

### • *The entrance to beautiful Camp Mack*





past year. Failure to receive budget needs in the last three months of last year, and thus far this year, has put a great strain on management to meet rising costs, and operating expenses. Funds have been borrowed to meet these expenses, since there is no cash reserve for such emergencies.

There is a real need to receive the funds budgeted from contributions, to build up a reserve fund for depreciation and emergencies, and to begin gathering funds for building expansion of Oregon Bible College. We therefore recommend the following budget for the fiscal year October 1, 1958 to September 30, 1959.

### ESTIMATED BUDGET FOR

October 1, 1958 - September 30, 1959

#### ESTIMATED INCOME

Gross profit from sales	\$21,000.00
Room and Board	7,000.00
College tuition	4,000.00
Earned income	2,000.00
Total estimated income	\$34,000.00

#### ESTIMATED EXPENSES

Salaries	\$43,500.00
Light, water, fuel	2,700.00
Telephone	500.00
Insurance	450.00
Postage	1,100.00
Supplies	500.00
Incidentals	700.00
Sales tax and Social security	1,000.00
Cuts	800.00
Pictures	75.00
Printing	1,000.00
Advertising	250.00
Traveling expense	3,500.00
Janitor service	1,000.00

- *Chalk talk by Sister Iris Burnett at an evening service during the 1957 General Conference*



Editorial expense	800.00
Visual aid and literature	500.00
Pastoral aid	3,500.00
Groceries and meats	5,500.00
Catalogs	80.00
Taxes	800.00
Speaker	40.00
Total estimated operating expenses	\$68,295.00
Contributions needed for operating expenses	\$34,295.00

#### WHAT ADDED SACRIFICIAL GIVING COULD DO!

College library improvement	\$ 500.00
Repairs and modernization	3,500.00
Men's dormitory building fund	5,000.00
Full-time evangelist	4,000.00
New machinery and publications	5,000.00

#### GENERAL OBSERVATIONS

We believe that over the years of its existence the General Conference has performed a great service to the Church of God in promoting united action. It has brought churches together, helped create unified leadership, offered a channel through which those of like precious faith can work together, encouraged high standards of pastoral leadership, created literature that presents a unified voice in the church, and stimulated a zeal for missions and evangelism.

We believe that we have now reached the point in our development where the emphasis must be transferred from the development of the General Conference as such, and the building up of a central organization, to the greater development and growth of the local churches and the state conferences. The accent should now be on evangelism through the church; reaching out into the communities through the churches now in existence and through new and branch churches.

We believe that the General Conference should now confine itself largely to its appointed task of training leaders through Oregon Bible College; providing literature for use by the churches and Sunday schools; providing assistance to church evangelism through the children's evangelist, pastoral aid, the Mission Builder's League, advice when requested, and workers to assist local churches; and to serve as a unifying agent for pastors and churches and as a clearinghouse for church business. The work of Foreign Missions should, of course, be continued through this central agency, as well as evangelism outside the areas represented by local churches and state conferences.

We believe that there should be better understanding





## Oregon Bible College

### Training

- Pastors
- Evangelists
- Teachers

*You will enjoy Christian fellowship, intensive Bible study, gospel music, and service opportunities at Oregon Bible College. Here you will receive a Christian foundation for any future vocation or profession.*

For further information write:

OTTO E. DICK, Superintendent  
Oregon Bible College  
Oregon, Illinois



within the Church of God of its world-wide mission and of the part that the local church, the state conference, and the General Conference play in this universal program. They are not in competition with one another, nor foreign to one another, but agencies through which the individual Christian can accomplish the Great Commission. Each has its function. Each deserves its proper share of emphasis, energy, financing, and attention. Each believer has a responsibility that he can carry out through these three avenues of service. Vision of this wide responsibility would eliminate misunderstandings, competition, and friction which sometimes exists between the three groups.

The Church of God is moving forward in North America. It is becoming more influential and more mature. It is agitating for action. It is zealous to move forward and to grow and expand under the direction of the Lord. Convinced of the importance of its unique message in this age, it is seeking a way to make that message of the gospel of the Kingdom of God and the name of Jesus Christ known throughout the world. "Forgetting those things which are behind, and reaching forth unto those things that are before, [we] press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

*(The General Manager's Report was approved by the Board of Directors at its meeting April 18, 1958, and is printed for the study and discussion of delegates.)*

### GENERAL CONFERENCE BUSINESS MEETINGS

Since the change in the fiscal year of the General Conference, the General Conference business meetings will be for planning rather than reporting. Decisions made at General Conference will be put into effect where possible with the beginning of the new year, October 1, 1958.

The above recommendations are being made now by the Board of Directors to the General Conference. Any other matters of business brought before the Conference by delegates will also be considered at the business sessions.



# GENERAL CONFERENCE PROGRAM

August 10-15, 1958

## Camp Alexander Mack Milford, Indiana

**Theme: Developing Christian leaders as the servants of God. (1 Peter 2:16.)**

### Sunday, August 10

- 5:30 Dinner
- 7:30 Evening Worship Service - "Seven Benefits of Salvation Through Christ"
- 9:30 Time to visit
- 10:15 Lights out

### Monday, August 11, Missionary Day

- 7:30 Breakfast
- 9:00 Morning Devotions - "Forgiveness of Sins, a Necessity for All"
- 9:45 Bible Study Class
- 10:30 National Missionary Society Business Meeting
- 12:00 Lunch
- 1:00 Afternoon Devotions for all ages - "What Determines Sin?"
- 1:45 Recess
- 2:00 National Missionary Society business
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting
- 7:30 Evening Worship Service - "Forgiveness of Sins Through Christ"
- 10:15 Lights out

### Tuesday, August 12, National Sunday School Day

- 7:30 Breakfast
- 9:00 Morning Devotions - "The Propitiatory Work of Christ"
- 9:45 Introduction and choruses
- 10:00 Sound film on Leadership
- 11:00 Business meeting
- 12:00 Lunch
- 1:00 Afternoon Devotions - "The Work of the Redeemer as Prophet, Priest, and King"
- 1:45 Audio-Visual Aids demonstrations
- 2:00 Workshops
  - 1) The Superintendent and His Task
  - 2) Enlisting and Developing Church Workers
  - 3) Extension Sunday Schools
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting
- 7:30 Evening Worship - "Reconciliation With God"

### Wednesday, August 13, General Conference Business Meeting

- 7:30 Breakfast

- 9:00 Morning Devotions for all ages - "Justification by Faith vs. Justification by Works"
- 9:45 Call to order and seating of the delegates
- 10:00 Communications and Secretary's Report
- 10:30 Recess
- 10:45 President's Message to the Conference Preliminary Business: committee reports, departmental reports, General Manager's Report and Recommendations
- 12:00 Lunch
- 1:00 Guided prayer session
- 1:30 Treasurer's Report; Report summaries, Nomination of President, Delegate motions proposed for study
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting
- 7:30 Evening Worship Service - "Justification Is Through Christ"
- 10:15 Lights out

### Thursday, August 14, Business Meetings

- 7:30 Breakfast
- 9:00 Morning Devotions for all - "Newness of Life for Christians"
- 9:45 Reading of the Minutes, Election of a President
- 10:00 Voting on Recommendations and Delegate Motions
- 12:00 Lunch
- 1:00 Opportunities in Evangelism - a discussion led by Bro. Cecil Patrick
- 2:15 Recess
- 2:30 Voting on Motions, Recommendations, and Budget
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting - Installation of President and Communion
- 8:00 Evening Worship Service - "Sanctification"
- 10:15 Lights out

### Friday, August 15, Conclusion of Business

- 7:30 Breakfast
- 9:00 Morning Devotions for all - "Redeemed From Sin to Become Sons of God"
- 9:45 Reading of Minutes
- 10:00 Remarks for the Conference by the President-elect
- 10:15 Conclusion of Business
- 12:00 Lunch and close of Conference

### Classes for Children and Teen-agers

There will be classes mornings and afternoons for children and teen-agers. Sr. Verna Thayer will be in charge of the children through age twelve and will, with assistants, conduct classes each day for them.

A regular schedule of morning and afternoon classes is planned also for the teen-agers.

### Accommodations

No reservations will be taken for rooms this year, but individuals and families will be assigned cabins and rooms upon arrival at Camp and registration at the Camp office.

Three meals are served at the Camp each day, beginning with the evening meal on Sunday and ending with the noon meal on Friday. Each one is asked to take his turn helping with table waiting and dish duty in the dining room.

Each person must provide sheets, blankets, pillows, pillow cases, and personal items such as: soap, tooth paste, towels, wash cloths, etc. It is requested that robes or coats be worn between the cabins and the beach. (Blankets, sheets, and pillows may be rented from the Camp.)

The charge to the General Conference is \$2.85 per day per person. Offerings are taken each evening of Conference to receive these funds.

### Facilities

There are facilities for swimming under the supervision of trained lifeguards, boating, tennis, horseshoes, softball, shuffle board, fishing, and other recreation.

There are rooms and cabins for families to stay together, and also cabins for men and for women.

There is ample space for relaxation, visiting, and fellowship indoors and outdoors. A canteen is open several hours a day for refreshments and sundry supplies.

(A more detailed program and other reports to be considered at General Conference will appear in the July 7 issue of The Restitution Herald.)

### Program Chairmen

Brother C. F. Pryor, Vice-president of the General Conference Board of Directors, is the program chairman. Brother William Diek, Pomona, Calif., will be in charge of Conference music. Brother Don Overmeyer, Treasurer, and his wife, Marjorie, will be camp directors and assign accommodations, manage the dining room, and direct camp activities. Brother Willis Turner, President of the Board of Directors will be in charge during the General Conference business meetings.





# NATIONAL YOUTH CAMPS FOR 1958

## Berean Youth Camp

August 10 - 15

### Quaker Haven Camp

For those who will be entering the Sixth, Seventh, Eighth, or Ninth Grades in the fall of 1958.

### Tuition \$21.00 per person

- WORSHIP
- STUDY
- RECREATION
- CRAFTS
- SWIMMING
- BOATING
- SERVICE
- FELLOWSHIP
- COUNSELING

Deadline for Enrollment—July 15, 1958

Please send me an application for the Berean Youth Camp

Name .....

Address .....

City ..... State .....

Age ..... Grade in school next year .....

Mail to: Berean Youth Department, Box 231,  
Oregon, Illinois

## Berean Youth Conference

August 24 - 28

### Quaker Haven Camp

For those who will be entering the Tenth, Eleventh, or Twelfth grades, and for all college age young people through age 23. Married couples are welcome though there is no provision for children.

### Tuition \$18.00 per person

- LEADERSHIP TRAINING
- BIBLE STUDY
- WORSHIP
- SERVICE
- RECREATION AND FELLOWSHIP

Deadline for Enrollment—July 31, 1958

Please send me an application for the Berean Youth Conference

Name .....

Address .....

City ..... State .....

Age ..... Grade in school next year .....

Mail to: Berean Youth Department, Box 231,  
Oregon, Illinois



# DECADE OF

1964

1954

# DEVELOPMENT

## MISSION BUILDER'S CALL

The first call for help from the Mission Builder's League is in the mail. The Dayton, Ohio, Church of God plans to begin building in July and the help of the Mission Builders is required to complete this undertaking.

An attractive building has been planned by architect John Derbin, and the growing congregation needs these new facilities. This is the first call and the first test of the effectiveness of the Mission Builder's League, and we trust that every Mission Builder will return the envelope enclosed in the mailing with his contribution of at least \$5.00 toward the cost of this new church.

We hope also that those of you who have not yet joined the Mission Builder's League will do so soon. Our goal is 1000 members by Conference time in August.

## DELEGATE EXPENSE POOL

At this time thirty-four churches have responded to the opportunity to pool delegate travel expenses at the 1958 General Conference. Twenty-eight of the churches plan to participate in the pool and six will not participate this year. Those churches which will participate are: Pennellwood, Dayton, Ripley, Fonthill, Chappell, Oregon, Macomb, Rockford, Chicago, Litchfield, Holbrook, Los Angeles, Hope Chapel, Maurertown, Hector, Pomona, Omaha, East Oregon, Arkansas City, Brush Creek, Jordan, Eden Valley, Burr Oak, Cleveland, Dixon, San Jose, Lawrenceville, Blood River.

## STAFF TRAVELS

Members of the General Conference staff and Oregon Bible College have been traveling extensively this spring. Sr. Leota Hanson and Sr. Mattie Agard attended the Ohio Conference recently. Bro. Paul C. Johnson, Sr. Hanson, Bro. Darrell Maddock, Bro. Harold Doan, and a group of College students attended the Illinois quarterly conference at Ripley. Bro. Doan and four College men, Don Ward, Austin Railton, Larry Townsend, and John Lewis, attended the Eastern Nebraska Conference at Fremont. While there, the students conducted a survey of the Fremont church community, and Bro. Doan visited a camp which is being considered for use for the 1959 General Conference. Bro. Doan, Bro. Maddock, and Sr. Lois Worley conducted a special service for the Rockford church and the Illinois state youth rally. Bro. Maddock and Bro. Doan spent a week end in the L'Anse, Mich., area, conducting services and helping the members there to organize a Sunday school. Bro. and Sr. C. E. Lapp and students from Oregon Bible College conducted a special musical program at the Hillisburg, Ind., church.

## RACE OR GRACE

By C. E. Randall

The Church of God has lagged behind most other religious bodies in coming to grips with the question, "What are we going to do for and with people of other colors and races?" For the first time the question of race was considered in the Midwinter Ministerial meeting held in January. The discussion centered around integration or segregation. Out of this brief consideration, a committee was appointed to make extensive studies in an effort to crystallize our thinking, planning, and work in respect to peoples of other races. This committee consisted of Verna Thayer, Kenneth Milne, Harry Goekler, and the writer.

Tentatively, the committee desires not to approach the question from the current thorny roads of integration or segregation, but rather from the Biblical approach of grace. It is written, "For the grace of God has appeared for the salvation of all men" (Titus 2:11, R.S.V.). God is long-suffering, not willing that any should perish, and all who are custodians of the grace of God must partake of this all-inclusive desire for the salvation of men, regardless of their color, race, or status in life. This desire must be implemented in works if it is to develop into a saving faith.

The only organized work which we have among people of other colors is that which Sr. Thayer carries on in Bible schools with colored children. For a people who claim to have a special message, this is a situation that calls for genuine heart-searching and penitence. As one has said, "Indeed, the times demand a new tempo and a broader outlook. We are at the parting of the way."

The state has recognized the right of citizens of other colors to share in the full privileges of citizenship. "The church cannot take lower ground than the state." We must be Christian! We must have a passion for making available to every image-bearer of the great God the grace that brings salvation. This grace supersedes race. It is not a question of segregation or integration—it is a matter of God's grace.

## DECADE OF DEVELOPMENT PLANS AT WORK

The Oregon Church of God, following closely its Decade of Development plans adopted in 1954, has realized steady growth in keeping with the yearly goals it has set for itself.

In 1954 plans were made for the expansion of the work in Ohio. Four years later it is reported in the Dayton bulletin, "We are able to report an Easter attendance in excess of five hundred at the three churches in southern Ohio.

Those churches which have a program of

goals for growth and expansion are growing and expanding and showing what can be done with progressive thinking, hard work, and the help of the Lord.

## NOVA SCOTIA MISSION

Letters and reports from Bro. Roddy Pike and his workers in Digby, Nova Scotia, reveal that the work there is growing. Although Bro. Pike has been suffering from illness this winter, the church is apparently exerting a great influence in the community.

The young people publish a paper, "The Voice," which tells of the many services conducted by the pastor and the church. The youth group is strong and active under the leadership of Robert Pike.

Because of Bro. Pike's poor health, the proposed branch work in Ashmore has been postponed. Bro. Pike is in need of assistance and it is hoped that Bro. C. E. Lapp and Sr. Verna Thayer can work in this field for several weeks this summer.

## Church Calendar

- June 11-15—Minnesota State Conference, Eden Valley, Kenneth Milne, guest speaker.
- June 12-15—Northwest Conference, Corvallis, Ore., Gerald Cooper, guest speaker.
- June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.
- June 22-29—Texas Conference, Gatesville.
- June 21, 22—Illinois Quarterly Conference, Macomb.
- June 21-29—Indiana Conference and Bible School, North Salem Church of God.
- July 6-12—Minnesota Youth Camp for ages 10-12, Long Lake Camp.
- July 13-19—Minnesota Youth Camp for ages 13-18, Long Lake Camp.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.



# What Your Contribution Does - - -

The General Conference budget adopted by the delegates to the Conference sets a goal of \$34,135.00 in contributions for the year October 1, 1957 - September 30, 1958. This is approximately \$7.00 per member of the Churches of God.

## What will \$7.00 per member provide?

- Support for the Nova Scotia missions.
- Pastoral aid for five young churches.
- Thirty students being trained for leadership in churches at Oregon Bible College.
- Vacation Bible Schools and lesson materials for five thousand children.
- Teacher training classes for twenty Sunday schools.
- Twenty-five thousand Truth Seekers' Quarterlies mailed this year.
- One hundred thousand Restitution Heralds mailed this year.
- Lessons and literature for twelve hundred young people and one hundred fifty ministers and leaders.
- Twenty thousand tracts distributed.
- Operation of a national office for information, assistance, and unity in the church.
- Conducting of summer camps for two hundred young people, and assisting in camps for another three hundred young people.
- Study and assistance of new fields for missions and evangelism.
- Planning and conducting the annual summer General Conference.

THE WORK OF THE GENERAL CONFERENCE BENEFITS ALL MEMBERS OF THE CHURCH OF GOD, AND MUST HAVE THE FULL PRAYER AND SUPPORT OF ALL MEMBERS OF THE CHURCH OF GOD.

<b>\$34,135.00</b>	- - -	<b>Your Conference Budget</b>
<b>18,908.40</b>	- - -	<b>Received, May 31, 1958</b>
<hr/>		
<b>15,226.60</b>	- - -	<b>To Be Given in Next 5 Months</b>

**\$4.00 per member will reach Budget  
Goals by September 30!**



## OREGON BIBLE COLLEGE

Because of an oversight the names of three part-time students were omitted from the Maranatha number of The Restitution Herald. They are: Robert See, Hilda Kump, and Ingrid Gallegos.

We already have three applications for admission to the College for the fall semester. They are Nancy Anderson and Betty Finney of the Hillisburg, Ind., Church of God, and James Fyfe of Lockwood, Mo. Seven others have expressed an interest or intention of applying. We hope to have their applications soon.

Requests were sent recently to all pastors for the names of young people whom they would recommend as prospective students. We hope to hear from them as soon as possible in order that we may write to such prospects.

The Superintendent has appointed a curriculum revision committee composed of the following: Joseph Fletcher, Aurora, Ill.; H. U. Krogh, Jr., Oregon, Ill.; C. E. Randall, Omaha, Nebr.; C. F. Pryor, Cleveland, Ohio; William Dick, Pomona, Calif.; Hollis Partlowe, Oregon, Ill.; C. E. Lapp, Oregon, Ill.; and Milton Hall, Fonthill, Ont. The committee has been asked to write their recommendations to the Superintendent, and to meet for final action during General Conference.

A list of textbooks and reference books used in College classes was sent recently to all pastors.

Sr. Evelyn Austin has completed a series of lectures during College chapel on the subject of social conduct, or etiquette. Sr. Austin's presentation of the subject was scholarly, to the point, and much appreciated. Bro. Kenneth Milne preached in chapel on Friday, May 23.

The senior banquet was held in Dixon on Friday night, May 23, with Bro. Willis Turner as guest speaker.

Bro. Harold Doan and Bro. Otto Dick were privileged to speak before the Rotary Club of Oregon on Thursday, May 22, on the subject of the College. Information as to the organization, purpose, characteristics, and plans of the College was gratefully received by the Club.

The College commencement was held at the Oregon Church of God on Wednesday evening, June 4, 1958. The following graduates were awarded diplomas and the degree of Bachelor of Theology: Richard Worley, Richard Dick, Hollis Partlowe, Louis Kump, John Lewis, Ruth Lewis, Austin Railton, Dallas Demmitt, and Donald Ward. The commencement address was delivered by Bro. Harry Sheets of South Bend, Ind.

### Additions to the Staff

Beginning next fall Bro. Harold Doan and Bro. Kenneth Milne will teach part time at the College, while Bro. C. E. Lapp will divide his time between instructing at the College and performing the duties of Public Relations Director. Bro. Lapp will be available for week-end trips with gospel teams, special meetings, conferences, etc., in the interest of the College. Those interested in arranging to have Bro. Lapp visit your group should communicate with him as soon as possible. Bro. Doan will teach a class in Training for Service; Bro. Milne will teach a class in Bible Survey and one in Church of God Doctrines. We are sorry that Bro. Wachtel will not be

able to teach for us next year. The foregoing plans are tentative.

### Chapel Organ

The long-awaited day has arrived, and the Oregon Bible College chapel now has a beautiful Hammond Organ to complete its needs in the line of music. For this addition to the chapel we thank God and thank all who have had a part in its purchase. The organ company has been very wonderful to us, and the small balance can be paid for over a period of three years, without interest if that becomes necessary. We feel sure it will not be.

This organ fund was originally started in memory of Bro. M. W. Lyon who was such a lover of music. We sincerely thank Sr. Lyon for starting this fund, and we believe it will be a memorial which will honor our Lord and inspire worship in the hearts of Oregon Bible College students until Christ returns.

### Sacred Spring Concert

On the afternoon of May 25, at the Oregon Church of God, the choir of Oregon Bible College under the direction of Mrs. C. E. Lapp, presented its annual Spring Concert of sacred music to a full house. Friends of the College came from the churches in northern and central Illinois, and as far away as Grand Rapids, Mich.

Scriptural readings which provided a background for four of the numbers were forcefully read by Edward Houser, student from Chicago. Student directors were: Paul Shaw of North Little Rock, Ark., and Richard Dick of Oregon, Ill. The girl's trio was made up of Nancy Demmitt of Wenatchee, Wash.; Grace Ratering, Grand Rapids, Mich.; and Dolena Shaw of Woodstock, Va. The male quartet consisted of Richard Dick, Paul Shaw, Richard Worley, Macomb, Ill.; and Don Ward, Blanchard, Mich.

Other members of the choir were: Ardis Larrington, McCook, Nebr.; Jesse Pestle, Macomb, Ill.; Russell Magaw, Tipp City, Ohio; John Lewis, Ripley, Ill.; and Rex Cain, Springfield, Ohio.

This musical concert has been so well received by both churches where it has been presented that, if the Lord will, we hope to prepare such a concert for next year, and make a tour of the churches where possible.

### Students Accepting Pastorates

Some of the eight men graduating this spring from Oregon Bible College have already accepted pastorates for the coming year.

Bro. and Sr. Richard Worley will be pastoring the Gatesville and Mullin, Texas, churches beginning in June. Bro. and Sr. Louis Kump will begin work at the Morse Mill, Mo., church in June. Bro. and Sr. Hollis Partlowe will assume the pastorate of the Macomb, Ill., church in September. Bro. Donald Ward will become pastor of the Aurora Church of God. Bro. Richard Dick will become pastor of the Browntown, Va., church in June.

### BIBLE PROPHECY CHART

The Bible prophecy chart prepared by Bro. S. E. Magaw, and based on an earlier chart by Bro. C. E. Randall, has been printed and is available from National Bible Institution, Oregon, Ill., for five cents each, 50 cents per dozen, or \$4.00 per hundred.

## ANNUAL ILLINOIS STATE CONFERENCE

July 24 - August 3, 1958

The Sixtieth Annual Illinois State Conference will begin at Oregon on Thursday evening, July 24, with the worship service at 7:30. We are delighted to have Bro. C. E. Randall as our guest speaker. Some of his sermon subjects are: Trumpet Blowers, The Rod of God, The Hallmark of Man, Faith or Fear—Which?, Breaking Barriers, and Modern Miracles.

Teachers and their lesson themes are:

**Senior Adult**—C. E. Randall, Types and Shadows; C. E. Lapp, The Tabernacle.

**Young Adult**—Harvey U. Krogh, Jr., What We Should Know About the Bible; Kenneth Milne, Knowing the Doctrines of the Bible.

**Senior High School**—Harold Doan, Works of Faith; Warren Sorenson, The Textbook of Life.

**Junior High School**—Tessa Laning, Why Believe the Bible to Be the Word of God; Leon Driskill, Our Salvation Through Christ.

Sr. Ruby Railton is in charge of the children's classes. A new class is being initiated this year—a Cradle Roll class. We hope there will be a large enrollment in this new class, thereby swelling the enrollment in the adult classes. Also, there will be a recreational leader for the children.

Bro. Roy Humphreys, Illinois youth leader plans a good program of activities for the young people.

Since this is the sixtieth conference, we are trying to get recent pictures of the Illinois churches and their congregations as well as a history of these churches. We hope that all the churches will co-operate in assembling this material and mailing it to the secretary at 714 Washington St., Oregon, Ill.

Now that you have a glimpse of our conference plans, we hope that you will plan to attend. No matter how good the plans are, no conference can be a success without people present. We will be looking forward to seeing you and pray that God will add His blessing on this effort and use us as servants in His work.

Shirley Urish, Secretary.

### ALICE LEHMAN JONES

Alice Lehman was born to Daniel and Algia Lehman, April 11, 1887, in Jasper County, Iowa. She died April 22, 1958, in Stouder Hospital, Troy, Ohio. The Lehman family moved to Ohio in 1901.

In December, 1907, she was married to Robert Raymond Jones. To this union were born five children, all of whom are living. They are Ashford Raymond, Dale Eugene, and Paul Shreve Jones and daughters, Janice Ethel Westfall and Edna Geraldine Frost. Sr. Jones was baptized by D. C. Robison in January of 1909.

Mourning her death are the five children, ten grandchildren, one great-grandchild, three sisters, Dessa E. Benn, Edna L. Brewer, Ethel Lehman and one brother, H. Ashford Lehman.

The funeral was conducted by her pastor, assisted by Timothy Pearson. She held fast the "blessed hope" and longed for the soon return of Jesus. Francis E. Burnett, Pastor.





#### BAPTISMS IN ARKANSAS

On April 20, I preached in the Cleveland, Ark., Church of God. At the close of the morning service, four people gave their hearts to Jesus and were baptized in the afternoon, after which the right hand of Christian fellowship was extended. Miss Mary Ruth Seroggins, Miss Judy Seroggins, Mrs. Howard Bradford, and Mrs. Troy Heneley. All are of Cleveland except Judy, who now lives in Morrilton, Ark.

This is one of the fields which has been assisted by the pastoral aid program of the General Conference. Pictured above is the baptismal service reported, and below is the Cleveland, Ark., church building.



In the afternoon of March 23, 1958, we conducted the funeral services of Mrs. Clement Harris of Fairfax, Okla., at Morris Chapel, west of Waveland, Ark. She was baptized by Bro. L. H. Shelton in 1926. She was loved by many and made a host of friends.

At McGintytown there has been and is quite a bit of sickness. Our attendance on the third Sunday was very gratifying, as well as being inspirational.

The attendance was good at Walnut Grove for that community. Services are conducted in an old schoolhouse on the fourth Sunday of the month. This is the only service they have. I preach in the morning at 10:30 and in the evening at 7:30.

The congregation at the Lord's Schoolhouse is the congregation which at one time was known as the Old Salem Church of God. Just a small group gather to hear the Word of God on the second Sunday afternoon at 2:00 o'clock and on fifth Sundays at the same time. They have no other services.

C. Alan McLain, Evangelist.

#### BAPTISM AT CLEVELAND, OHIO

On Sunday, April 20, 1958, Mrs. W. H. Weidensall was baptized in the saving name of Jesus Christ. Our prayer for her is that she may continue in this new walk of life.

C. F. Pryor, Pastor.

#### BAPTISM AT SOUTHLAWN

On May 11, 1958, Monya Hudson put on the saving name of Jesus Christ in baptism at Southlawn Church of God, Grand Rapids, Mich. We know God will bless her as she lives in His family. Walter Wiggins, Pastor.

#### BAPTISMS AT FREMONT, NEBRASKA

April 28, 1958, Gary and Robert Hansen Bloomgren, Blair, Nebr., were immersed in the name of Christ by Sr. Lucille Appleby.

After the service, those present went to the home of Bro. and Sr. Hailey Appleby where Bro. Elsa Appleby, elder of the Fremont Church, spoke a few words of admonition and read several passages of Scripture. After he administered the Communion service, the right hand of fellowship was extended to the two young men.

It is our prayer that these young men will ever stay firm and steadfast in the faith and be a blessing to the Lord's work.

Mrs. E. R. Appleby, Secretary.

#### BAPTISMS AT PENNELLWOOD

At the evening worship service at Pennellwood Church of God, Grand Rapids, Mich., April 20, 1958, Miss Gloria Morris, 30 Celia St., S.W., was baptized into Christ. Mrs. Jerry Dreyer was baptized into Christ on May 18. May the Lord richly bless them.

Alva G. Huffer, Pastor.

#### BAPTISMS AT OMAHA

Four were recently baptized by the pastor of the Omaha church. These were: Milford and Bernadine Osland, Shryl Appleby, and Terry Dwyer. The first two are husband and wife with a young family growing up. The last two are high school students. We bid them Godspeed in their new relationship to the Lord and His church.

C. E. Randall, Pastor.

#### BAPTISM AT LOS ANGELES, CALIF.

Miss Carol Goodwin, age 13, of 1743 N. Rose Ave., Compton, Calif., was baptized on May 11, 1958, at the Los Angeles church. Carol attended Southwest Berean Youth Camp last year, and is a regular attendant at services. We welcome her to the household of faith, and pray that God will bless her as she lives for Him. T. M. Ferrell, Pastor.

#### AGES FOR QUARTERLIES

There has been some confusion about the ages of pupils who are supposed to use the various Truth Seeker's Quarterlies. The Nursery Quarterly (a whole new book will be published in October) is for ages two and three. The Pre-school Quarterly is for ages four and five. The Primary Quarterly is for ages six, seven, and eight. The Junior Quarterly is for ages nine, ten, eleven, and twelve. The Junior High-Senior High Quarterly is for ages thirteen through eighteen. The Adult Quarterly is for all those over eighteen.

Some teachers may have to make adjustments in this suggested age division, however. A group of nine-year-olds may not be quite ready for the Junior Quarterly, or there may be a greater age variation in a class than indicated here. Each teacher should use the material that best suits the class.

#### LUCY E. RAILSBACK SMITH

Lucy Etta Railsback was born September 6, 1866, near Argos, Ind. She was the youngest child of William and Melissa Brown Railsback, early pioneers in this northern Indiana community.

She married Mr. Christian Walter, and they moved west in 1918, where he died in 1932. She later married Grant Smith, who preceded her in death. She had no children. Survivors include several step-children, grandchildren, nieces, and nephews.

Sr. Smith was a member of the Church of God at Argos, as was her father before her. She was a victim of arthritis and suffered greatly for a number of years prior to her death at Los Angeles, on April 16, 1958.

Interment was made at Inglewood Cemetery, where she sleeps in hope of the resurrection.

T. M. Ferrell, Pastor.

#### CARL A. CARLSON, SR.

Funeral services were conducted at Los Angeles, Calif., for Bro. Carl A. Carlson, Sr., 2615 Ellendale Place, Los Angeles, who died of a heart attack on April 21, 1958.

Bro. Carlson was born March 9, 1895, in Gotenberg, Sweden. He was married to Sophie Ducosky at Allentown, Pa., on October 25, 1919. They later moved to Cleveland, Ohio, where they became associated with the Church of God, Bro. Carlson having been baptized October 2, 1932, by the late M. W. Lyon. The family moved to California in 1936.

He is survived by his wife; a son, C. A. Carlson, Jr.; two daughters, Mrs. Esther Pickrel, and Mrs. Alma Middaugh; and four grandchildren.

Bro. Carlson was buried in Rose Hills Cemetery in Whittier, Calif., where he awaits the great resurrection day. May his family find comfort in God's Word.

T. M. Ferrell, Pastor.

#### FLORENCE L. HOWELL

Funeral services were conducted in the Tempe, Ariz., Church of God, for Sr. Florence L. Howell, April 3, 1958. Sr. Howell leaves her husband, Laurence, one son, Francis L., and four grandchildren.

During her lifetime Sr. Howell embraced the faith and was faithful to it always. The church will greatly miss her; however, the pain of sorrow is eased through the knowledge of the Son of God and the hope of resurrection through Him.

Vernis D. Wolfe, Pastor.

#### PASTORS AVAILABLE

Bro. Roy Humphreys will be available to accept a pastorate after September 1, 1958. He may be contacted at 1115 E. Jefferson St., Macomb, Ill.

The following graduates from Oregon Bible College have not yet accepted pastorates and may be contacted through Oregon Bible College, Oregon, Ill.: John Lewis and Austin Railton.

Bro. Arnold Johns, 505½ S. Second St., Oregon, Ill., is also available for a pastorate upon call from a church.



**MRS. C. E. HARRIS**

Effie Pearl Harris, wife of Clement Harris, was born December 24, 1898, at Havana, Ark. She died March 21, 1958, at Fairfax Memorial Hospital, Fairfax, Okla.

Effie Pearl Slay was united in marriage to Clement Harris, December 27, 1916. To this union four children were born. The first, a daughter Edith, is deceased. Survivors include her husband, Clement Harris; a daughter, Mrs. Glenn Armstrong; a son, Merdith Harris; a daughter, Mrs. Leon Roberson; and four grandchildren, all of Fairfax, Okla.

Mrs. Harris united with the Church of God in 1926, having been baptized by Bro. L. H. Shelton. C. Alan McLain.

**EDEN VALLEY NEWS**

At the annual business meeting at the Eden Valley, Minn., Church of God, April 3, 1958, election of officers was held. Jim Mills was elected trustee for three years; Glen Hoskins was re-elected elder; Howard Hamilton, deacon; Norvald Sogge, treasurer; Norman Ruhn, secretary, and Mrs. Elmo Gaspar and Mrs. Glen Hoskins were elected as deaconesses.

Our pastor, Bro. Ellsworth Routson, was elected to serve another year.

Spring work started at the State Bible Camp on Long Lake Island in April. A dining hall 24x60 feet is being erected by willing workers, and grounds will be gradually improved. Minnesota State Conference convenes at Eden Valley, June 11-15.

Mrs. Earl Brossard, Reporter.

**HILLISBURG SPECIAL MUSIC SERVICE**

The Hillisburg Church of God, Michigantown, Ind., was recently blessed with a week-end revival service conducted by members of the Oregon Bible College choir. The group was accompanied by Bro. and Sr. C. E. Lapp and son, Jon. Special services were held on Saturday evening, Sunday morning, and Sunday afternoon. Inspirational messages were given in both words and music.

The Saturday evening service consisted of special numbers from the College quartet, the choir, a piano solo by Sally Pestle, a reading by Joyce Wilson, and the sermon was delivered by Jesse Pestle. Sr. Otto Diek quoted from memory the entire thirteenth chapter of 1 Corinthians.

On Sunday morning several musical selections were given, and Richard Diek presented the sermon. The Sunday afternoon program was devoted entirely to music, with the exception of a brief message from Bro. Lapp concerning Oregon Bible College. Richard Diek and Grace Ratering rendered vocal solos, and the quartet and choir again sang several numbers.

The inspiration and blessings received by those present who heard the newly organized choir sing out their praises to God are indescribable. Hearts were filled with joy, and God's presence was truly felt by many. It was indeed a blessing having the students in our homes and our church, and our deepest thanks go to all who had a part in the meetings. We pray that other churches will seek the services of the choir, and receive the rich blessings that come forth from their music.

Shirley McQuinn, Secretary.

**LITCHFIELD SUNDAY SCHOOL CONTEST**

The Litchfield Sunday School just finished a contest which ran the entire first quarter of 1958. It was the Reds against the Blues. The Reds seemed to lead until the last two Sundays. Then the Blues went ahead and beat the Reds by ten points.

Enthusiasm during the contest ran high and attendance stayed up regardless of the usual winter flu and cold that kept some people home.

We now have Sunday school rooms built in the basement. It was a project we discussed for a long time. The tiny tots also have new table and chairs. They enjoy working with their new furniture so much.

We are counting the days until Bible school in June. We have invited Sr. Lois Allen to be our Bible school superintendent. We need the prayers of everyone to have a successful Bible school.

The young folks sponsor services the last Sunday evening of each month. They have given some good services. They do need the interest of older folks to make their work a real success. They will be the leaders we depend on tomorrow.

After the morning worship services on May 4, the Litchfield Church group enjoyed a fellowship dinner in the church basement. Following the dinner at 1:30, we held our annual meeting with a nice group present. The following officers were elected: secretary, Mrs. Lois Allen; treasurer, Mrs. Elma Ross; trustee for three years, Elton Ruhn; deacons, Elton Ruhn, Wilmar Wendroth, and Martin Wegner; and deaconesses, Rose Wendroth and Mildred Macy.

**MOTHER - DAUGHTER BANQUETS**

Several churches conducted mother-daughter banquets this spring. Among the churches having these banquets in honor of mothers were: Brush Creek, Pennellwood, Southlawn, Oregon, Dixon, Fonthill, and Lawrenceville. In some of the churches the men did the cooking and serving.

Father-son banquets are also popular this year with several churches planning such fellowship programs.

**RESTITUTION HERALD RECEIPTS**

Inez Titus; Mrs. Barbara Addington; Mrs. Josephine Swihart; Mrs. A. P. Leamon; Mrs. Houston McCaffery; Clement Richey; Mrs. Albert Logsdon; Mrs. Miriam Hendon; S. S. Claussen; Albert Kastner; Clyde Brown; Luther Bengel; Mrs. Flora Dorsey; Don Ward; Mrs. Erna Woolard; Lozelle Burnett; Marion R. Richards (3); Grace Whitaker; Harry V. Moore; Mrs. Lester Strickland; James Holquist; Claude Graham; Christine Magorian; L. Bridegam (2); Nettie Crundwell; Allan M. Ramsey; Mrs. Neal Hudson; Robert Hightower; Russell Magaw; Mrs. Eva L. Funk; Dale Dunbar; Cecil Railton; Willis Jenkins; Almada Wertz; Mrs. W. H. Reeves; Mrs. Wm. Schmidlapp; Oral Miller; A. M. Jones; Leo Behrends; Mrs. Jeanette Reeves.

Maude Kopley; George Kershaw; Mrs. C. R. Appleby; Lyle Rankin; Mrs. Grace Ruhn; James Klepinger (3); Lonnie R. Anderson; Letitia Waller (2); Fonthill Miss., Commit-

tee (2); Mrs. Ethel Buchanan; Floyd Dimnick; Ida Kelley; Mrs. Cora Munshaw; J. E. Wilson; Mrs. J. W. Wilson; Edna L. Waterman; C. R. Stearns; Mrs. F. L. Austin; Harold R. Pearson; Mrs. Kate Olmstead; Mrs. Burt Stewart; J. F. Green; Jack Campbell; Lillian King; Harry Goeckler; Ray Heyde; Mrs. Myrtle Hodges; Hollis Partlowe.

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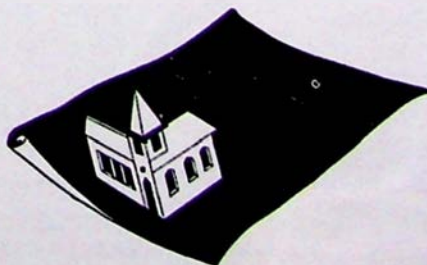
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June 15, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 26

## IN THIS ISSUE

Men and Women Wanted!

"Whose Right It Is"

The Importance of the Individual

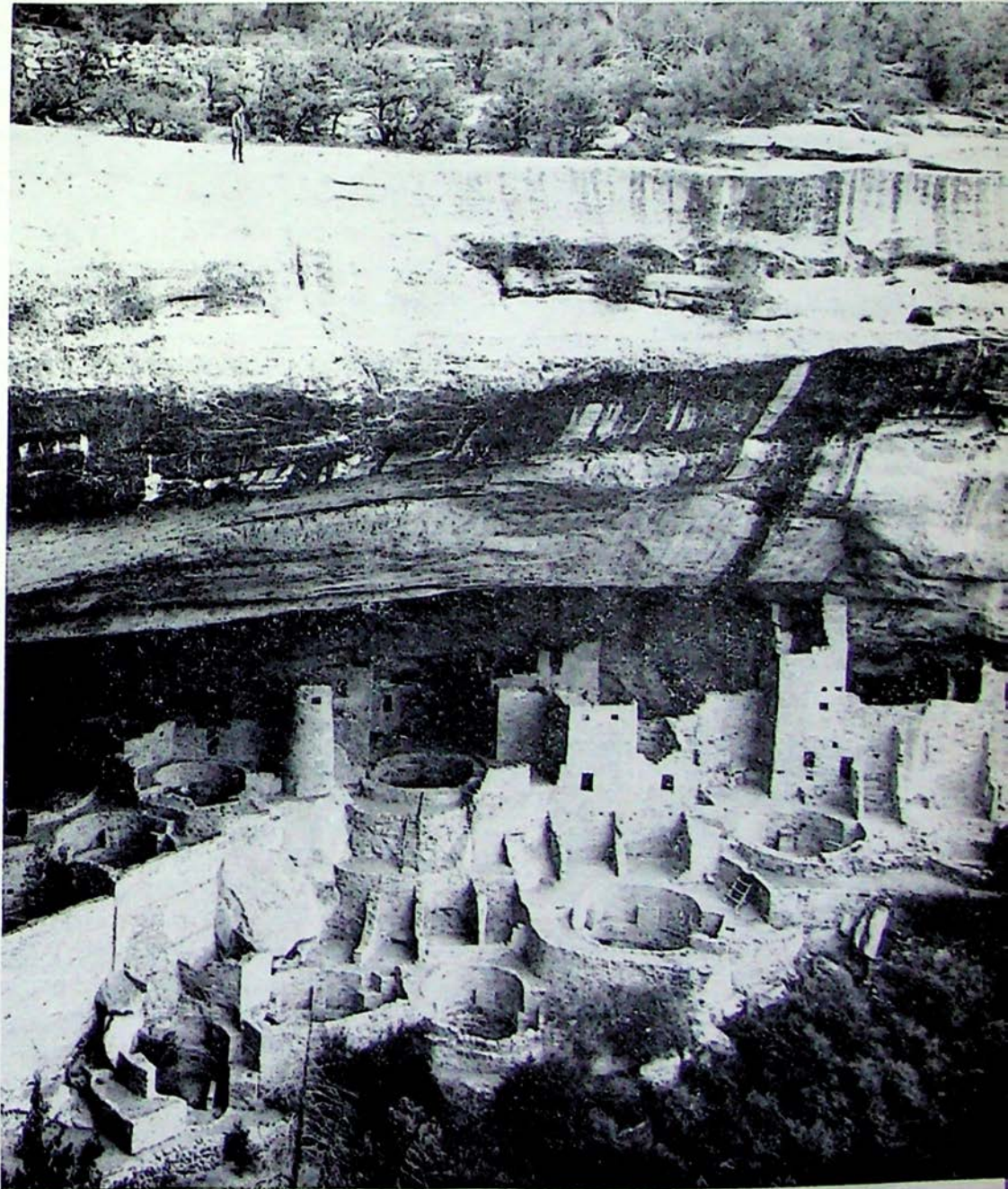
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## THE CLIFF PALACE

Pictured is the Cliff Palace of Mesa Verde National Park, Colorado, largest of the known cliff dwellings. This is one of the wonders of America that will be visited this summer by hundreds of thousands of people.

One wonders about the people who lived here; creatures of God, who lived and died unknown to the Christian world. Are there not tribes of men living today, who, but for faithful men and women to take them the gospel, would also live and die, never having heard of Jesus?

(National Park Service photo by George Grant.)



A Message for Graduates (Page 3)



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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The children next door were playing with some cardboard boxes this morning. They tumbled around in them, and then Bobbie put one over his head and tried to walk. He had fun stumbling around for awhile, and then sister Betty put her hand on the box and guided him along the sidewalk. We walk into the future as if we had boxes over our heads, but if we let God's hand do the guiding, we can be sure we are on the right path.



#### Looking Back

The Bible is emphatic about the dangers of looking back. Lot's wife; the people of Israel looking back with longing upon Egypt; and Jesus' statement, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62), point up the dangers of letting one's mind dwell on the past. This truth has its individual application to the Christian who would look back with desire upon the things of the world which have been left behind. It is a warning to the person who looks back with satisfaction on past deeds and is now resting on his laurels. The dangers of looking back give pause to one who would gaze into history to compare himself with Christians of other times, rather than looking to Jesus as the example of faith and the guide for this age and these times.

Looking back also has its pitfalls for the church body. Churches are tempted to look back upon their own history and draw conclusions from the past, about the present and future. Without knowing the people, or the circumstances, or the facts which surrounded the work of bygone days, it is assumed that the present church is dying, or reviving, or stronger or weaker by comparison. While such studies may be of interest and in some ways challenging, they cannot change the fact that the church is what it is today, and must rise or fall from its present position. Whether it is stronger or weaker than it was twenty-five years ago, a church must go forward from where it is today. Its future will depend upon the faithfulness of those now in its membership, not upon what its condition was in the past.

We might cite the words of the Apostle Paul, who said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14). Orthodoxy looks back to the Reformation and takes great pride in mimicking the pronouncements of the Reformers, and the church creeds. Some look back with pride on the heyday of foreign missions, or the beginning again of evangelism centered in the preaching of the second advent of the past century. Some look back in awe on the days of the circuit preachers and the westward march of the gospel. To them, churches, and preachers, will never be the same again, and the Church of God today is doomed to failure by comparison. Whether the conclusions are true or false, looking back will do nothing to add to the spirituality, the growth, the enthusiasm, and the progress of the Church of God in 1958.

People are not challenged or inspired by reflection upon the past. They are challenged and inspired by the possibilities of the present and the future. Zeal is not increased by pessimistic mutterings about the decline and fall of the Church of God based on inaccurate comparisons with imagined glorious "good old days."

We must begin where we are! We must move ahead or back from where we stand today! Let us forget those things that are behind, and press forward with Christ into the glorious future.





## The Importance of the Individual

(A message for graduates, first delivered as a Baccalaureate sermon by Pastor Orville Westlund for the graduates of Culver High School, Culver, Indiana)-

LET us hear these words from the Gospel of Mark, "As Jesus passed on, he saw Levi the son of Alphaeus sitting at the tax office, and he said to him, Follow me. And he arose and followed him" (2:14).

A census taker knocked on the door of an apartment house. He said: "How many live here?" The woman of the apartment said: "Well, there are besides my husband, my son Jack, he's about five; Mary, she is almost seven, Bob . . ." "I want the number, please," said the taker, "not names." The housewife quickly replied, "Sir, in our home we are not numbers, but names!"

This story illustrates a danger in our scientific age. It is the danger to reduce individuals to numbers; to make a person with a name an "it" or a statistic.

When we graduate we have a class rank, such as the upper one fourth of our graduating class; our average was 1.9532 or 2.2516. We participated in two athletic activities or eight extra-curricular activities. During our days in school we were absent seventy-three days in twelve years. So the numbers keep multiplying.

As we read the dynamic story of Jesus of Nazareth and Levi, a hated tax-collector of Jericho, we see demonstrated the importance of the individual.

To the Roman government, his employer, Levi was just a number on its payroll.

To the citizens of the community who were forced to travel to his office, he was a traitor on their list. The Palestinians hated the Romans who occupied their country and drained their money from them. Levi, one of their own countrymen, had joined these Romans.

To the Hebrew priests, he was a violator of sacred law; especially the eighth commandment, "Thou shalt not steal." Levi was not a "straight" politician.

Consequently, Levi of Jericho was a Quisling, a corrupt politician, irreligious, and looked out only for himself.

However, "Jesus saw Levi."

To the Son of God, this tax-collector was a person with a name. He was a person made in the image of God. Levi was not a thing. Pascal, noted scientist and Christian philosopher, once said: "Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him. A vapor, a drop of water suffices to kill him. But, if the universe were to crush him, man would be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this." Levi was important to Jesus of Nazareth, even though he was not to society as a whole.

The word "saw" as used by Mark comes from the Greek word *eiden*, which means "perception of the object." The Son of God did more than just look at Levi. He observed him. He understood him! He knew all of Levi's weaknesses. But most of all He saw his potential as an individual. He could trust him. This person had the makings of a great writer. He could be a leader of the people for good government. Most of all, he had the hidden ability that could make him one of the twelve Apostles. Society had very little use for this tax-collector. They rejected him, but the Son of God said: "Follow me."

To you who are gathered here tonight, what do you see when you observe the class of 1958?

The dignity and the freedom of the individual is the heritage of America, as well as all the free peoples of the world. American historian Charles Beard, in interpreting and summarizing the great migration of our European forefathers from 1600 to 1770, stated:

"The motives provoking men and women to brave the perils of the sea voyage in slow sailing vessels overcrowded with passengers and to risk their lives and fortunes in a strange continent, far from their native habitats, were



no doubt various. But historical records justify such a summary as the following:

"A desire to get away from the devastations of the endless wars and conflicts in Europe.

"A resolve to flee from the snatching and selling of men for service in the armies of kings and princes constantly engaged in wars.

"A longing for an opportunity to find honest and honorable work and create better homes for themselves and their children.

"An eagerness to escape religious persecutions and to found communities in which they could worship God in their own ways, free from the domination of church and government officials trying to enforce conformity to other faiths."

The motivating fact of our forefathers was the importance of the individual.

A few years after 1770, our forefathers fought for the supreme freedom of the individual and gained it through the Revolutionary War. In writing their Declaration of Independence, which is our heritage, they said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

In developing our Constitution of the United States, they incorporated a Bill of Rights. The individual was important. The individual has freedom of religion, freedom of speech, freedom of press, freedom to assemble, and many other personal rights.

The individual has a right to develop his God-given abilities in a land not governed by dictators, politically or religiously.

The story of Levi and Jesus of Nazareth emphasizes the importance of the individual in the sight of Almighty God, the development of the individual, the freedom of the individual.

The Son of God called Levi to "follow" Him. He changed His name to Matthew, meaning "Gift from God." Jesus went to his home and had dinner with him. When people are important to you, you eat with them.

Into his hands, Jesus of Nazareth placed the great commission of being one of the twelve apostles and leaders of the early church. Jesus saw Matthew's unique leadership ability. Society as a whole never dreamed that the tax-collector had such aptitude!

Matthew was a waste product of an individual in so far as the general public was concerned as Levi the tax-collector. But the Son of God saw the transforming of an individual waste product into an individual of worth, free to serve his Creator.

As Matthew fulfilled his calling as an individual before man and God, he renounced his life as a corrupt politician. He began to fulfill his new role as an apostle,

proclaiming the good news of God's love and concern for the individual in this dictator-torn world. He developed into a person of worth and integrity.

Near the close of his rich life, Matthew sat down and began to write a story—a story that would be translated into hundreds of languages—a story that would go down in the literature of the world as literature of the importance and freedom of man in the presence of a loving God. He wrote the Gospel According to Matthew, arranged first in the order of New Testament books.

In it, through divine inspiration, he tells this story of men trying to collect taxes from Jesus of Nazareth, as he had once corruptly collected taxes from the public:

"When they came to Capernaum, the collectors of the half-shekel tax went up to Peter and said, Does not your teacher pay the tax? He said, Yes. And when he came home, Jesus spoke to him first, saying, What do you think, Simon? From whom do kings of the earth take toll or tribute? From their sons or from others? And when he said, From others, Jesus said to him, Then the sons are free. However, not to give offense to them, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel; take that and give it to them for me and yourself."

This is a paramount statement: "The sons are free." God grants divine freedom to individuals with meaning and purpose. This was the conviction and spirit of our American forefathers. This is our stand today: the individual before man and God is important. For this cause we fought in World Wars I and II. Now we face Communism that enslaves the individual. Over it we have been engaged in both hot and cold wars.

Dr. Wernher Von Braun, described as our nation's top missile scientist, said a few weeks ago in a speech: "The antidote to Communism is not anti-Communism, but belief in God and the dignity of the individual. Let us not deceive ourselves; the Communist ideology has a powerful appeal to the have-nots, the uninformed, and the desperate. But ideas are fought not with material means, but with superior ideas! And where should these ideas be found in this world today, if they cannot be found in this glorious Land of the Free. The flag of leadership of the free world has been thrust into the hands of Americans."

Tradition tells us that Matthew was the first Christian missionary to journey into that vast land we call Russia, today. There he proclaimed the good news of freedom and the dignity of the individual in the sight of Almighty God. For this cause he died a martyr's death.

To you who will graduate this year, some misinformed members of our society will look upon you as unimportant individuals. However, those who will not think so

*(Please turn to page 13)*



# God the Father

## God the Son

### God the Holy Ghost

By Pastor C. E. Randall  
Omaha, Nebraska

*"To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6).*

THE so-called doctrine of the trinity does away with the absolute oneness of both God and Jesus Christ and makes the Holy Spirit a part of what is called the "subsistence of the Godhead."

The Athanasian Creed defines the trinity as follows:

"We are forbidden by the Catholic religion: to say, There be three Gods, or three Lords.

"The Father is made of none, neither created nor begotten.

"The Son is of the Father alone: not made; nor created: but begotten.

"The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

"And in this trinity none is afore, or after another: none is greater, or less than another (there is nothing before, or after: nothing greater or less)."

There are several things set forth in the foregoing that are in direct opposition to the teachings of the Word of God.

1) The creed says Jesus was not "made" but begotten. Hear what God says about His Son: "When the fulness of the time was come, God sent forth his Son, *made* of a woman, *made* under the law" (Gal. 4:4). One must choose between the creed and the Bible.

The term "begotten" is not used of Jesus in respect to His natural birth when He was made of a woman. It is applied by divine interpretation to His resurrection. "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" (Acts 13:32, 33).



2) The creed says, "none is greater." Here again choice must be made between the creed and the Bible. It was none other than Jesus who said, "My Father is greater than I" (John 14:28). Which are you going to believe, Jesus or men?

#### *What Constitutes Jesus?*

If Jesus existed prior to His birth, then it is evident that He was something separate and distinct from His body. This, of course, is the very essence of the teaching of the immortality of the soul. The real man is not the body, but an entity in the body, but not dependent on the body for existence.

Here again we must rely on the Word of God for information and light. Following the resurrection of Jesus, when the women came to the tomb, the angel said: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5, 6).

According to the word of the angel, the body of Jesus was Jesus. "Come, see the place where the Lord lay." Jesus was identified as the one who had been crucified and been in the tomb.

On another occasion, Jesus sought to prove to the disciples that He and His body were the one and only Jesus. He said: "Behold my hands and my feet, that it is I myself" (Luke 24:39).

#### *Natural, Then Spiritual*

There is only one claim which Jesus made as being the rightful One to redeem what the first Adam lost, that He was the second Adam according to the flesh.

One of the laws which God has decreed is that the natural precedes the spiritual: "Howbeit that was not (Please turn to page 13)





● *Since Israel's establishment in 1948, more than fifty thousand Jews have left Yemen—traditional home of the Queen of Sheba—and begun new life in Israel. They are among the four hundred thousand Jews that have entered Israel from the Moslem world in the ten years of Israel's statehood. (American-Christian Palestine Committee photo.)*

was about to end. When Rome could tolerate the rebellious attitude of the Jews no longer, her armies attacked Jerusalem. This famous siege in 70 A.D., led by Titus, was the worst the Jews had ever experienced. The attack against Jerusalem was repeated with more fury by Hadrian in 135 A.D., when all the Jews were expelled from their homeland.

Was this the end of Israel? Some people thought not. For many years, Bible students taught that the story of Israel had not reached its final chapter. They based their belief upon Bible prophecies which indicated that Israel would return again to the land of Palestine.

God promised Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession" (Gen. 17:8). This meant that Israel had an eternal right to Palestine.

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## Success Story

*By Pastor William Dick  
Pomona, California*

ISRAEL'S occupation of the land of Canaan began in 1200 B.C., in the time of Joshua. The Jewish nation grew to become a prominent power during the reign of David and Solomon. The Jews maintained their sovereignty until 586 B.C., when they were conquered by the Babylonians. Some were taken captive to Babylon and others were left in Palestine to care for the land. In 537 B.C., some of the Jews were allowed to return to rebuild the temple. In later years, others followed.

From that time on, Israel had little independence. She was always held in subjection by a larger power—Babylon, Persia, then Greece. Finally, in 143 B.C., the Jews gained enough strength to revolt under the leadership of Mattathias Maccabee and his five sons. This introduced an era of prosperity and peace which promised to be like the kingdom of Solomon. The nation soon crumbled, however, and was taken over by the Romans under Herod in about 40 B.C.

It was in this period of Israel's history that our Saviour lived in Palestine. He observed a people filled with resentment for Roman domination and predicted the desolation of the Jewish house. Israel's existence in Palestine

God spoke through the Prophet Jeremiah, "I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer 30:3). Isaiah told of Israel's full restoration: "The Lord shall set his hand again the second time to recover the remnant of his people . . . and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12).

To make clear He did not refer to any previous restoration, God said, "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 9:15). This was one of many prophecies which told of Israel's return to her homeland, never to be expelled again.

Since the first century, the Jews have been in exile for more than 1500 years. In many countries, they endured some of the most horrible persecutions known to man. Only in recent years have they gained a measure of freedom and recognition. Some patriotic Jews never gave up hope of returning to Palestine. They would encourage each other with the greeting: "Next year in Jerusalem!" But most Jews were content to stay where they were as long as they enjoyed prosperity and security. In the 1870's,



Russia began bitter persecution of the Jews in that country. Many Russian Jews came to America to find a new home. Others saw Palestine as their only hope.

Those who seriously wanted to revive the nation of Israel formed the World Zionist Organization. This movement began in 1881 under the leadership of Theodore Herzl. At that time, Palestine, inhabited mainly by Moslem Arabs, had only 25,000 Jews. Zionists received very little co-operation from Turkey who was in control of Palestine. Although the Jews were permitted almost no immigration into the Holy Land, their population reached 80,000 by 1914.

In World War I, the Turks surrendered to the Allies, when General Allenby took possession of Jerusalem. Great Britain took Palestine under her wing and issued the Balfour Declaration, which "viewed with favor the establishment in Palestine of a national home for the Jewish people." The complexion of Palestine began to change as Britain permitted a limited amount of immigration. By 1936, the Jewish population had reached 400,000. In the years that followed, Jews in some countries were to know many sorrows. Terrifying persecution by the Nazis drove them out of Germany. The rise of Arab nationalism made their new home in the Middle East more precarious. The continuing flow of immigrants into Palestine increased the number of Jews to 650,000 by 1948.

After World War II, Palestine became a world problem that was turned over to the United Nations to be solved. Israel's increased claims on the land and the opposition of the Arabs had created a real trouble spot. On November 29, 1947, the United Nations set up a partition plan and sanctioned by international law the establishment of the State of Israel. A short time later, on May 15, 1948, Israel declared her independence and became a new nation. One of her first acts was to throw open the doors of citizenship to Jews everywhere.

How long could the new nation of Israel exist? The most optimistic statesmen in the world did not think she had a very bright future. Even Israel's famous leader, David Ben-Gurion, asked himself, "But can we survive?" Such a small country would need economic aid. Few countries were willing to help. The American Jews were responsible for much of the aid to Israel.

In addition to economic struggles came military opposition from neighboring countries. The Arabs stood united against Israel and swore to destroy her. Their frequent raids and even total war failed to discourage the Jews. Outnumbered forty to one, the Israeli armies valiantly defended their homeland and fought off all enemies. The new nation continued to grow and prosper, astounding the whole world with the miracles performed in her land.

Last May 15, Israel did something many people thought would never happen. She celebrated her tenth anniversary as an independent nation. Such an event brought to mind

the fact that Israel could not only survive, but could grow to become a prominent nation. Listen to these interesting figures of her progress in ten years. Israel's Jewish population has almost tripled, growing from 650,000 to 1,765,912. Similar gains have been made in all aspects of her economy. Industrial production is valued at 700 million dollars and exports have tripled. The amount of cultivated land has doubled and agricultural production has tripled. Shipping tonnage has increased ninefold.

The Jews are equally confident of their future. Ben-Gurion said, "Come back in ten years. You won't know this country. People may call me a crazy dreamer, but what I'm saying isn't nearly as fantastic as what we've already accomplished."

Israel's success story proves the fulfillment of prophecy and makes us more confident of God's Word. But it means more than that. Israel is a sign. Her existence is an indication that Jesus will come soon. Jesus Himself said that His coming would be preceded by a definite sign. That sign would be the fig tree that puts forth leaves and begins to grow. The fig tree is a Bible symbol for the nation of Israel. Jesus added, "When ye shall see all these things, know that it is near, even at the doors" (Matt. 24:33). Need we remind you that we are privileged to see these things of which Jesus spoke and that we have been seeing them for the last ten years?

David said many years ago: "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16). Israel's success story testifies of the Lord's miraculous restoration of Zion. Surely His coming is not far away! Are you prepared to meet Him?

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# Church SERVICES

*at your church*







# “Whose Right It Is”

*Article V (Conclusion)*

*By Pastor Gerald Cooper  
Campbell, California*

THE DECADENT kingdom of Judah, the remainder of the original Kingdom of God, was nearing an end. Since the time of Solomon and the subsequent division of the kingdom, the kings, with few exceptions, had been getting worse until it became necessary for God to put an end to it for a time. The proclamation concerning this is found in Ezekiel 21:26, 27: “Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”

There is only one “whose right it is,” and that One is Jesus. Nor is there any Scriptural evidence to show that there has been a kingdom, a throne, or a king from the time that God overturned all three, until now; or that there will be until Jesus comes again!

In the provision of Jesus as the “royalty” or King of the permanent Kingdom of God, we once more observe God’s wisdom and His use of “selectivity.” The care He exercised in selecting land, people, and capital city of His Kingdom continues in a miraculous way. One of the names by which Jesus will be known (and there are many) is the “Lion of the tribe of Judah” (Rev. 5:5).

This leads us to consider the words of Jacob in regard to Judah, his third son, in Genesis 49:9, 10: “Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” A study, or even a casual reading, of the genealogies of Jesus in Matthew 1 and Luke 3, will show us that He is, indeed, a descendant of Judah, and is rightfully named the “Lion of the tribe of Judah.”

It is interesting to note some of the ancestors of Jesus, both men and women, especially to the time of David. There was Pharez, illegitimate son of Judah and his daughter-in-law, Tamar. Even in this evidently wrong act there is care in the “selectivity,” for Judah’s wife was a Canaanite, and his first two sons of this marriage both of whom were husbands of Tamar, were slain by the Lord because of their wickedness. A third son was promised to her for a husband, but Judah forgot this promise. It was after the death of his wife that Pharez and his twin brother, Jerah, were born to Tamar, a woman who, even though she erred, was more worthy than Judah’s wife to be in the line of kings.

Later, we find that Rahab of Jericho fame became the wife of Salmon, one of the tribe of Judah. To them was born a son whom they named Boaz. This man was destined to play a part in one of the most dramatic events in Jewish history, for he was the distant kinsman who redeemed the land of Naomi, upon her return from Moab to Palestine, knowing as he did so that he would



be obligated to make Naomi's Moabite daughter-in-law, widow of one of her sons, as his wife. In due time they became the parents of a son, Obed, who, in turn, became the father of Jesse. The latter, apart from his fame as the father of David, is named in one of the famous prophecies concerning Jesus, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1).

David became the first rightful king of Israel. He was king of Judah for six and one-half years before he was asked to unite all Israel and rule over it. This he did for thirty-three and one-half years.

At one time the Israelites called Moses a "king in Jeshurun," and we know that Saul ruled Israel for forty years previous to Daniel's reign. Neither Moses nor Saul was of the tribe of Judah; hence, could not be rightful kings. Recognizing this, God made a covenant with David, as recorded in 2 Samuel 7:12-17 and confirmed in Jeremiah 33:14-21, "Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; . . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign on his throne" (vv. 17, 20, 21). Though this covenant may have been partially fulfilled in Solomon, it will be completely fulfilled in Jesus. David died with the knowledge that Solomon would succeed him; thus, as far as he knew, he *never* "lacked a man on his throne."

When we examine the genealogy of Jesus in Matthew 1, a difficulty is encountered. The descent from David is through Joseph, husband of Mary, the mother of Jesus. Joseph was not the father of Jesus, for He is the Son of God! Was the promise of God to David "of none effect"? Certainly not! The difficulty is resolved satisfactorily when we go to the genealogy of Luke 3, for there the ancestry goes back to David through Heli, father of Mary, who was descended from David through Nathan, a full brother of Solomon!

Thus we establish Jesus as "he whose right it is," to be King in God's coming Kingdom! In addition to King Jesus, who will rule first over all Israel and eventually the world, the royalty of the Kingdom will consist of eleven of the original twelve apostles, plus another (possibly Paul), who will, by the promise of Jesus to them during His ministry, "judge the twelve tribes of Israel." Also, as shown in the introductory article of this series, there is to be a queen for the King, His bride, the Church of God, "called out ones" of all people and all ages.

It is said of Philip the evangelist that when he went everywhere "preaching the kingdom of God," he also preached the "name of Jesus Christ." The result of this preaching was that those who heard and believed "were

baptized both men and women" (Acts 8:12). Peter had said early in his ministry, concerning this name: "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 could paraphrase a part of this to read: "You must be saved in the name of Jesus Christ, for there is none other."

The fact that there have been other names offered, such as Mohammed, Brahma, Buddha, or more modern ones, founders of denominations such as Luther, Wesley, Calvin, J. Smith, E. G. White, M. B. Eddy, A. Campbell, and others, does not annul Peter's statement. Even the Church of God may have been too much inclined, at times, to place emphasis on "names" other than Christ's! We must also "beware of prophets." Jesus said of these last days in which we live, "Many shall come in my name and shall deceive many. . . . There shall be false Christ's" (Matt. 24:5, 24).

How must we be saved? Even before the above-cited statement of Peter he made another in answer to a question of those who heard him preach on Pentecost. The question was, "Men and brethren what shall we do?" (To be saved!) The answer was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38). Notice that both question and answer were given after the word had been preached!

Paul's answer to the "keeper of the prison" was much the same as Philip and Peter's and under like circumstances. "Sirs, what must I do to be saved? And they [Paul and Silas] said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:31-33).

Many of us know by experience the present benefits derived from being "in his name." There are such blessings as the promise of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Since His resurrection, the following words have meant a great deal: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

Believers in answered prayer consider the following words of great benefit: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14).

The future benefits greatly surpass the present ones and they will be realized when the Kingdom of God will be established in "an earth made new." Then there shall be no sin, and none of its terrible results. The blind shall see, the deaf shall hear, the lame shall walk! Eventually

*(Please turn to page 13)*



# Men and Women WANTED!



● By Hazel Cramer  
Bedford, Ohio

**M**EN or women, of any age, or race, having a reasonable amount of intelligence! No previous experience necessary. However, applicant must have will power, and desire to improve present "way of life."

Health and beauty not essential for applying for this position. May be crippled, blind, deaf, or dumb. May even be totally physically disabled or incurably ill. *Any* and *all* may apply. (2 Pet. 3:9; Gal. 3:28; Isa. 35:3-6; John 3:16, 17.)

All applicants will receive the same promises given at an earlier date to Abraham, Isaac, and Jacob. (Gen. 17:7, 8; Gal. 3:29.)

To insure that the application is correct, the applicant is commanded to "search the scriptures" for inspired instructions concerning doctrine, reproof, correction, and instruction in righteousness. (2 Tim. 2:15; 3:16.) He or she must be baptized, by immersion, into the name of Jesus Christ. (Mark 16:16; Gal. 3:27; Acts 2:38; 8:12; 10:48; Rom. 6:3.)

*All* will make mistakes or sin, in their applications. (Rom. 3:23.) However, the baptized applicant, upon sincere repentance, will receive special consideration or grace. He is assured that though his "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18; Acts 2:38; 22:16; Mark 16:16; Eph. 4:32; Col. 2:13; Jas. 5:15; 1 John 2:12.)

Having finished his application according to divine instructions, the applicant must "wait a little while" to receive his "due reward." (Job 14:14; Eccl. 3:19, 20; 9:10.) Almost simultaneously, at a future date, along with many others, both living and dead, he shall receive his reward. (1 Thess. 4:13-18; Heb. 11:13, 39, 40; 1 Cor. 15:52; 1 Thess. 5:9, 10; Rev. 22:12; Rom. 6:23.)

All applicants must, above all else, *love and honor their Father, Jehovah God.* (Deut. 5:7-9; Matt. 22:37, 38; Mark 12:30.)

He or she must be willing to obey only His commandments and abide by only His wishes in *all* things. (Acts 5:29; Heb. 5:9; Jas. 4:7, 8; John 15:14; Rom. 8:13, 14.)

Those who apply for this position are also expected to be able to "get along" with fellow applicants. (Matt. 22:39.) Malicious slandering, envying, murders, drunkenness, idolatry, stealing, lying, adultery, and all manner of evil positively will not be tolerated!! (Gal. 5:19-21; Rom. 13:9; 1 Cor. 6:9, 10; Heb. 12:14; Jas. 4:11, 12.)

*Indeed*, the applicant is expected to "live peacefully," as much as is possible, with all men, even those not applying for this position, which is open to all. (Mark 12:31, 33; John 15:12; Gal. 5:22; Col. 3:15; 1 Thess. 3:15; 2 Tim. 2:22; Heb. 12:14.)

All applicants will be both helped and judged by the Employer's "only begotten Son," Jesus, according to their "faith and works." (Heb. 11:1, 6; Jas. 2:17, 18; Heb. 10:19-23; Eccl. 12:14; John 5:30; 8:16; 1 Cor. 15:20, 23.) The wage that will be given to successful applicants is exceptionally good and well worth your best efforts to obtain. (John 3:16; Rom. 6:23; Matt. 5:5; 20:29; Gen. 17:8; Gal. 3:16, 28, 29.)

Additional benefits include such items as perfect environment and working conditions as described in God's Word. (Isa. 35; Dan. 7:14, 22; 2:44; Isa. 11:1-9; Rev. 7:17; 21:4.)

Remember, this offer is open to *all*. (2 Pet. 3:9; Heb. 10:10; 1 Tim. 2:6; Rev. 22:17; John 3:16.) However, those who willfully neglect, or do not care to take advantage of this unparalleled opportunity will some day regret their decision. (2 Pet. 3:4-12.) Regardless of present wishes or excuses, they will be considered for another position, which in all likelihood will not be found as pleasing to them. (Rom. 6:23; Rev. 22:14, 15, 17, 19; 21:8.)

We would emphatically stress that all who are not already "filling in" an application for this position of the ages with perfect working conditions, pleasant surroundings, and an ideal Employer, should *do so immediately!*

Remember, you *cannot afford* to miss this golden opportunity. Soon the position will be filled, the door closed—and you may be told, "You are *too late!*" (Matt. 7:21; 22:1-14; Luke 13:25; Matt. 24:42-44; Matt. 25.)

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22:12.)





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Quaker Haven Camp

For those who will be entering the Sixth, Seventh, Eighth, or Ninth Grades in the fall of 1958.

### Tuition \$21.00 per person

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- BOATING
- SERVICE
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Deadline for Enrollment—July 15, 1958

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Address .....

City ..... State .....

Age ..... Grade in school next year .....

Mail to: Berean Youth Department, Box 231,  
Oregon, Illinois

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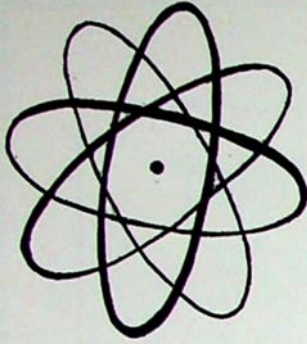
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City ..... State .....

Age ..... Grade in school next year .....

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# The Bible and the News

*By the Editor*

## CHRISTIAN OR NOT?

The Unitarian Church and the Universalist Church, which have been considering a merger, are now being torn within and without by a debate between various pastors on the question of whether or not the churches should be labeled "Christian." Some believe that the Unitarian Church has outgrown its "Christian" beginnings and should now be a universal church of free thinkers. These extremely liberal churches do not require belief in Jesus as the Son of God, nor other Bible truths. Dr. Donald Harrington of New York expressed the extreme view of some of the Unitarian pastors when he said, "It is not possible to set one of the great faiths above another. . . . The Christian element of exclusiveness and superiority will be washed out in the next fifty years."

## ANTI-SEMITISM AGAIN

We have written about the vandalism and bombings being suffered by Jewish synagogues in the South. Now we read of the desecration of a Jewish cemetery in Albany, New York. Anti-Semitism is not dead but still alive in America and the world, reminding us that only when Jesus comes and establishes the Kingdom of God, will the Jewish people be restored to former respect and glory in the world.

## FIGHT OBSCENITY

The fight in many cities against obscene literature being sold on the newsstands is beginning to have its effect. Horror and lurid crime comic books have all but disappeared from the news racks. The notorious *Confidential* magazine has lost tremendously in sales and has finally been sold by its lawsuit-harassed publisher. When decent people let their lights shine, their influence is felt.

## ROMAN CATHOLIC INCREASES

Roman Catholics in the United States have increased by 38.1% in the last ten years according to *The Official Catholic Directory*. The current total Catholic membership in America is 36,023,997. There are 50,813 priests, 4 cardinals, 31 archbishops, and 190 bishops. There were more than one hundred thousand converts to Catholicism last year, for the twelfth straight year.

## GLORIFYING CRIME

J. Edgar Hoover recently wrote in the *F.B.I. Bulletin*, "I feel duty bound to speak out against the dangerous trend which is manifesting itself in the field of film and television entertainment.

"In the face of the nation's terrifying juvenile crime wave, we are threatened with a flood of movies and television presentations which flaunt indecency and applaud lawlessness. Not since the days when thousands filed past the bier of the infamous John Dillinger and made his home a virtual shrine have we witnessed such a brazen affront to our national conscience."

Even Hollywood recognizes its obsession with violence. Producer George Pal has said, "It [the TV film industry] has grown into a gigantic baby-sitter specializing in bed-time stories of crime and violence."

Violence is the topic of much of the product of Hollywood and New York entertainment factories today. The days of Noah were filled with violence (Gen. 6:11, 13), and God brought the flood upon the earth. As it was in the days of Noah, so will it be when this age ends.

## TARGET OF COMMUNISM

According to the U.S.S.R.'s directive on the use of schools to eradicate religion, "Atheistic Education in the School," featured in a 1955 issue of *Sovietskaya Pedagogica*, the official journal of the Soviet Academy of Pedagogical Science, and only recently made available in English translation in the United States, "pupils must also be warned against all manner of tactless behavior towards the clergy . . . our business is with religion and not with its ministers . . . When religion dies out, the clergy will also disappear."—*Dateline*.

## NEW CHURCH CONSTRUCTION DECLINING

The recession is given the blame for declines in church construction. New construction starts declined three million dollars in March, though there is usually an upswing in building at this time of year. The recession has also had its effect on church and conference budgets, especially in that costs are going up rather than down. Inflation, a recession is a difficult combination.



## THE IMPORTANCE OF THE INDIVIDUAL

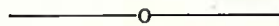
(Continued from page 4)

will be your parents and friends, our United States Government, with our Bill of Rights, the free peoples of the world, most of all, the One who sent His Son into the life of Matthew, the Creator Himself.

To Him you are important individuals, made in His divine image, with God-given rights and a destiny of freedom.

The Psalmist raises these questions concerning God and the individual in Psalm 8: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The Psalmist hesitates a moment. Then he answers his own questions with overwhelming convictions: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

The eyes that beheld Matthew, now behold you as you become the 1958 graduates of Culver High School.



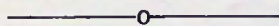
## GOD THE FATHER

(Continued from page 5)

First which is spiritual, but that which is natural: and afterward that which is spiritual" (1 Cor. 15:46).

Christ was first natural and at His resurrection He became endowed with the spirit of life. Jesus in His conversation with Nicodemus, supports this same order of life. First, one is born of the flesh; next, one is born of the spirit at the resurrection.

Trinitarianism reverses this order. It makes the spiritual first, then the natural. If one will adhere to the law of God, and it is to be found in all nature, that natural precedes the spiritual, little difficulty will be encountered in understanding the nature of Jesus.



## "WHOSE RIGHT IT IS"

(Continued from page 9)

man's oldest and worst enemy, death, shall be destroyed! Do you want to have a part in all of this? You can do so if you accept Jesus as your Saviour and continue in His way!

All signs point to an early re-establishment of the Kingdom of God, and its benefits, upon the earth! Let us be ready to enter into it as "royal sons and daughters of God!"

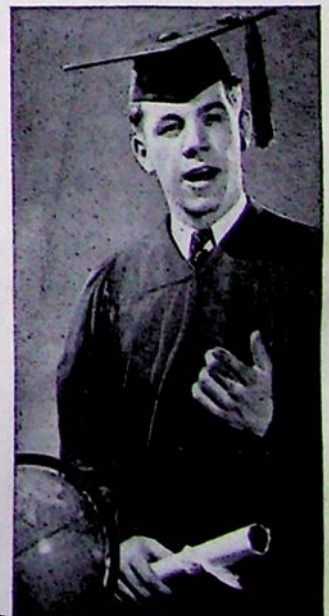
# Church Calendar

- June 16-22—Family Camp, Camp Merrill, Fullerton, Nebr., Warren and Irene Sorenson, guest leaders.
- June 22-29—Texas Conference, Gatesville.
- June 21, 22—Illinois Quarterly Conference, Macomb.
- July 6-12—Minnesota Youth Camp for ages 10-12, Long Lake Camp.
- July 13-19—Minnesota Youth Camp for ages 13-18, Long Lake Camp.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- June 21-29—Indiana Conference and Bible School, North Salem Church of God.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

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# "God Will Take Care of You"

By Your Storyteller  
Muriel Hass



"Do I know the song you are singing, Jim?" asked Mother.

"It's one we learned at Bible school," said Jim. "It's such a peppy tune. Sometimes I like the tune, but the words sound funny, or sometimes I like the words and not the tune so well."

"Yes, we all feel that way. Do you know that sometimes the reason the words sound 'funny' as you say, is because we do not realize what we are singing?" said Mother.

"It is just as important to think about and know what we are singing as to know what we say. Attaching a tune to words does not alter their meaning. We must be very careful that we do not sing what we would not say."

"Some of the popular songs surely have awful words. Guess I'd better be more careful which ones I sing," said Jim.

"Yes, Jim, you know if Christian boys and girls would refuse to sing some of our so-called popular tunes, they would not be such big hits," reminded Mother.

"Yes, but I'm just one boy; that wouldn't make much difference," sighed Jim.

"Just a minute, Jim. I know one little boy who made a big difference," said Mother.

"What do you mean?" asked Jim.

Mother started toward the living room humming, "God Will Take Care of You," just as if she did not hear Jim's question. Jim started to whistle along, and out of curiosity followed her. She went to the piano and leafed through the hymnbook until she came to the tune they were humming and whistling. "Let's sit for a minute and I'll tell you about this little boy," said Mother.

"Many years ago a minister and his family were vacationing. This minister was asked to preach the sermon that morning as guest pastor. He was nearly ready to go and his wife, Mrs. Martin, became ill. He did not like to leave her. He was about to call and ask to be excused from preaching. His little boy spoke up, 'Father, don't you think if God wants you to preach today, He will take care of Mother while you are away?' So the father went to church and preached. While he was gone, the mother began to feel much better. She was sitting up in bed when he returned. She showed the minister a poem she

had written about the thought their son had expressed. Within an hour Pastor Martin had made up a melody on the organ to go with the words. Thus the great hymn that we sing today, 'God Will Take Care of You,' was written.

"Well, I'll never write a song," said Jim.

"But that little boy didn't write the song. He was merely the inspiration for the song," corrected Mother.

"Oh, Jim, it's just so important what we think, what we say, and what we sing. We just don't know when we may help or harm someone else by what we do. Do you see how much that little Martin boy helped his parents in making the decision whether his father should preach that sermon or not?" continued Mother.

"One more thing, Jim, do you believe like that little boy did, that God will take care of you?" asked Mother.

"I suppose so, although I guess I never thought too much about it," said Jim.

"No, I guess none of us think too much about it, but God continues to take care of us in so many ways. You know, without the sun nothing could live, and God makes the sun to shine. We need rain, too. God gives us rain which makes our food and flowers grow. Even more than His general care of us, do you remember what happened when you fell off your bike in the road?" asked Mother.

"Well, the car that was coming down the road stopped in time so I could get out of the way," said Jim.

"Yes, Jim. I think God was taking care of you. I think He made the man see you in time to stop and I think God took care of you so you weren't hurt and could get out of the way," continued Mother.

"Well, He didn't take care of Aunt Mary when she was killed by that train," he said.

"Jim, we don't always understand the way God does things, this I'm sure. God is taking care of Aunt Mary's family. They have a fine housekeeper and Uncle Bill told me that they prayed to God to ease their heartache and God did. I think if we would always thank God for His loving care toward us, we would not have time to question whether He did or did not take care of someone something else," said Mother.



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June 30, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 27

## LIKE A TREE

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

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

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

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

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

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

—Psalm 1.

(Mariposa Grove, Yosemite National Park, California. National Park Service photo by Ralph H. Anderson.)



The Triumph of Those Who Seek the Lord (Page 3)



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.

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Making pie crust takes a sure hand. Skimp on the shortening, no matter what kind it is, and the crust will be so tough it will be left on people's plates. On the other hand, too much shortening makes it almost impossible to roll out or to serve in one piece. Love is the shortening we use in raising children, but in proper amounts. Not enough will make a tough little rascal, and if there is too much, a child is impossible to manage.



### Getting a Foot in the Door

The leaders of the Roman Catholic Church are striving valiantly to get a foot in the door and open the way for full support by public funds of Catholic schools and hospitals. This foot in the door would be a wedge in breaking down American separation of church and state.

The latest plan, put forth by Father Virgil C. Blum, a Jesuit professor at Marquette University, would give tax rebates to parents of pupils in non-public schools. The plan would subsidize the individual and not the school and thus attempt to get around laws prohibiting direct support of religion. This is a plan similar to that being used in France and in Ontario.

Quoting from *Church and State*, the Blum argument is: "Forty-six state constitutions, directly, or by interpretation, prohibit the use of public funds in aid of denominational institutions. 'The solution,' says Father Blum, 'is either a tax credit for parents of non-public school children or the direct subsidization of the individual child.' He suggests that each state give parents 'of non-public school children certificates of money value for their children's education in the school of their choice.'"

It is estimated that if this scheme were to be instituted, it would produce more than one billion dollars per year for Catholic schools from the public treasury. If the scheme were to become law, it would force all parents of children in public schools to support with their tax dollars the public *and* the parochial schools.

This scheme is one of the most clever yet to be proposed by a group which has gained great experience over the years of history in getting its hands into the public till. This is but one of the steps in an attempt to win full support for Catholic institutions, and eventually to become recognized as the state church in America as it is in Spain, Italy, Poland, Colombia, and other nations where freedom of religion is suppressed.

One good thing which is happening is that the Roman Catholic hierarchy feels confident enough these days to come out in the open with its true purposes and designs. For years the church has professed to accept American principles of freedom (with "mental reservations," no doubt), but now its political ambitions are becoming evident enough for all to see. Its designs on the public treasury, its desire for political advantage, and its wish to control education and communications in the United States, are only part of the church's unchanging striving for domination of the world and its wealth. The brazen attempts of the church to override the laws and traditions of the land for its own advantage should convince all but the most blinded of the danger to their freedom faced by non-Catholic Americans and also by Catholic laymen.

We have no quarrel with the rights of Catholic religion, nor the right of the church to grow and progress and to use every legitimate means to propagate its faith. We object only to political actions in opposition to American freedoms and the separation of church and state.



**F**IVE times in this thirty-fourth Psalm, David tells how blessed it is to seek the Lord. Quoting some from these verses, we read, "delivered me from all my fears" (v. 4); "saved him out of all his troubles" (v. 6); "they that seek the Lord shall not want any good thing" (v. 10); "the eyes of the Lord are upon the righteous, and his ears are open unto their cry" (v. 15); "many are the afflictions of the righteous: but the Lord delivereth him out of them all" (v. 19). Three of the deepest and holiest religious experiences that ever come to anyone are described and summarized in verse four, our text above. Here is a message for you, for me, for all of us in this sin-sick, topsy-turvy, world.

*"I Sought the Lord"*

One of the greatest experiences which can ever come into our lives is to seek the Lord. These words are from the mouth of one who had looked to the Lord for all his guidance and direction. Back of these words of David are five great truths. David was saying;

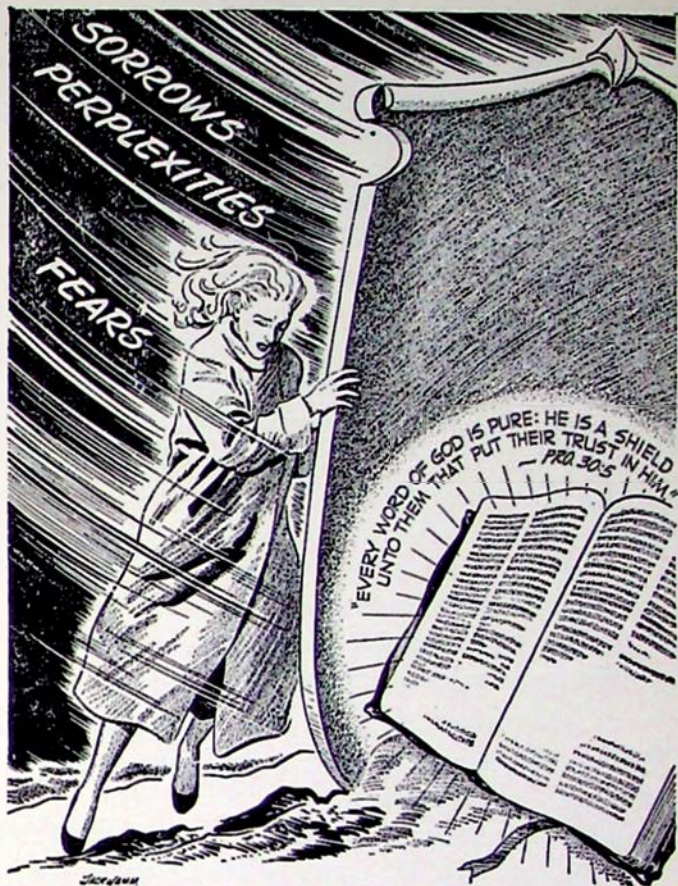
1) I sought Him because I had a great need—one that only the supreme power could deal with. David is telling of a personal experience. You know that is the only way to deal with God—on a personal basis. God wants, desires, yes even covets, our personal relationship with Him. "I sought Him"—I did not send someone else. I was in need, so I called upon Him.

2) I sought Him because over and over again He asked me to seek Him. As Isaiah said, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (55:6, 7). God wants us to call upon Him and to lean upon Him.

3) I sought Him because He is always good and gracious, never tiring of me or my coming. Here is the perfect picture of a perfect father, who is never wearied by the seeking of His children. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7). The only caution is to remember He knows those who trust in Him. "The Lord is gracious and full of compassion; slow to anger, and of great mercy" (Psa. 145:8). He never tires of our seeking, as James seems to point out in James 4:2; "Ye have not, because ye ask not." Because you do not seek!

4) I sought Him because others have sought and found Him. David knew others whose experiences had proven God "a very present help in time of trouble."

5) I sought Him because He could help and none could hinder. O, the infinite power of God expressed here, the assurance of power that David must have felt! David knew as Job expressed in Job 42:2, "I know thou canst do every thing and that no thought can be withholden



## The Triumph of Those Who Seek the Lord

● By Darrell Maddock  
National Youth Director

*"I sought the Lord, and he heard me, and delivered me from all my fears" (Psalm 34:4)*

from thee." This great power can work for you, if you seek it with all your heart.

*"He Heard Me"*

This is even more remarkable; but wholly in line with God's purpose and plan. David was a sinner, as all of us are; yet God heard him. Notice two things about God's plan:

1) All of God's blessings come in one way: He waits until we become conscious of our needs and come to Him and ask for them. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraid-



eth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

2) Whenever we ask according to His will—always He hears and answers! "This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (James 5:14). One of those requirements of His will is the complete faith mentioned in James 1:6. There are no exceptions! God will hear all who come to Him in the simplicity of faith. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4). O, the importance of faith in our lives if we are to be overcomers of this hurry-scurry world and find grace in the sight of God! Yes, we can find His help ever present for us! We of this age are looking for deliverance from the forces of insecurity and fear. God is the answer!

*"Delivered Me From All My Fears"*

Do you ever fear that you cannot hold out any longer; that you have about reached the "end of your rope"? David had, but he found that God does the keeping for His own. Remember the prayer of Christ for His disciples in John 17:12-15? "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of

*The Living Scriptures—* by Jack Hamm  
**Vital Link to God**

IT IS NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN,  
THAT ONE OF THESE LITTLE ONES SHOULD PERISH."  
— MATT. 18:14



perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Christ's direct personal contact was to leave the disciples. Now He was asking God to keep them in the Word He had taught them; to keep them from the evil of the world. When we accept our Lord we receive that protection and help that Jesus asked of God.

We cannot promise release from fear, if trust is not placed in God. David said in Psalm 34:8; "O taste and see that the Lord is good: blessed is the man that trusteth in him." No, my friends, you cannot take my word or the word of someone else; you must taste of the goodness of the Lord yourself. Put God to the test! Let Him demonstrate His keeping and saving power.

Will He remove your fears of daily life and the future? Try Him and see. Let Him prove it. Paul said: "My God shall supply every need of yours according to the riches in glory by Christ Jesus" (Phil. 4:19).

What a blessed lift this Psalm gives to the Christian! What a brilliant ray of hope it is to those outside of Christ who will accept Him! Remember the things throughout this Psalm that David says about God: "He answered me. . . He delivered me from all my fears. . . He heard. . . He saved. . . His eyes are toward the righteous. . . His ears are open. . . Jehovah is nigh. . . He delivereth. . . He keepeth. . . He redeemeth."

My friends, here is the answer for you It is God—the acceptance of God and His way to life eternal through Jesus Christ His Son. If you want confidence, release from fear, infinite security, and happiness beyond measure, try God, for all this is the triumph of all those who seek the Lord.

LAND "GIVEAWAY" STIRS REACTION

The City of New York purchased a large tract of land for about \$16.00 a square foot, as a "slum clearance" project. Two hours after the condemnation proceedings, it resold two blocks of the land to Roman Catholic, Fordham University for \$7.00 per square foot. It also planned to sell part of the land at discount prices to St. Matthew's Roman Catholic Parish Church, but was prevented by court action.

Much land in big cities is purchased at a fraction of its worth through "tax" sales and other devious means by the Catholic Church. The political power of the church which it uses to gain advantages for itself is one of the greatest dangers now facing America and Americans.



# Abraham's Only Begotten Son

*"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Hebrews 11:17).*

Abraham was the father of eight sons. How, then, was one of these sons reckoned as the "only begotten son"?

## *Abraham's Sons*

First, Ishmael, of Hagar the bondwoman, whom Sarah gave to Abraham "to be his wife" (Gen. 16:15).

Second, Isaac, of Sarah, the wife. (Gen. 21:2.)

Then, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, six sons of Keturah, Abraham's "wife," or concubine after Sarah died. (Gen. 25:1-6.)

## *How Isaac Was the "Only Begotten"*

In God's sight, Isaac was Abraham's "only begotten son" in respect of Sarah and the promises. "Only begotten" has two meanings: *only born*, and *chief*. In this case the meaning of "only begotten" is *chief*.

The Scripture bears this out. God said to Abraham, "Take now thy son, *thine only son Isaac*, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. 22:2).

Also, God told Abraham that Sarah's son would be the covenant son. "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). Ishmael was to be blessed, too, but God's covenant was to be established with Isaac. (Gen. 17:21.)

Isaac, several more times, is called the "only" son. (Gen. 22:12, 16; Heb. 11:17.)

Isaac was the child of the promises. (Gal. 4:22-28.) Genesis 26:2-5 records God's giving of the Abrahamic promises to Isaac.

The Abrahamic promises are important to us because they concern our eternal life, eternal inheritance, and eternal blessing. (See Gal. 3:29; Rom. 4:11-16; Gen. 13:14-18; 17:7, 8; 22:17, 18; Matt. 5:5; and Rev. 5:9, 10.) These promises assure the faithful eternal inheritance in the new earth under Christ. They concern the everlasting future of the righteous.

## *Sent Other Sons Away*

In order to emphasize that Isaac was the only son through whom the great promises would come, Abraham sent away his other sons by the other wives.

Genesis 25:5 and 6 records that Abraham gave all that

he had to Isaac, and gave gifts to the other sons, and sent them away from Isaac into the east country.

When baby Isaac was weaned, Sarah said to Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10). God upheld her decision. (V. 12 and Gal. 4:30.)

## *The Posterity of Isaac*

The posterity of Isaac alone shall be accounted as the seed of Abraham which is the heir of the promises. "Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called" (Rom. 9:7-9).

Christians come under the promises through Christ. (Gal. 3:29.)

Christ came out of Isaac (Luke 3:34), and not out of any of the other sons.

## *The Type*

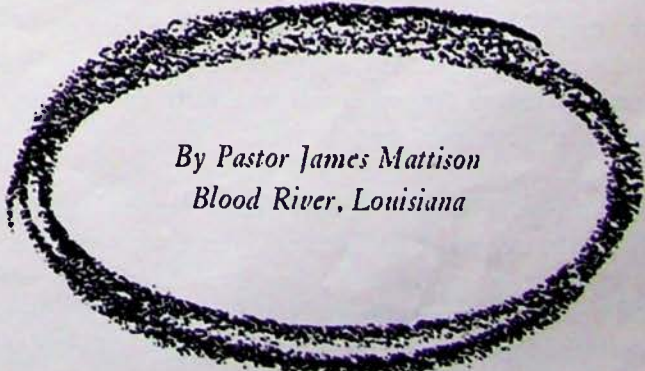
Abraham offered Isaac as a sacrifice (in intention), the type of God Himself, who later offered Jesus, His only begotten Son.

The ram was substituted for Isaac, and killed. Jesus was substituted for men, and was killed in their place.

Abraham received Isaac his son back alive from the jaws of death. God received Christ, His Son, back alive from the grave when He resurrected Christ from death.

Abraham saw Christ's day and was glad (John 8:56), because he knew that Isaac and all the faithful would be resurrected (Heb. 11:19).

Just so, we, being children of the promise as Isaac was (Gal. 4:28) look forward to the day of Christ because that day will be a day of resurrection, life, and inheritance with God's only begotten Son.



*By Pastor James Mattison  
Blood River, Louisiana*





## What Do You Do With Your Spare Time?

By Ruth Lewis  
Oregon Bible College

**T**ODAY, people have much more "time on their hands" than ever before. Most breadwinners work forty hours or less per week, and so their families feel they should spend less time performing their daily tasks. The American housewife is especially envied throughout the civilized world because she has so many "modern conveniences" to aid her in performing her work. Even advertising men feel a little guilty about this "extra" time. Recently advertising personnel were told not to advertise that with their product a woman would have more spare time; but rather to advertise that as a result of using their product she would have more time to spend with her children. Of course, it would be a good idea if the

mothers would devote their time to their children and families. If they don't, what happens?

Paul, when writing to Timothy in 1 Timothy 5:13, said the following about young widows. "Withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." This is not to cast any reflection on Christian mothers, but rather to point out what happens when we do not use our spare time to the best of our ability. Evidently, these young women had extra time; however, they used it to entertain themselves and degrade others.

Gossip does not benefit anyone; the person who tells it loses the respect of others, and the person it is about is shamed. In Proverbs 31:27 we read that a virtuous woman "looketh well to the ways of her household, and eateth not the bread of idleness." This verse implies that a virtuous woman—or man—will profit if he or she is busy around the home. Who can't find a screen door that needs fixing, or a cupboard that needs cleaning? Edmund Burke said, "Too much idleness, I have observed, fills up a man's time much more completely, and leaves him less his own master, than any sort of employment whatsoever."

If we have been idle, perhaps we should follow the advice given in 1 Thessalonians 4:11, 12. "Study to be quiet, and to do your own business, and to work with your own hands, as we command you; that ye may walk honestly (Please turn to page 13)

**T**HERE are three noble traits that are becoming to a Christian. They are found in James 1:19. "Let every man be swift to hear, slow to speak, slow to wrath."

### *Be Swift to Hear*

A wise man will be swift to hear the reading and preaching of the Word of God. He will have a receptive mind to receive the truths and go forth teaching those truths to others. Not only will he be swift to hear God's words, but swift to hear the words of brothers in Christ.

### *Slow to Speak*

Along with being swift to hear, he must be slow to speak. An old proverb says, "Lend to every man thine ears, but few thy tongue." Guard the tongue! The tongue is the most destructive part of the body. So many people "throw their tongue into high gear before they get their brains going." Especially, when one is angry, it is better to say nothing. Angry words can hurt and destroy a friendship that took years to build.

### *Slow to Wrath*

Therefore, be slow to wrath! Temper is a valuable possession, so don't lose it. Likewise, you can't get rid of a bad temper by losing it. To lose one's physical balance and sprawl is humiliating, but it is worse to lose one's mental and moral standing. When Jesus was before Pilate,

## Three Noble Traits

By Louis Kump  
Oregon Bible College



"He held his peace." Surely Jesus was justified to lose His temper at that time, but His example proved that we should be slow to wrath.

These three traits should be valued and sought for by every Christian. People respect and honor such personalities. Jesus was spoken of as "growing in stature and in favour with God and man." He possessed these traits, and by His example we can see that such virtues are honored and favored by God.



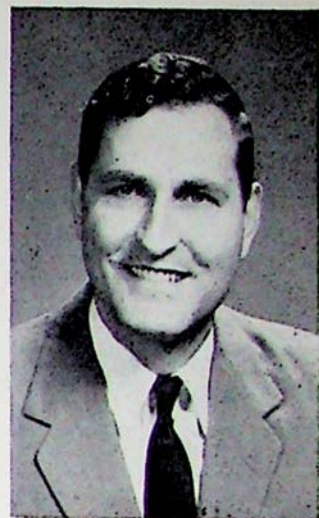
*"So we speak; not as pleasing men, but God, which trieth our hearts" (1 Thess. 2:4).*

PERHAPS some of the leaders of the church at Thessalonica were guilty of pleasing men. Otherwise, Paul probably would not have made this statement. In other words, they were tickling the people's ears. Indeed, it is always characteristic of false teachers to please men. However, Paul and his helpers were put in trust with the gospel of Christ, and they were not easily moved from it. They recognized that they were stewards of God and it is required that stewards be found faithful. The gospel that Paul preached was God's: not his. In fact, a gospel after man would encourage worldliness, while the gospel of God puts to death the lust of the flesh.

Furthermore, it is impossible to please God and man at the same time. "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). Before Paul was converted he persecuted the church. Hence, he was serving men and pleasing men. But after he met Jesus on the road to Damascus, he had a turnover in his thinking, and his plans were reversed. Yes, he began to serve God and to please God. Surely, Paul's purpose was not to give political addresses or scientific lectures. In fact, to the Church of Corinth he wrote, "I am determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). He was satisfied that the gospel of Christ alone could make one wise unto salvation. Yes, the death of Christ is the foundation of all true wisdom and righteousness.

## "Not as Pleasing Men, but God"

*By Hollis Parlowe  
Oregon Bible College*



Once more it was not Paul's aim to draw men into a party but to establish pure religion. The Word of God is pure; it should be mixed with nothing corrupt. Therefore, when a doctrine is preached, we should measure it by the complete revelation of Scripture. If it measures up with it, believe it, and live it.

Perhaps another outstanding example is found in Acts 5. After the apostles had been cast into prison for teaching in the name of Jesus and had been delivered by an angel, they exclaimed, "We ought to obey God rather than men" (v. 29). Consequently, this statement should govern all our teaching and preaching. Once more, let us quote from the pen of the great Apostle, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). May God help us faithfully proclaim His Word!



## The Gathering Clouds

*By Austin Railton  
Oregon Bible College*

ELIJAH, God's prophet in Israel, kept his ears tuned to the one true God, Jehovah. Hence, God allowed Elijah to hear and see events that were yet future. In 1 Kings 18:41 we read that Elijah heard "a sound of abundance of rain." Yet there was not a cloud in the sky. Had Elijah looked from Mount Carmel out over the

bright blue waters of the Great Sea, he would have seen the scintillating diamonds of reflected sunlight, playing among the waves washing up on the shore. Looking eastward he would have seen the lofty peaks of Mount Tabor and Mount Gilboa guarding the approaches to the green valley of Esdraelon. His view to the south would have been veiled in the shimmering currents of heated air rising from the desert of Sharon.

Yet, in spite of the unrelieved heat and brightness of the sun, Elijah told his servant to go and look toward the sea. The servant looked, then reported that he saw nothing. Elijah told him to look again, not once, but seven times.

After he had looked the seventh time, the servant said, "Behold, a little cloud like a man's hand is rising out of the sea."

Immediately upon hearing this, Elijah said, "Go to Ahab and say, Prepare your chariot and go down, lest the rain stop you."

In a little while the heavens grew black with clouds and wind, and there was a great rain. (*Turn to p. 13*)



# Why Should We Be Saved?

- *This article was first presented as part of the series of broadcasts, "Voice of Truth," from station WFUR, Grand Rapids, Michigan.*

**W**E ARE living in the most dangerous age of all time. Your life and my life are in danger. Men's hearts are failing for fear, looking after the things which are coming upon the earth. (Luke 21:26.) Man cannot solve his problems. The Bible reveals the only solution.

What do we mean when we speak of being saved, or salvation? Why do we need salvation? Jesus said that His followers should preach the gospel to every creature. He who believes and is baptized shall be saved. (Mark 16: 15, 16.) The work of Christ is to save men. His name, "Jesus," means Saviour. (Matt. 1:21.) Why does man need saving?

The golden text of the Bible is: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). We understand that those who believe not in the Son are perishing, and have not everlasting life. Everlasting life is contingent upon believing in Christ, for Jesus said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). "He that believeth not the Son shall not see life" (John 3:36). John also tells us: "In him was life; and the life was the light of men" (John 1:4).

Paul, writing to Timothy, tells us that immortality and life are brought to light through the gospel. (2 Tim. 1:10.) Immortality is one of the blessings promised through the gospel. This blessing will be inherited in the world to come, for Jesus said that those who forsake relatives, friends, lands, and possessions, for His sake and the gospel's, shall receive manifold more in this present time and in the world to come eternal life. (Mark 10:30; Luke 18:30.)

Eternal life is the gift of God and will be received in the world to come. Eternal life and how to obtain it is one subject which should be of great importance to this death-doomed world. Two conditions are recognized in Scripture. They are, life and death. To appreciate the value of salvation, one must realize his condition in each.

There are two conflicting ideas regarding death. That is due largely to the influence of Satan's first attempt to destroy the truth of God's Word, when he said: "Ye shall not surely die" (Gen. 3:4). God had said, "Thou shalt surely die" (Gen. 2:17). Time soon proved which spoke the truth, for the record says: "All the days of Adam were nine hundred and thirty years and he died" (Gen.

5:5). Note how many times the phrase, "and he died," is used relative to the patriarchs. Each lived so many years and died. Enoch is the only exception, for the record says: "God took him" (Gen. 5:24). The writer to the Hebrews tells us: "He was translated that he should not see death" (Heb. 11:5). God does not take dead men, for death is not a door to life! It is the exact opposite!

When we understand man's condition in death, Christ's work in redemption is enlarged in its importance. Solomon said: "The living know that they shall die, but the dead know not any thing" (Eccl. 9:5). David said: "The dead praise not the Lord" (Psa. 115:17). "In death there is no remembrance of thee, in the grave who shall give thee thanks" (6:5). "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (146:4).

Scripture is very explicit regarding death and man's condition in it. The serpent's work did not cease with the downfall of Adam. Pagans have tried to do away with the dignified word "death" and use substitutes, "pass on," "pass out," and "departed." Regardless of how much we may try to evade its reality, "it is appointed unto man once to die" (Heb. 9:27). "In Adam all die" (1 Cor. 15: 22). Yet, in Christ, shall all men be made alive. (1 Cor. 15:23.) Jesus said: "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).

Dear friends, salvation in Christ is real. It is the saving of that which is lost, and the redeeming of that which is in bondage. Through Adam we are under the condemnation of death; however, through Christ we may be re-

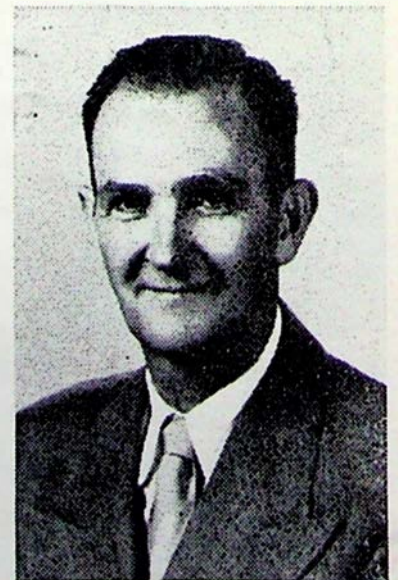
By

Pastor

Walter Wiggins

Grand Rapids,

Michigan



THE RESTITUTION HERALD



deemed. Man's hope of redemption has been and will be in Christ, until the day of redemption. David said: "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15). David's awakening is yet future, for Peter said that David is both "dead and buried, and his sepulchre is with us unto this day" (Acts 2:29). Yet David will awake in the day of Christ in His likeness.

Isaiah the prophet exclaimed, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: . . . the earth shall cast out the dead" (Isa. 26:19). Yet, all died without having received the promise. (Acts 7:5; Heb. 11:13, 39, 40.)

Jesus Christ is the first-fruits of the better resurrection. (Heb. 11:35.) Immortality is not a natural possession, it is something we must seek. (Rom. 2:7; 1 Tim. 6:12.) God only has it. (1 Tim. 6:16.) God gave it to Christ, and has given us eternal life in His Son. (1 John 5:11.) "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:3, 4). This is the resurrection from the dead which Paul was trying to attain. (Phil. 3:10-14.) This is the resurrection upon which second death will have no power. (Rev. 20:5, 6.)

This was the blessed hope of the church, of which Paul wrote in his letter to Titus. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people" (Titus 2:11-14). O that men would let God speak to them and free them from the veil of blindness, which Satan has drawn over the minds of men, hiding the light of the glorious gospel of Christ! Satan's work did not end with the fall of Adam. He goeth about as a roaring lion seeking whom he may devour. (2 Pet. 5:8.) He is trying to destroy man's hope in Christ by making the cross of Christ foolishness. (1 Cor. 1:18, 23.) Why was the preaching of Paul foolishness to the Greeks? The Greeks were indoctrinated in the teaching of the natural immortality of the soul, by Plato and other Greek philosophers. When these Greek pagans, who were students of Plato, came into the church by the decree of the Romans in 325 A.D., they brought their paganism with them, and resulted in the church becoming corrupted. Today, men accept paganism for doctrine, as did the Pharisees in the days of Christ.

Dear friends, we say, with all love for our fellow man, if the doctrine of the immortality of the soul be true, then Satan is the one who told the truth to Adam and Eve. May the Lord forgive us for making such speculation, for God cannot lie. His Word is truth! Satan is a liar and the father of it. (Heb. 6:18; John 17:17; 8:44.) The teaching of natural immortality of the soul makes the work

of Christ unimportant and unnecessary. If the soul be immortal and does not die, then we were not dead, and Christ died in vain to save something which was not lost. This is why the preaching of the cross was foolishness to the Greeks, for they believed they were not dead.

Why should one have to die for something that lives on? What difference did the sacrifice of Christ make if the doctrine of Plato be true? It is upon this teaching that all false teachings of the world are based. This is why we have witchcraft, spiritism, praying to departed saints, and many other forms of pagan religion. This is nothing short of Satan's work to destroy the truth of God's Word and make Christ's great work of redemption unimportant.

The early church preached the coming of the Lord Jesus and the resurrection of the dead. Why? To them death was not the coming of the Lord, nor was it a change of scenery. Life beyond this is dependent upon the second coming of the Lord and the resurrection of the dead. The teaching of the immortality of the soul makes the resurrection of the dead foolishness. Why would God resurrect someone who may have been in his place of reward, or punishment, for hundreds, or even thousands of years?

Salvation in Christ is real! Jesus is coming and His reward is with Him. (Rev. 22:12.) As in Adam all die, in Christ shall all be made alive. (1 Cor. 15:22.) Because of Adam's sin, we lost the right to live, and we return to the earth from which we were taken. (Gen. 3:19.) The spirit, the power by which we live, returns to God. (Eccl. 12:7.) Through Christ all men will come from the Adamic death. They that have done good will be raised to a resurrection of life, and they that have done evil, to a resurrection of condemnation. (John 5:39.)

I would like to be one of the redeemed who will sing the song of the redeemed, as John heard it in the Revelation. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9, 10). When Jesus Christ and the redeemed reign on this earth, then will our salvation be complete. This is what Jesus was speaking of when He said to go and preach the gospel to every creature, that he who believes and is baptized might be saved. (Mark 16:15, 16.) Salvation in Christ is real. It is saving that which is lost. The gospel is the good news of Jesus' work—what He did, what He does, and what He will do for us. The Christian's hope is in Christ. We are saved by hope. (Rom. 8:24.) May we live soberly and righteously in this present evil world and look for that blessed hope, which will be at the dawn of the new day in which righteousness will be the rule. For this we pray: "Thy Kingdom come, Thy will be done." Truly, Jesus is a wonderful Saviour!



# The Curse of a Nation

*Excerpts from a radio lecture by Dr. Dale Crowley, Washington's Radio Minister  
"At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:32).*

**L**OOK where you will, you will see the ravaging, withering blight of the liquor traffic. It has reached its poisonous fangs into every area of human life, and has extended its damning influences into every community of our nation.

There is scarcely a club, fraternity, or social organization of any kind that is not blighted by the curse of drink. How many business or government offices do you know of, which are not affected by the stench of booze? It matters not who you are, or where you may work, it will be impossible for you to pass through the hours of this day and fail to encounter some of the ravaging effects of the liquor traffic.

If you ride on the streetcar, or the bus, it is likely that you will have to be crowded into contact with someone who smells like a varment. It will not be unlikely that you will today hear of some who spent the evening hours in a dimly lighted tavern, cocktail lounge, or a liquor bar, or who attended a gathering, a party, or some kind of "celebration" where liquor was imbibed.

Today, again you will meet some bleary-eyed drunkard, staggering down the street. Today, you will read of more crimes committed because of liquor drinking. Today, you will hear of someone else being committed to the psychopathic institution, a chronic alcoholic. Today, you will read of more tragedies on the streets, and on the highways, and they will be charged to the account of John Barleycorn. Today, you will hear of another home being broken up; a husband and wife separating, and little children being left without father or mother, or both, on account of booze.



## *New Recruits*

And what is more, new recruits must be enlisted for these infamous gin mills, and to get these new recruits, which come from the ranks of our boys and girls, our young manhood and womanhood, every subtle, serpentine method of advertising will be used. Today, you will see the huge display ads in the newspapers and magazines, and on the streetcars and buses, and on the billboards, and on the thousands of neon signs—all of which are carefully worded, and phrased to glamorize the liquors, wines, and beers; all designed to make liquor drinking the smart thing, the socially proper thing to do.

This same infamous scheme will be projected today, as it is every day, on the silver screen. Scarcely a film is produced for your entertainment which does not contain numerous drinking scenes, and which does not reek with the filth of the barroom, tavern, and honkeytonk.

This same subtle propaganda is released hour by hour on the radio—not simply through the high-sounding commercials, but in many other ways, even more cunning—inuendoes, popular musical scores, jokes, and even news releases!

This same hellish program is glamorized on the television screen, bringing corruption to what otherwise could become one of the most beneficial media to mankind. These gluttons for filthy lucre have captured the choice spots, interspersing all programs with their nauseating, debasing, and lying propaganda. They defy decency, mock modesty, and profane purity.

Yes, every channel known to man is used to reach, entice, and enlist an ever-increasing host of new recruits—new recruits for the gin mills. Over 200,000 drunkards will die this year, as every year. New recruits must be enlisted to fill up their ranks. Those new recruits, I emphasize, must come from among our boys and girls! I ask you, dear parent, in all earnestness: Do you have a boy or girl to supply to the tragic procession of shipwrecked lives and doomed souls? God forbid!

## *Billions Spent for Drink*

Ten billions were spent in our country last year for drink, surpassing all previous records of intemperance. What a colossal, frightful waste to our national economy! Think of how many homes could have been built and furnished with that sum of money! Think of how many pantries could have been filled, not only for the poor of our land, but for the starving millions of Asia. Think



of the immense amount of warm clothing that could have been bought with that huge sum of money, which would have clothed the naked bodies of so many sufferers. We seem to care so little about those suffering people over there. But we must turn over to the distillers and brewers millions of bushels of grain, millions of bushels of potatoes, and millions of pounds of sugar and molasses!

God will surely hold our nation accountable for this wanton spirit of greed and pleasure-seeking. We are drinking our way to doom and destruction. As sure as you and I live and breathe God's fresh air this day, I tell you, "Pay day will come." May God arouse us from our stupidity, our lethargy, our selfishness, our crass materialism, our sins! We must remember the solemn words of our Lord who said, "The wicked shall be turned into hell, and all the nations that forget God." Hear Him as He says, so solemnly to us today: "Except ye repent, ye shall all likewise perish."

#### *Amending Enmity*

We may be sure that, if we do not repent, another judgment of greater severity than any we have ever known shall come, and it shall come for the purpose of humbling our nation, and bringing us to repentance for our great extravagance and waste and intemperance, and for our many, many sins.

I will forever fight the evil of beverage alcohol with every atom of my being because I know it is the greatest curse that rests upon our nation today.

I will fight it because it is a withering blight on the young people of America.

I will fight it because it is a mildew on all that is high and holy and noble and pure.

I hate beverage alcohol because it is the destroyer of souls, the ravager of health, and the despoiler of lives. I hate it because it is the wrecker of homes, and the cruel torturer of little children. I hate it because of the happiness it ruins, the friendships it betrays, and the brotherhood it destroys. I hate it because of the crime it inspires; because of the jails it fills; because of the orphanages it swells, and because of the poorhouses it multiplies.

I hate the liquor evil because of the tears it exchanges for laughter, for the heartaches it gives in the place of happiness, and because of the misery it substitutes for mirth. I hate it for its greed, its gluttony, its graft, and its hypocrisy. I hate it because of the manhood it has dissipated, and because of the womanhood it has debauched.

"As I live," saith the Lord God, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die?" (Ezek. 33:11).

"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).—*Progress Magazine*.

## Church Calendar

- June 29-July 6—Southeast Conference, Pelzer, S. C.; C. F. Pryor, Alva Huffer, and Verna Thayer, guest leaders.
- July 6-12—Minnesota Youth Camp for ages 10-12, Long Lake Camp.
- July 13-19—Minnesota Youth Camp for ages 13-18, Long Lake Camp.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 17-27—Virginia Conference, Maurertown.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- June 21-29—Indiana Conference and Bible School, North Salem Church of God.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

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## Just A Basket

By  
Your  
Storyteller  
Muriel  
Hass

**J**IM AND JOE were walking home from Bible school on the very last day. Joe was carrying a basket he had made in handicraft. It was a lovely basket made just the very best that Joe could make. He was going to give it to his mother.

"That's a nice basket you made, Joe," said Jim. "Did it take you long to do it?"

"We worked on them some every day," said Joe. "We did it after we finished the questions in our lesson."

"Did you have to write the answers?" asked Jim. "We just answered our questions by telling the teacher the answers. Boy, we had the best teacher. She liked us, too, she said."

"I'm sorry Bible school is over. I liked the singing part, too," said Joe.

"Yes, and the lunch part—I liked that," remarked Jim. "Our teacher said we were better boys and girls because we had some recess and lunch."

"Say, I guess we got a surprise when Tom came to Bible school! You never can tell when you ask someone, I guess," said Joe.

"And to think he brought the twins, and they brought their two playmates," pondered Jim.

"I guess it is just like the teacher said last Sunday, you never know who will come when you invite them. That's why it is so important to ask everyone. I'm sure glad we asked Tom, because that made five more kids in Bible school," said Joe.

"Tom even said they might come to Sunday school now. He liked Bible school. Said he didn't think that church stuff could be so interesting day after day," said Jim.

By this time they had reached Joe's home. His grandmother, who was visiting him, was out on the porch. "Hello, boys," she greeted. "What's this you have, Joe?"

"It's a basket we made in Bible school. I'm going to give it to Mother. Think she will like it?" he asked.

"Oh, I'm sure she will. You did a neat job on this basket. Did you have a story about baskets in Bible school?" asked Grandma.

Both the boys thought a minute and then Jimmy said "Guess we didn't. Maybe there aren't any basket stories in the Bible."

"Basket stories—oh, yes—I can think of some right now. Do you remember a baby being put in a basket in the river?" asked Grandma.

"A baby in a basket? Let's see. Oh, sure—Moses," smiled Jim, proud that he knew.

"That's right," said Grandmother. "I don't suppose it was a basket like this. It would have to be much larger. Do you remember it was made watertight by putting mud or slime in it? Then Moses' mother hid it in the rushes so that Pharaoh and his men wouldn't see it."

"Can you think of another basket story, Grandma?" asked Joe.

"Yes, at least two more. Try hard to see if you can remember either of them. They are both in the New Testament. One is about Paul and one about Jesus and the disciples," she reminded them.

"Baskets? Jesus? Disciples? Are you sure?" stalled Joe.

"It was after Jesus had performed one of His miracles," said Grandmother. "In fact, there were twelve baskets."

"Oh, oh, was it when Jesus fed so many people and they picked up twelve baskets of leftovers?" grinned Jim.

"That's right. They had only five loaves and two fishes, and after Jesus blessed it, they fed more than five thousand people," finished Grandmother.

"Do you remember the other basket story?" asked Grandma. "It really was an adventure. It was about the man who was such an ambitious missionary—Paul. You know that before Paul was converted, he was an enemy of Jesus and the Christians. His name was Saul then. Saul wanted to kill Jesus before he was changed. But as soon as he was converted on the road to Damascus, he became an enthusiastic worker for Jesus. He was just as energetic for Jesus as he had been against Him before. Well, when the Jews saw how changed Saul was, they became angry and they wanted to kill him. The other disciples knew that Paul was in danger, so one night they let him over the wall in a basket. Paul escaped from the Jews and continued to preach about Jesus."

"That's a good basket story, Grandma," said Joe. "I'm going in to give Mother my basket. 'Bye, Jim.'"

"'Bye, Joe,'" said Jim, as he walked toward his house. Do you know what he was thinking about? He was thinking about how many boys and girls he could ask to Bible school next year. He'd tell them about the singing, the stories, and the basket.



## WHAT DO YOU DO WITH YOUR SPARE TIME?

(Continued from page 6)

toward them that are without, and that ye may have lack of nothing." Jesus, our supreme example, was not known as an idle man. He was always doing something good—teaching, preaching, teaching—being helpful in any way He could. So, perhaps we, too, should plan to allow time each day to be helpful.

Jesus said in John 9:4, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." We, too, have work that must be accomplished. If you can think of nothing that you can do in your spare time to help others know Christ, ask your pastor if you can help him. Certainly he has many things you could do to help in the "vineyard of the Lord."

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## THE GATHERING CLOUDS

(Continued from page 7)

### *A Sign Unrecognized*

Now let us look at Matthew 12. In this chapter we see that Jesus made certain statements which only the true Son of God would have the authority to make. Jesus addressed many of His remarks directly to the Pharisees in the crowd and gave them to understand (vv. 34-37) exactly where they stood, with regard to the future Kingdom.

Their pride was stung, their ego pricked, and their eyes must have smarted. Then, their eyes narrowing craftily, some of the scribes and Pharisees said, "Master, we would see a sign from thee." They wanted some act of magic that would substantiate the authority that rang through Jesus' words.

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it," replied Jesus, "*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."

Then Jesus said that the men of Nineveh, who repented after the preaching of Jonah, will be in a position to judge and condemn this generation, which is able to hear the preaching of one who is greater than Jonah.

This sign went unrecognized; indeed, it is still unrecognized by many. Most scholars agree that Jonah was in the whale's belly three days and three nights, whereupon he was removed from the whale alive so that he could carry out his mission to Nineveh.

Most agree that Jesus died and was entombed. But here the agreement ends. The Jews claim Jesus never rose from death but that His disciples stole Him away while the Roman guard slept. (Matt. 28:11-15.) The major portion of Christendom limits the period of Jesus' death to *one*

*day and two nights*. Jesus said that it would be "three days and three nights."

### *Recognition Necessary*

God gave Elijah a sign. Elijah recognized the sign and acted upon it. Jesus gave a sign and the world ignored it. The world did not—does not—recognize that Jesus rose from death and is now at the Father's side interceding for all who are His. Having failed of recognition, the world also fails to act, to embrace the Word, to be converted, to pursue the way which is trail blazed by Jesus for those who seek eternal life. Recognition is the key. The first act is to turn the key.

### *Signs to Recognize*

In Matthew 24, Jesus gave His disciples the following signs of the end days:

1. Many deceivers saying, "I am Christ."
2. Wars and rumors of wars.
3. Multiplied famines, pestilences, and earthquakes.
4. Martyrdom for many Christians.
5. Christians hated by the world.
6. Many Christians shall betray one another.
7. False prophets.
8. Persecution shall cause many to lose faith.
9. Gospel preached throughout the world.
10. Abomination of desolation as prophesied by Daniel.
11. Great tribulation.
12. The sign of the Son of Man will appear in the sky.
13. The Son of Man comes again to earth.

### *Recognize and Act*

Many believe that Jesus will come and take to Himself His bride, the church, at the time when the gospel is being preached to all nations. The church will escape the tribulation which will be visited upon all who are left (including the Jews of the law) on the earth.

My friend, clouds already are gathering over the world. Some of the events of numbers one through nine are already in progress. They are all signs. Seeing those signs, we should be recognizing; and recognizing, acting; and acting, readying ourselves and others for that great day when we shall be caught up to meet the Christ in the air.

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## NEW TAX LAW FOR CLERGYMEN PROPOSED

Congressman Thomas P. O'Neill, Massachusetts, has proposed a bill in Congress which allow income taxes of ministers to be withheld from their salaries as are other taxpayers. At the present time, ministers must file income tax returns as self-employed and are not allowed to pay weekly or monthly withholding taxes.

It is a fact, however, that the Treasury Department favors withholding taxes for ministers, and that some ministers are now paying withholding taxes without objection from the Department of Internal Revenue.





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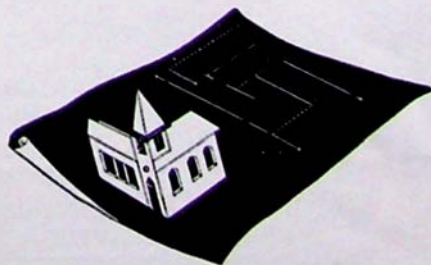
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Words of Truth, 44 pp. subject concordance		25c each
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If I Marry a Roman Catholic		5c each, \$4.00 per 100
Prophecies Being Fulfilled Today, C. E. Randall		15c each, \$1.50 doz., \$12.00 per 100
Scripture Searcher's Assistant, Joblin, 44pp.		25c each; 50 or more 20c each

Harvey Krogh, Sr.  
Rt. 3  
Blair, Neb.  
3-60

## Publications of the Church of God General Conference

### THE RESTITUTION HERALD

A sixteen page magazine issued thirty-six times per year. Contains articles, features, pictures, and editorials in the twice-monthly evangelistic issues, and news and church information in the monthly membership issues. \$3.00 per year, \$5.00 for two years.

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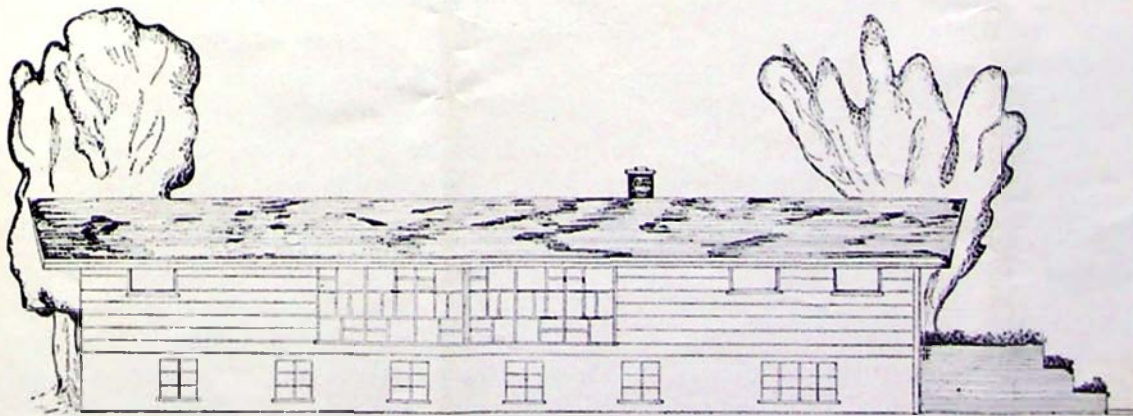


July 7, 1958

# The Restitution Herald

VOLUME 47

NUMBER 28



Pictured at the top is the present basement church building of Glad Tidings Chapel, Dayton, Ohio. Below it is a sketch of the proposed finished building which will soon be under construction. The church is receiving assistance from the Mission Builder's League, the first to be helped by this newly formed church building organization.

## **Be a Mission Builder!**



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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**THE RESTITUTION HERALD RACKS**

We still have on hand several Restitution Herald racks. About one hundred of these racks are now in use in various places in the United States and Canada. Nearly one thousand Heralds are distributed in this way twice each month.

The racks are sponsored by individuals, churches, missionary societies, youth groups, classes, and conferences.

A rack is supplied free to each person or group who will maintain the rack with at least ten copies of each issue. The cost is about \$7.20 per quarter to maintain a rack with ten papers.

If you are interested in sponsoring a rack in your community, write The Restitution Herald, Oregon, Illinois.



*Cut and Dried*

We have sometimes heard that the business of the General Conference is all "cut and dried," and that the delegates are by-passed. This thought may be worthy of examination.

It is true that in recent years, the delegates at General Conference have been less concerned with the details of the routine business of the General Conference as conducted through National Bible Institution. There has been demand that reports be printed ahead of time, and discussion of them cut to a minimum at the General Conference sessions. Delegates have appeared to be willing to place more and more trust in the Board of Directors to conduct the routine administrative details of the departmental work of the General Conference. This trend may have led to the expression by some that the delegate business is "cut and dried."

If this is true, what, then, is the duty and responsibility of the delegates at the General Conference sessions? We believe that the purpose of the delegate body is to keep a check on the work that is being done. This is accomplished by studying the reports and making suggestions that the delegate believes would improve present methods and operations. The delegate, representing a church, a conference, or an organization, should make known his criticisms of any part of the work of the General Conference already being carried on.

More important, the delegates at General Conference are a policy-making body, formulating long-range plans and programs for the future work of the Church of God General Conference. Here again, the General Conference Board of Directors and the General Manager make recommendations for future development, but only as a basis for study and discussion by the delegates. Delegates are free to alter, substitute, accept, reject, or offer entire new recommendations for any phase of General Conference planning.

The Churches of God and Church of God State Conferences are the Church of God General Conference. Their delegates are the governing body of the General Conference. The Board of Directors are their administrators. The staff of the Church of God General Conference are their employees to carry out the day-by-day work of the Conference. Through motions passed at General Conference meetings and through election of a Board of Directors the delegates control the policies and programs of the General Conference.

A delegate is an important individual. Choose him with care to represent your church or conference. Upon him rests responsibility to represent you at Conference and to legislate the policies of the General Conference. Help your delegates to know the will of the church or conference on the various works being undertaken by the General Conference. In this way he can represent you and the genuine desires and beliefs of the membership will be reflected in the Conference business meetings.





Pastor  
Roddy Pike  
Digby  
Nova Scotia

# National Missionary Society Report

By Ada Simpson, Secretary-treasurer

THE PROJECTS and budget of the National Missionary Society as adopted at the last General Conference for a period of fourteen months were:

Nova Scotia worker (Pastoral aid)	\$1,400
Foreign Student (Adib Liddawi)	1,470
Student's return to Palestine	500
Missions Development Fund	1,740
Missionary Department expense	90
	<hr/>
	\$5,200

The mission work in Digby, Nova Scotia, is steadily going forward under Pastor Roddy Pike. Like any new work, it has presented problems which had to be worked out.

At first, Brother Pike had planned to start the work there by holding meetings in a tent. He could not find a suitable tent or satisfactory location before cold weather set in, so he rented a store building where regular services were begun, Sunday, September 29. During October and November attendance increased to more than fifty. That place of worship became too small. The last of November Brother Pike and his group moved to a larger meeting place.

About this time Brother Pike felt the need to live closer to his field of work. He was living near Bridgetown, which is thirty miles from Digby. This distance required much expense for traveling to do the necessary calling and regular pastoral duties. Brother Pike and family moved to Digby the first week of December.

Brother Alva Huffer, President of the National Missionary Society, visited Brother Pike in January, 1958, to make a first-hand study of the mission work there, to strengthen and encourage Brother Pike and to make future plans for this field. A study was made of Brother Pike's financial needs and his support was increased from one hundred dollars per month to one hundred thirty-five per month. Besides this, he receives about forty dollars a month from the Fonthill Church. His congregation

in Digby contributes another twenty-five per month. During Brother Huffer's visit, nineteen persons were baptized into Christ by Brother Pike.

The National Missionary Society has sent a RESTITUTION HERALD subscription to each new member. Bibles and tracts have also been sent to be distributed. A tape recorder, Communion set and songbooks have been supplied by individual missionary groups. Much used clothing has been shipped to Brother Pike, which has been a help to the congregation and people of the community.

The building which Brother Pike's congregation has rented is owned by the school system. Notice has been given that the building will have to be vacated by July 31. The renting of a new meeting place is the latest problem facing the congregation.

Because the work in Nova Scotia requires many long hours and presents many problems, Brother Pike writes that he is exhausted. He suffers from high blood pressure and headaches. In answer to his request for help, the National Missionary Board and General Manager decided to send Brother C. E. Lapp to assist him for the month of July. Sister Verna Thayer and her helper, Ardis Larrington, are scheduled to conduct a vacation Bible school in Digby the last of July.

The National Missionary Board has continued its effort to investigate the charges made against S. S. Manoah last year. Brother C. E. Lapp has had charge of this. In December he made a trip to Texas and talked to a missionary who had worked with S. S. Manoah for one year. The information received in this interview confirmed all the reports we had received concerning Mr. Manoah. The missionary's objection to Mr. Manoah was not based on his doctrinal beliefs. Her criticism of him concerned his character and trustworthiness. Brother Lapp also wrote to an *Advent Christian* missionary in India, asking that he look into the matter for us. At this date no answer has been received.

Foreign student, Adib Liddawi, decided to withdraw from Oregon Bible College in September and later enrolled in William Jennings Bryan University in Tennessee. Before leaving, he signed a statement releasing the General Conference from all future obligation to him.

Contributions to the National Missionary Society from August 1, 1957, to June 1, 1958, have been \$3,379.86. This includes special gifts given for the work in Nova Scotia.



# General Conference Evangelist's Report

July 1, 1957 to June 30, 1958

THE WORK of this department is divided into four types of work: conferences; church Bible schools; teacher training and demonstrations of Bible school materials; and missionary work.

## Conferences

In the past year we visited three conferences: the Southeast Conference, Virginia Conference, and General Conference. At all three, classes were conducted twice daily for the children from pre-school through and including sixth grade. At each conference we can report increased attendance. In Virginia it was necessary to add another class. Program nights were important events at both Southeast and Virginia Conferences. We consider the attendance at the program as an ideal measuring stick for the interest manifested in the work with the children. Both programs were very well attended.

## Bible Schools

We can no longer think of our Bible schools as being vacation Bible schools, as they are conducted all through the year. Neither can we speak of them as "Bible School for Children." Many of our schools have classes for adults and young people. Why not? We all need to study our Bibles together. The number of night schools is increasing. This eliminates the problem of transportation. Parents come and bring their children. This necessitates classes for parents. It also gives the parents an understanding of the work of the Bible school. Bible schools were taught at:

1) Hendersonville, N. C., 2) Morristown, Tenn. (2 schools), 3) Zeba, Mich. (Indian), 4) Baraga, Mich., 5) North Salem, Ind., 6) Cleveland, Ark., 7) Holly Grove, Ark., 8) McGintytown, Ark., 9) Mullin, Texas, 10) Gatesville, Texas, 11) Harlingen, Texas, 12) Hedrick, Ind., 13) Jordan, Mo., 14) Moorefield, Nebr., 15) Doniphan, Mo., 16) Morse Mill, Mo., 17) St. Louis, Mo., and 18) Morristown, Tenn.

## Teacher Training and Demonstration Classes

Two weeks of teacher training classes were held at Oregon Bible College. One week of classes was taught at Blood River, La. The classes at the College is open to all who wish to attend. Usually the number outside the College exceeds the number from the College. We had such an enjoyable week of study in Louisiana. Due to



By  
Evangelist  
Verna C.  
Thayer

the interest, we were asked to continue a few nights longer, which we were happy to do. A night or two of classes was held in several places.

Bible school demonstrations cover two main objectives. First, to acquaint the teachers and all those interested with the printed lesson materials; secondly, to teach how to use the materials, which is very important. Bible school demonstrations were held at: Oregon, Dixon, Rockford, Peoria, Ripley, Flagg Center, and East Oregon Chapel, Ill.; Hillisburg, Burr Oak, Ind.; Niles, Mich.; Cleveland, Dayton and Brush Creek (combined), Ohio.

## Missionary Bible Schools

There are four localities where our colored schools are held: North Little Rock, Ark.; Morristown, Tenn.; Cleveland, Ohio; and Albany-Springfield, La.

Two places had a large increase in attendance. Morristown increased from 42 to 138. Mrs. Margaret Wright, with her prayers and her telephone, along with the use of a bus and a church, accounted for the increase. Our Morristown Church opened its doors for the school and Bro. Holt's cousin gave us the use of one of his large school buses. May God bless each one for the kindness and help shown. Mrs. Wright has informed us that we should be ready for twice as many this year. She has devoted her efforts to this during the whole year.

The Cleveland, Ohio, school increased from 33 to 91, due to the fact that we were given a larger place. This was more than the capacity of this place. Still, we only scratched the surface, as there were so many more children available. We have been invited to conduct another Bible school in a different church another year, making two at Cleveland. North Little Rock continued with the same number as usual. But here, you may rest assured the interest never lags.

Doors were closed to us in Louisiana this year. Bitter opposition confronted us. Due to the fact that tension



was so high, we refrained from holding the school. All efforts of the school, the church, and us were of no avail. The Lord willing, we have been invited and plan to hold the school in the large colored church near the school next year. Pray for this work. Think of two hundred children being denied the teaching of God's Word!

Visits, other than those mentioned, were made to Kokomo, and to Morning Star, for Indiana Quarterly Conference; Casey, Salem, and Eldorado, Ill. Preaching was done at each of these three places, as well as Moorefield, Nebr. Almost every Sunday at least one sermon was preached.

Our work of writing Bible school lessons, along with the Nursery and Pre-school quarterlies, was continued as previously.

#### *Recommendations*

1. That more extensive work be covered at Bible school demonstrations. One class on each of the following should be held:
  - A. The purpose and value of the Bible school
  - B. How to conduct a Bible school
  - C. The follow-up work
  - D. Materials and how to use them
2. That teacher-training classes be taught to combined church groups wherever possible. It's a wonderful opportunity to discuss your blessings and problems with those outside your own group. The inspiration received is worth all the extra effort.
3. That our Bible schools be made open to all in the church, never losing sight of the value to the child, but also to the parents.

We feel this has been a fruitful year in the Master's service. May God richly bless the seed which has been sown.

---

#### STUNT NIGHT AT CONFERENCE

A question frequently asked the past year was, "Are we going to have a stunt night at Conference this year?" Yes, we are going to have a fun night on Wednesday, after the regular worship service.

Although everyone seemed to enjoy the hat style show presented by the men last year, if you'll inquire, you'll learn that those participating had even more fun than you who witnessed. So this is an invitation to all groups and individuals to come prepared this year to contribute to the fun. If some stunt you've used at one of your socials this past year "brought down the house," then prepare your act for the Conference folks.

(Confidential: A certain Rockford couple may re-enact one of their typical breakfast arguments.)

Bring your musical instruments, "props," and whatever, and let's include a laugh in our program of business, planning, and worship. Marjorie Overmyer.



## License and Ordination Committee Report

By  
Harvey U.  
Krogh, Jr.  
Chairman

THE COMMITTEE has had opportunity to meet together a number of times this past year, since Brother William Wachtel is pastor of the Dixon, Ill., Church. Brother C. E. Lapp resigned during the year and Brother Kenneth Milne, pastor of the Rockford Church, was appointed as the third member of the committee.

Eight young men received ministerial licenses this summer, after making applications for ministerial recognition, having passed the standardized written examination and also the personal questioning by the License and Ordination Committee. They are Brother Dallas R. Demmitt, who is furthering his education and experience in work with the youth, and remaining at Oregon the coming year; Brother Richard S. Dick, who will be serving the Cool Springs Church in Virginia; Brother Louis D. Kump, who is moving to Missouri, where he will serve the Morse Mill Church; Brother John R. Lewis, who will serve the Eldorado, Ill., Church; Brother Hollis A. Partlowe, who will be pastor of the Macomb, Ill., Church; Brother A. Austin Railton, who has accepted the pastorate at Kokomo, Ind.; Brother Donald R. Ward, who will be pastor of the Aurora, Ill., Church; and Brother Richard J. Worley, who is at Gatesville, Texas, serving the Texas Conference.

Brother A. M. Jones, who has been pastor of the Kokomo, Ind., Church for a number of years plans to retire from the active ministry this fall.

At the time of this report, there are seventy-five ministers who hold recognition cards. There are only five of these who were counted as inactive as of September 1, 1957.

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#### CREDENTIALS DUE

Church secretaries should have delegate forms in as soon as possible. Mail them to: Credentials Committee, National Bible Institution, Oregon, Ill., soon!





# National Sunday School Department

Report for 1957 - 1958

By Juanita Logsdon, Secretary



The annual business meeting of the National Sunday School Department was called to order by the president, Charles Knapp, at 1:30 p.m., on August 6, 1957. Prayer was offered by Brother Knapp. President Knapp welcomed the delegates.

The minutes of the last annual business meeting were read and approved. The treasurer's report was read and accepted. There being no old business, the meeting was immediately turned over to new business.

Brother Willis Turner made the motion "that the fiscal year of the National Sunday School Department be the same as the Conference year—October to October." Motion carried.

Brother Harry Sheets made the motion "that whether *Go Ye* be a separate publication or incorporated in *THE RESTITUTION HERALD* be a decision of the National Sunday School Board." Motion carried.

The election of officers was held. The term of office for the vice president and secretary expired. Harold Newnam was elected to the office of vice president, and Juanita Logsdon was elected to the office of secretary.

There was considerable discussion on extension Sunday schools.

Brother Harvey Krogh gave an object lesson and the Pennellwood Sunday School of Grand Rapids, Mich., presented a skit.

The meeting was closed with prayer.

Orville Westlund, Acting Secretary.

A number of requests were received this year for the use of the teacher training film strips, as well as several requests for the use of the books in our library.

Teacher certificates were sent to one group which took one of the teacher training film courses.

Numerous inquiries were either answered or referred to the correct department.

Articles and reports written by members of the National Sunday School Department Board have been published almost monthly in *THE RESTITUTION HERALD* during the past year.

The National Sunday School Department Board met on May 3, 1958, to make plans for National Sunday School Day at General Conference, August 12, 1958. A full program was planned. Registration will be from 8:30

a.m., to 9:00 a.m., at which time a packet of leaflets and information will be handed to each registrant.

The National Sunday School Board proposes one change in the constitution of the National Sunday School Department, that the "annual membership dues of five dollars shall be payable October 1 each year to the treasurer of the National Sunday School Department" instead of August 1 each year.

October 1 is the beginning of the fiscal year of the National Sunday School Department, this date having been changed during the meeting held August 6, 1957. The above proposed change will be in Section 2 of Article II of the constitution.

During the 1958 Sunday school business meeting there will be an election of president and treasurer.

For the year 1957-1958, the officers for the National Sunday School Department have been: president, Charles Knapp, Grand Rapids, Mich.; vice president, Harold Newnam, Troy, Ohio; treasurer, Orville Westlund, Burr Oak, Ind.; and secretary, Juanita Logsdon, Oregon, Ill.

The following twenty-five Sunday schools have been members of the National Sunday School Department for the past year, 1957-1958:

- 1) Maurertown, Virginia; 2) Fonthill, Ontario, Canada; 3) Dixon, Illinois; 4) Hope Chapel, South Bend, Indiana; 5) Golden Rule, Cleveland, Ohio; 6) St. Louis, Missouri; 7) Oregon, Illinois; 8) Blessed Hope, Rockford, Illinois; 9) Minneapolis, Minnesota; 10) Faith Chapel, Peoria, Illinois; 11) Hammond, Louisiana; 12) Browntown, Virginia; 13) Lawrenceville, Ohio; 14) Truth Seekers, Chicago, Illinois; 15) Kokomo, Indiana; 16) Brush Creek, Ohio; 17) Restitution Church, Eldorado, Illinois; 18) Tempe, Arizona; 19) Pennellwood, Grand Rapids, Michigan; 20) Burr Oak, Indiana; 21) Litchfield, Minnesota; 22) San Jose, California; 23) Kansas City, Missouri; 24) Los Angeles, California; 25) Fort Valley, Virginia.

We are sorry to report we did not have as many members this year as the previous year, inasmuch as there were forty members for 1956-1957.

It is the hope of the National Sunday School Board that Sunday School Day will be an inspiration to every one who attends.



# Lay Member Committee on Church Unification Report

At the 1957 meeting of the General Conference it was suggested that a study be made of the problem of church unification. A motion on this suggestion was passed and a committee appointed to study this problem.

The approved motion read as follows:

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-lay member relationship be improved?
2. How can the ministerial organization be strengthened both materially and spiritually?
3. Reconsider the requirements and standards established by 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 ministers and the (his) church.
  - a) What can be expected of the ministers?
  - b) What can be expected of the church (His church)?
6. Review the non-preaching ministerial problem.
7. Review the part-time ministerial 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?

With the above as a goal a committee was organized to conduct this study. A short while later the General Conference Board requested this committee to limit its study to the problem of the churches only, rather than studying the entire problem as originally presented at the General Conference.

The results of this committee's investigations are broad and enlightening, even though many of the churches did not respond as well as expected. The study seemed to show that we must be in the latter days, as described by the Apostle John in his writings in Revelation. This was emphasized by the complacent attitude of many of our church members toward this important problem.

It was found that one of our great church difficulties is that our members are not willing to accept their Christian responsibilities. These are strong words, but it was expressed in many ways—from the conduct and statements of some individuals to the entire attitude of some of our congregations.

Another problem that seems to confront our churches and hinders their unification is that many of the church members do not have a good understanding of what they believe. The members do not have a true basic knowledge or understanding of the principles of Christian belief as taught by our Lord and Saviour Jesus Christ, nor do they have a feeling for their beliefs in their hearts.

The third problem that appears to hinder church unification seems to point to our ministers who should be encouraged to do more toward greater congregational unity and co-operation. It is reported that some of our

pastors are not sympathetic with the General Conference and National Bible Institution, and therefore do not encourage co-operation.

We realize that these are forceful statements, but if we do not present the facts from our study as we see them, the survey would be of little value for the future strengthening of our church.

In making a study of this kind it was necessary for the committee to attempt to get at the root of the problem much the same as a psychologist does when analyzing the mental states and processes of a person or of a number of persons to determine why they react as they do. Our objective therefore was to try to ascertain what has hindered true harmony and co-operation among our churches.

Faced with such a problem, the committee, after much discussion, prepared a questionnaire which it felt would get to the root of some of our church difficulties. The "Foreword" to this questionnaire explaining its purpose is as follows:

The attached questionnaire is for the purpose of improving the Christian relationship, co-operation, and unity among our churches, as well as to strengthen the faith of the believers and bring sinners to Christ. Therefore, your help in answering these questions will be greatly appreciated.

All our churches are of the congregational type having their own governing body. This is not an attempt to change our churches, but only to improve the co-operation of the churches with the other churches and the General Conference for our mutual benefit.

All replies will be held strictly confidential; therefore, please feel free to add any other comments that you may think pertinent to the problem.

The questionnaire was sent to the churches, asking for their fullest co-operation as shown by the following general statement that was used to introduce the questionnaire:

Dear Brethren: As you all know, we do have a problem and one that can only be solved by a rededication of ourselves to the service of our Lord. This is a personal problem and will require much prayer and meditation before a satisfactory solution can be expected.

The questionnaire was divided into four parts, each being directed toward what appeared to be a specific phase of our problem.

The first phase was directed toward our young people. We are happy to state that, in general, our churches recognize their responsibilities in this regard and are working with the youth, encouraging them toward a life in Christ; however, the elders in a few of our churches are not sympathetic with the young people and their problems. This work must continue, as it appears that the solution to our church unification problem will come from the younger members. In fact, the young people are the foundation of our churches and one of the main purposes for our existence.

A survey made a few years ago by one of the church-school associations showed that about ninety per cent of the decisions for

a life of Christian service are made by people before they reach the age of twenty-five years. This shows that our efforts should also be in this direction. Thanks should be extended to many of our church leaders who already recognize this responsibility and are making definite strides in this direction.

Another phase of the general questionnaire was toward co-operation with the state and General Conferences. We thank the churches, because they were quite frank in their statements concerning this phase of our mutual problem. We must recognize that we do have a problem in this regard, dear friends, which can only be solved by education and an understanding that we all have a responsibility to spread the "gospel of the kingdom" till our Lord returns. This, fellow Christians, is a great commission and responsibility that must surmount our personal likes and dislikes. Christ said that if we had the faith of a mustard seed, we could move mountains. Therefore, we know that with faith obtained through prayer we will succeed in organizing ourselves into one body for Christ.

The third part of our study was devoted to the more specific church and ministerial problems. This phase also showed much room for self-examination, church examination, and self-improvement. One specific point mentioned was the great need for more evangelistic work and evangelistic services.

The fourth item taken into account during our study was the size and organization of many of our churches. It is evident that much consideration should be given to this subject during the coming years. First of all, we have many churches that are very small, and secondly we have many churches that are very loosely knit together and disorganized. This presents a problem toward church unification. If, during the coming years, more effort were placed on helping these small churches to help themselves, we are sure that much blessing would be derived therefrom.

Based on the results of our study this committee wishes to make the following resolutions to be presented with this complete report at the coming General Conference meeting:

1. Be it resolved that the Sunday school, by means of Truth Seekers' Quarterly, make an attempt to: (a) emphasize our Christian responsibilities to God, our fellow men, and to ourselves; and (b) stress the basic Christian truths in order to improve our understanding of the Christian doctrines, and thereby strengthen our faith so that we will not only know but also have a feeling for our belief.

2. Be it resolved that the General Conference work more closely with the individual churches in order to help solve their problems, with the ultimate goal that all our churches will take an active part in both the state and General Conference work, but that particular emphasis will be directed toward the smaller churches and organizations.

3. Be it resolved that the Ministerial Association and the General Conference Board review the church and ministerial problem in order to encourage a more dedicated attitude among our members, our churches, and our pastors, and also that they consider giving more emphasis to evangelistic work and services during the coming years.

This report is respectfully submitted in this month of June, 1958, by the "Lay Member Committee on Church Unification."

Paul J. Louzecky, Chairman	Edward O'Neil
Lucille Ratering	Hiram Schier, Jr.
Charles E. Graham	Mary Hatten







# GENERAL CONFERENCE PROGRAM

August 10-15, 1958

## Camp Alexander Mack Milford, Indiana

Theme: Developing Christian leaders as  
the servants of God. (1 Peter 2:16.)

### Sunday, August 10

- 12:00 Registration and Fellowship
- 5:30 Dinner
- 7:30 Evening Worship Service - "Seven Benefits of Salvation Through Christ" A. Huffer
- 9:30 Time to visit
- 10:15 Lights out

### Monday, August 11, Missionary Day

- 7:30 Breakfast
- 9:00 Morning Devotions - "Forgiveness of Sins, a Necessity for All," P. Johnson
- 9:45 Bible Study Class - J. R. LeCrone
- 10:30 National Missionary Society Business Meeting
- 12:00 Lunch
- 1:00 Afternoon Devotions for all ages - "What Determines Sin?" R. Smith
- 1:45 Recess
- 2:00 National Missionary Society business
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting; Priscilla meeting
- 7:30 Evening Worship Service - "Forgiveness of Sins Through Christ," Wm. Wachtel
- 10:15 Lights out

### Tuesday, August 12, National Sunday School Day

- 7:30 Breakfast
- 9:00 Morning Devotions - "The Propitiatory Work of Christ," H. Partlowe
- 9:45 Introduction and choruses
- 10:00 Sound film on Leadership
- 11:00 Business meeting
- 12:00 Lunch
- 1:00 Afternoon Devotions - "The Work of the Redeemer as Prophet, Priest, and King," A. Railton
- 1:45 Audio-Visual Aids demonstrations
- 2:00 Workshops
  - 1) The Superintendent and His Task
  - 2) Enlisting and Developing Church Workers
  - 3) Extension Sunday Schools
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting; Priscilla meeting
- 7:30 Evening Worship - "Reconciliation With God," M. Hall

### Wednesday, August 13, General Conference Business Meeting

- 7:30 Breakfast
- 9:00 Morning Devotions for all ages - "Justification by Faith vs. Justification by Works," Otto Dick

- 9:45 Call to order and seating of the delegates
- 10:00 Communications and Secretary's Report
- 10:30 Recess
- 10:45 President's Message to the Conference Preliminary Business; General Manager's Report and Recommendations; Treasurer's Report; Department Reports
- 12:00 Lunch
- 1:00 Guided prayer session - J. M. Watkins
- 1:30 Nomination of President. Delegate motions proposed for study
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting; Priscilla meeting
- 7:30 Evening Worship Service - "Justification Is Through Christ," Dale Ward
- 10:15 Lights out

### Thursday, August 14, Business Meetings

- 7:30 Breakfast
- 9:00 Morning Devotions for all - "Newness of Life for Christians," O. Stone
- 9:45 Reading of the Minutes. Election of a President
- 10:30 Voting on Recommendations and Delegate Motions
- 12:00 Lunch
- 1:00 Guided prayer session - J. M. Watkins
- 1:15 Opportunities in Evangelism - a discussion led by Bro. Cecil Patriek
- 2:15 Recess
- 2:30 Voting on Motions, Recommendations, and Budget
- 3:15 Recreation, rest, committee meetings
- 5:30 Dinner
- 6:15 Ministers' meeting; Priscilla meeting
- 7:00 Installation of President and Communion - W. Turner, C. E. Randall
- 8:00 Evening Worship Service - "Sanctification," K. Milne
- 10:15 Lights out

### Friday, August 15, Conclusion of Business

- 7:30 Breakfast
- 9:00 Morning Devotions for all - "Redeemed From Sin to Become Sons of God," C. E. Lapp
- 9:45 Reading of Minutes
- 10:00 Remarks for the Conference by the President-elect
- 10:15 Conclusion of Business

### Children's Classes

There will be classes both morning and afternoon for all children through age eleven. The classes will be in charge of Sr. Verna Thayer.

### Young People's Classes

Following is a Conference program of activities for young people twelve years of age and older.

### GENERAL CONFERENCE PROGRAM FOR YOUNG PEOPLE OVER 12

#### Monday, August 11

- 9:00 Morning Devotions
- 9:45 Bible Class, Dean Moore
- 10:30 National Missionary Society Meeting
- 1:00 Afternoon Devotions
- 2:00 Bible Class, Leon Driskill
- 3:00 Swimming and Recreation

#### Tuesday, August 12

- 9:00 Morning Devotions
- 9:45 Bible Class, Daniel Fyte
- 11:00 Sunday School Department Meeting
- 1:00 Afternoon Devotions
- 2:00 Sunday School Work Shops
- 3:00 Swimming and Recreation

#### Wednesday, August 13

- 9:00 Morning Devotions
- 9:45 Bible Class, K. Davis
- 11:00 General Conference Business Meeting
- 1:00 Guided Prayer Service
- 2:00 Bible Class, R. Brown
- 3:00 Swimming and Recreation

#### Thursday, August 14

- 9:00 Morning Devotions
- 9:45 Bible Class, Marie Ward
- 11:00 General Conference Business Meeting
- 1:00 "Opportunities in Evangelism," discussion for the interest of all during the General Conference sessions
- 3:00 Swimming and Recreation

#### Friday, August 15

- 9:00 Morning Devotions
- 10:00 Remarks by the President-elect of General Conference

### Ministers' and Priscillas' Meetings

The Ministerial Association and the Priscillas will have their meetings each evening at General Conference at 6:15.

The program for the Priscilla meetings is as follows:

Tuesday. "Your Prayer Life and You," Sr. Raymond Brown

Wednesday. "An Helpmeet for Him," Sr. J. R. LeCrone

Thursday. Business Meeting and Election of Officers

Friday. "Your Parishioners, Your Family, and You," Sr. Harvey Krogh



# What Your Contribution Does - - -

The General Conference budget adopted by the delegates to the Conference sets a goal of \$34,135.00 in contributions for the year October 1, 1957 - September 30, 1958. This is approximately \$7.00 per member of the Churches of God.

## What will \$7.00 per member provide?

- Support for the Nova Scotia missions.
- Pastoral aid for five young churches.
- Thirty students being trained for leadership in churches at Oregon Bible College.
- Vacation Bible Schools and lesson materials for five thousand children.
- Teacher training classes for twenty Sunday schools.
- Twenty-five thousand Truth Seekers' Quarterlies mailed this year.
- One hundred thousand Restitution Heralds mailed this year.
- Lessons and literature for twelve hundred young people and one hundred fifty ministers and leaders.
- Twenty thousand tracts distributed.
- Operation of a national office for information, assistance, and unity in the church.
- Conducting of summer camps for two hundred young people, and assisting in camps for another three hundred young people.
- Study and assistance of new fields for missions and evangelism.
- Planning and conducting the annual summer General Conference.

THE WORK OF THE GENERAL CONFERENCE BENEFITS ALL MEMBERS OF THE CHURCH OF GOD, AND MUST HAVE THE FULL PRAYER AND SUPPORT OF ALL MEMBERS OF THE CHURCH OF GOD.

\$34,135.00	- - -	Your Conference Budget
<u>21,397.90</u>	- - -	Received, June 30, 1958
12,737.10	- - -	To Be Given in Next 3 Months

**\$3.00 per member will reach Budget  
Goals by September 30!**



# DECADE OF

1964

# DEVELOPMENT

1954

## JUNE SPONSORS

Listed are the individuals, churches and organizations who have helped sponsor the work of your General Conference with their contributions. We are thankful for the gifts of all who make this ministry possible.

Myrtle & Lura Hodges	\$ 5.00
Oregon Church	39.97
A Family	8.00
Lawrenceville Church	1843
Mr. & Mrs. Clark Ballentine	10.00
Burr Oak Church	85.00
Mrs. Edith McKinney	25.00
Mr. & Mrs. Harry Payne	20.00
Ida Lapp	10.00
Mr. & Mrs. C. E. Lapp	25.00
Kenneth Huey	35.00
Julia H. Warren	10.00
Emma Coleman	5.00
Truth Seekers Church	25.00
Litchfield Sunday School	5.55
Willis Turner Family	11.50
Mr. & Mrs. Delos Andrew	10.00
Mr. & Mrs. O. H. Berry	10.00
Macomb Church	14.98
Berean Youth Fellowship	1.01
Brush Creek Church	66.99
A Friend	100.00
Virda Sitler	10.00
L. J. Elton	5.00
Hildred Momsen	7.25
Harold & Nadine Tjossem	10.00
Mrs. Earl Bowen	15.00
Mr. & Mrs. Allen Ramsey	28.50
Mrs. Lottie Picklerl	10.00
Mr. & Mrs. Earl Smith	10.00
Mr. & Mrs. Thomas Lewis	10.00
L. H. Anderson	5.00
Brush Creek Sunday School	149.20
Dora Morgan	2.50
Clara W. Hoke	10.00
Blessed Hope Church (Rockford)	32.50
Mr. & Mrs. Stanley Ross	10.00
Amy & Alice Young	60.00
Mrs. Georgia Draugelis	5.00
Vernon & Ruth Nichols	25.00
Mr. & Mrs. Herbert Stadden	10.00
Mr. & Mrs. Howard Moore	25.00
Mr. & Mrs. Paul Riley	5.00
Mr. & Mrs. W. R. Burnham	5.00
Glenn & Grace Canfield	50.00
Mr. & Mrs. George McMurtrie	12.00
Evangelism & Missions	106.00
Almeda Wertz	5.00
Mr. & Mrs. Dorman Cheatwood	5.00
Mr. & Mrs. Barnard Hightower	10.00
Mrs. G. C. Guiles	2.00
Myrtle Elkins	1.00
Mrs. Frances Cusey	1.00
Russell & Laura Harman	100.00

E. F. Marsh	5.00
Hope Chapel	5.00
Mr. & Mrs. Clyde Barlow	10.00
Mr. & Mrs. Ferrill Purdy	5.00
Mrs. Cloyd Bellenger	4.00
Mrs. Ruth Blankenbaker	5.00
Mrs. J. C. Waller	10.00
Frankfort, Indiana	10.00
Wm. J. Halls	25.00
Mattie Agard	25.00
Mrs. M. W. Lyon	10.00
Omaha Church	50.00
Lorene Orr	5.00
Tempe Church	26.50
Eva L. Grimsley	4.00
Mr. & Mrs. James Klepinger	20.00
Ladies Adult S. S. Class (Golden Rule)	10.00
Betty Townsend	5.00
Mr. & Mrs. Mansel Rogers	5.00
Mr. & Mrs. Dwight Pestle	10.00
Neil Hammer	2.00
Mrs. C. Davis	2.00
Mrs. Muriel Hass	10.00
Mr. & Mrs. Harold Doan	10.00
Mr. & Mrs. J. H. Huston, Jr.	5.00
A Friend	5.00
Southlawn Church	100.00
Linda E. Waggoner	5.00
Mr. & Mrs. Burton Smith	5.00
Mrs. Evelyn Elshaw	5.00
Anna L. Mock	4.00
Leila E. Whitehead	5.00
Chicago Missionary Society	10.00
Mr. & Mrs. E. O. Olmstead	5.10
Verna C. Thayer	5.00
Dorothy J. Smith	15.00
Mr. & Mrs. Gordon Hess	5.00
Swanton Church	25.00
Karl K. Eyehaner	10.00
Mrs. L. P. Poliez	45.00
Mrs. John Hampton, Sr.	5.00
Pennellwood Church	87.52
Mr. & Mrs. John Lewis	25.74
Silas M. Claypool	25.00
Louisa Murdock	10.00
Gospel Glenners Class, Brush Creek	36.00
Dixon Church	25.49
Arthur E. Poe	10.00
Mr. & Mrs. T. E. Bremer	25.00
Mrs. Allen Johnson	10.00
Mr. & Mrs. Albert Kastner	5.00
Happy Woods Church	14.08
Mrs. Ethel L. Ealy	5.00
Mr. & Mrs. Walter Ewald	10.00
Mrs. Mildred Gill	5.00
Richard L. Nichols	2.00
Mr. & Mrs. Arnold Johns	15.00
Mr. & Mrs. Cecil Patrick	77.00
Miss Emma Sissle	2.00
Mr. & Mrs. George Weisner	2.00
Mr. & Mrs. Henry Schwier	5.25

Mr. & Mrs. George Thibault	3.00
Frances J. Boyle	25.00
Mr. & Mrs. Roseoc Dunbar	50.00
Mr. & Mrs. C. F. Pryor	10.00
Hector Church	50.00
Mr. & Mrs. S. R. Rife	25.00
Mildred Yankee	10.00
Carolyn Groves—In memory of my Mother, Mrs. Jessie Groves	3.00
Maurertown Sunday School	47.14
Laura McAllister	5.00
Mr. & Mrs. Maek Jones	25.00
Mr. & Mrs. Charles Jones	5.00
Ida Russell	10.00

## ADDITION PLANNED AT BLOOD RIVER CHURCH

Preliminary work is being done to prepare the way for the addition of new classrooms on the church at Blood River, La. The need for new classrooms indicates the growth of the Sunday school and church.

## NOVA SCOTIA MISSION

Bro. C. E. Lapp, Sr. Verna Thayer, and Sr. Ardis Larrington, will be working most of July in the Digby, Nova Scotia, Church. They will assist Bro. Roddy Pike, pastor, and will conduct special services and a Bible school.

## STAFF TRAVELS

In addition to the work being done by Sr. Thayer and Bro. Lapp, other members of the General Conference staff have been conducting meetings. Bro. Paul Johnson spoke at the Illinois Quarterly Conference in Macomb, June 21. Bro. Darrell Maddock, youth director, was in Ohio to assist with the Ohio State Youth Camp. He spoke at the Dayton Church of God, but illness prevented him from participating in the camp. Your editor preached at Southlawn Church for a special service honoring high school and junior college graduates, and at the Illinois Quarterly Conference in Macomb since the last issue.

Bro. Willis Turner, Conference president, Bro. Don Overmyer, Conference treasurer, and your editor traveled to Fonthill, Ont., June 28, 29, to meet with the church board and congregation to discuss various parts of the work of the General Conference.

Bro. Darrell Maddock plans to assist in the Southwest Camp and Conference at Prescott, Ariz., July 20-27.



## OREGON BIBLE COLLEGE

The Oregon Bible College course of study for the fall semester is as follows:

Old Testament History, 5 hrs., O. E. Dick  
Preaching, Homiletics, 3 hrs., O. E. Dick  
Psychology 1, 2 hrs., O. E. Dick  
Training for Service, 2 hrs., Blanche Dick  
Public Speaking 1, 2 hrs., C. E. Lapp  
Practise Teaching, 2 hrs., C. E. Lapp  
Geography of Palestine, 2 hrs., C. E. Lapp  
Gospel of John, 2 hrs., C. E. Lapp  
Bible Survey, 2 hrs., Kenneth Milne  
Essential Doctrines, 2 hrs., Kenneth Milne  
Choir, Louise Lapp

Bro. C. E. Lapp, in addition to his duties as dean and instructor, will serve as public relations director and will be free week ends, including Friday and Monday, for services among the churches in the interest of the College. He will be in charge of all gospel team trips. Any group interested in having him visit you, or interested in having a gospel team visit your church, should contact Bro. Lapp, National Bible Institution, Oregon, Ill.

**Honor Roll.** One student, Edward Houser, made the honor roll last semester with a point average of three, which is equivalent to a B average. In order to be placed on the honor roll a student must be taking at least fourteen semester hours of work with a B average or better.

The following have applied for admittance to Oregon Bible College and have been accepted: Bonnie Lussenden of Michigan, Nancy Anderson and Betty Pinney of Indiana, and James Fyfe and Rosie Cooper of Missouri. Rosie has one year of teacher training at Southeast Missouri State College. We are waiting to receive the applications of others who have indicated that they will apply.

**Our library grows.** Several new books are being added to our library. We shall soon have over seventy books on the subject of preaching and would appreciate contributions of books on this subject, if any of our readers have such books not in use. Bro. Paul Hatch is serving as librarian.

**Our College prospect list.** We appreciate the co-operation of the ministers in sending, as a response to our inquiry, the names of high school graduates in their congregations. If you received one of these inquiries and have not responded, we hope you will do so soon.

**Curriculum revision committee.** The curriculum revision committee is working individually and will meet to compare notes and make suggestions during the first part of General Conference.

**Women's dormitory.** Subject to Conference approval, Golden Rule Home will become a dormitory for our College girls and the single men will be housed together in a home that is now being considered for that purpose. Under this arrangement, Sr. Enid Maddock will serve as dean of women.

Otto E. Dick, Superintendent.

## PASTOR SEEKING CHURCH

Bro. Raymond Brown, now preaching at Arkansas City, Kan., will be available to accept a pastorate after September 1. He is recommended by his present church to any Church of God seeking a diligent worker. He may be contacted at 619 N. B St., Arkansas City, Kan.

## ANNUAL MICHIGAN CONFERENCE

May 19-25—Pennellwood Church of God

The Conference theme was "What On Earth Are You Doing?" The speakers were our state ministers. All of the ministers in our state have been pastors here only a short time, so this was a good time for us to get acquainted. Speakers were: Bro. Walter Wiggins, Southlawn; Bro. Dean Moore, Blanchard; Bro. Alva Huffer, Pennellwood; Bro. Bud Goodwin, Hillside Chapel, and Bro. John Denchfield. Each gave a real challenge, asking, "What are you doing with your time, your talent, your money, and your life?"

At the business meeting, Bro. Francis Van Fleet was chosen conference president.

The conference officers are Francis Van Fleet, president; Paul Riley, first vice president; Robert Huddleston, second vice president; Leslie Niles, treasurer; and Rhoda Hanson, secretary. Rhoda Hanson, Secretary.

## HUSTON-SHELLHAAS

The Brush Creek Church was the scene of a wedding on Saturday, June 21, 1958. Rose Mary Huston, daughter of John and Pearl Huston, Laura, Ohio, and David Shellhaas, son of Dale and Myrrl Shellhaas, West Milton, Ohio, repeated the vows in the presence of two hundred ten relatives, friends, and brethren. Both Rose Mary and David are members of the Brush Creek Church and are active workers. Their pastor officiated.

Rose Mary's sister, Lois Stiekley, was matron of honor; her brother, John, Jr., an usher; her brother-in-law, Duane Stiekley, gave her away; her niece, Susie Stiekley, a flower girl; and her cousin, Evelyn Pearson, a junior bridesmaid. David's sister, Sally Pestle, was a bridesmaid; his brother, John, a junior usher; and his brother-in-law, Jesse Pestle, was best man. There were three other members of the bridal party who were friends of the bride and groom.

A reception was held in the church basement following the ceremony. David and Rose Mary will make their home in West Milton, Ohio. May God's watch care and guidance be with them.

Francis E. Burnett, Pastor.

## PEARSON-HINKLE

On Thursday evening, May 29, 1958, Miss Marceille Pearson became the wife of Robert Hinkle. Marceille is the daughter of Roger and Martha Pearson, Fredrick, Ohio. Marceille is a member of the Brush Creek Church of God.

The ceremony took place in the church in the presence of relatives and a few friends. May God's blessing rest upon them in years to come.

Francis E. Burnett, Pastor.

## MISSOURI QUARTERLY CONFERENCE

The Missouri Quarterly Conference was conducted at Doniphan June 7 and 8. J. R. LeCrone spoke Saturday night on the subject "Christ in the Home." Bro. Leonard Brown spoke Sunday morning on "Christ in the Church." The afternoon meeting, in charge of Mansel Rogers on "Christ in the Sunday School," a meeting of the State Sunday school department.—Fredericktown Bulletin.



THE CURTIS FAMILY

Pictured here is the George Curtis family of L'Anse, Mich. The picture was taken before a service conducted in L'Anse for the members of the Church of God who live in this area.

A Sunday school has been organized here which will meet at the Zeba Town Hall in the Indian community north of L'Anse. Sr. Rosemary Haataja is superintendent. Bro. Arnold Johns preached for the group on June 21, 22 and your editor hopes to meet with them on July 19, 20.

This is a missionary work now being sponsored by the General Conference which we hope will grow to become a stable Church of God.

## MICHIGAN SUNDAY SCHOOL CONFERENCE

The churches in Michigan have held a successful and inspiring Sunday school day. We convened on Saturday, May 24, at Pennellwood Church of God. The general superintendent was Bro. Bud Goodwin of Niles. He was assisted by nine others who taught classes. The opening session was at 1:30, consisting of a song service and special film. At 2:45, there were workshops. These workshops consisted of discussions on Technique of Teaching, problems, and handwork.

At the end of the services, Isie Jenkins, Southlawn, was elected superintendent of Michigan Sunday School Conference. The superintendents of the four churches, Bro. E. Dykstra, Southlawn; Bro. C. Knapp, Pennellwood; Bro. Duncan, Niles; and Bro. P. Riley, Blanchard, are to constitute a committee to work with Mrs. Jenkins.

We pray for God's guidance and the untiring efforts of all workers in Michigan to make this organization a success in the Lord's work.

Isie Jenkins.

## E. R. SULLIVAN

Our hearts are drawn to the family of Ellsworth Sullivan as they are adjusting their lives to the absence of their loved one. Ellsworth Sullivan, 61, of Niagara Falls, N. Y., died Tuesday, June 3, 1958. Born in Duluth, Minn., he lived in Niagara Falls thirty-eight years. He was baptized on June 23, 1946, and has since that time been a faithful and beloved member of the Church of God, both at Niagara Falls and Fonthill. Funeral services were held Friday at Cobler's Funeral Home, with the pastor officiating.

Ellsworth was laid to rest in the Hillside Cemetery, there to await his Saviour's call. Praise God for that "glorious hope!"

E. Milton Hall, Pastor.



## Youth Camp Programs

### BEREAN YOUTH FELLOWSHIP CAMP

August 10-15, 1958

#### Classes and Teachers

Doctrine—Richard Smith, teacher, all grades.

How Your Bible—Mary Railton, teacher, for sixth and seventh grades.

Problem Workshop—Milon Hall, teacher, eighth and ninth grades.

Christian Duties—This class will be taught by various counselors during the week.

#### Counselors

##### For the Boys:

Darrell Maddock, director

Milon Hall, Dean

Dallas Demmitt

Larry Townsend

Edward Houser

Richard Smith

John Lewis

Ed Werneke

##### For the Girls:

Joan Hall, Dean

Mary Railton

Hope Errett

Ruth Lewis

#### Evening Service Programs

Sunday—Fellowship Night.

Monday—Film, "It's the Brain That Counts."

Tuesday—O.B.C. Night by Brothers Dick and Lapp.

Wednesday—Campers Night.

Thursday—Decision Night.

Look the program over and join the many other young people who will share the joys of the B.Y.F. Camp this year. We'll be looking for YOU!

### BEREAN YOUTH FELLOWSHIP CONFERENCE

August 24-28, 1958

#### Classes and Teachers

Problem Workshop—Clarence Lapp, teacher for tenth and eleventh grades.

Doctrine—Harvey Krogh, Jr., teacher, for tenth and eleventh grades.

Problem Workshop—Harold Doan, teacher, for twelfth grade and college age.

Doctrine—Dean Moore, teacher, for twelfth grade and college age.

Seminar Classes (leadership training for all ages)

General Conference—Harold Doan, teacher.

Youth Leadership—Darrell Maddock, teacher.

Sunday School Leadership—Dean Moore, teacher.

Juvenile Problems—Dallas Demmitt, teacher.

Church Administration—Harvey Krogh, Jr., teacher.

Oregon Bible College—Clarence Lapp, teacher. (Each of the above classes will be conducted two times during the camping period.)

#### Evening Programs

Sunday—Orientation, with keynote on Let's Make Leaders, and a film "It's the Brain That Counts."

Monday—Oregon Bible College Night.

Tuesday—Students or Campers' Night.

Wednesday—Evangelism, Decision Night.

#### The Counselors Will Be

##### For the Boys:

Darrell Maddock, Director

C. E. Lapp, Dean

Harold Doan

Harvey Krogh, Jr.

Dallas Demmitt

Dean Moore

Ed Werneke

##### For the Girls:

Mary Patrick, Dean

Nancy Demmitt

Lorraine Gasper

Carol Ratering

Vivian Lewis

We urge all you young people in this camping bracket to join us in this new camping experience of "Training Leaders for Today and Tomorrow," if our Lord should tarry. Will we see YOU there?

### PARSONAGE MORTGAGE BURNING

The Church of God, Blanchard, Mich., held special services on Sunday morning, June 8, 1958, for the purpose of burning the mortgage on the church parsonage.

The services were opened with special music by the young people's orchestra and choir and reading of the Scripture by Bro. John Denchfield. Bro. Cecil Smead then gave an interesting report on the history of the church. He told how the early members of our faith started by holding Sunday school in one of the schoolhouses near by. Later, through their faith, labor, and the grace of God, they were able to build the present church building. For many years just Sunday school services were held, with some of the ministers coming in for church services now and then.

Bro. Cecil Smead was one of the first regular ministers for the church. While he was here the church continued to grow and much work was accomplished on the church grounds. Some of the older members whom we remember giving much of their time and materials to help out at this time were Bro. and Sr. Bert Sheets, A. Kelly, Joseph Wellhalf, and Sr. Mary Munn. Bro. Gerald Cooper spent one summer here as minister while Bro. Smead was on vacation at his home in California. Later, Bro. Vivian Kirkpatrick served the church, then Bro. and Sr. Richard Smith.

At this time there was no parsonage, so pastors had to find living quarters away from the church. It was during the years that Bro. and Sr. Ellsworth Routson were here that it was decided to purchase a parsonage. Many helped with this project both in labor and money. The first few years beans and wheat were raised to meet the payments.

Bro. and Sr. Darrell Maddock then came to minister and they, too, worked faithfully to help in the parsonage work, along with other improvements. Classrooms have been made in the church basement, a kitchen and bathrooms added, and the basement floors all tiled. Bro. and Sr. Dean Moore are with us now. The parsonage project has been successfully completed. Bro. Harry Sheets left this area to study and become a minister in our churches. Later, both Bro. Dale and Donald Ward attended Oregon Bible College and are now giving their services to the work of the Lord.

We have much, indeed, for which to thank the Lord in the many improvements which we have been able to make and the many lives that have been drawn closer to the Lord through these years. Also, a thanks to those who have given of their time, faith, and prayers.

Bro. Kenneth Bush then read the letters received from those who were unable to attend the services, but who have had much interest in the work here through the years. Bro. Stanley Raymond then gave a report on the parsonage project and the improvements made since its purchase, such as bathroom, sink, new paint, etc. Bro. Ronald Riley then set fire to the mortgage papers.

Bro. Dean Moore gave, as the closing mes-

sage, an interesting and inspiring message on the new plans for the church, to help us to realize that now that some of our work has been completed, it is not time to quit, but to look for new horizons. The addition of more classrooms and more time and funds given to missionary work, that others may be blessed by having the Word of God brought closer to them, both here in our own land and in fields abroad, is work yet to be done.

Beatrice Aldrich, Secretary.

### CHARLES F. DOLL

Bro. Charles F. Doll, long-time member of the Brush Creek Church of God, died Friday, May 30, 1958. He lived at home. About two years ago Bro. Doll suffered a stroke and has not been well since. During the last ten weeks he has been failing in strength.

Bro. Doll was a native of Miami County, Ohio, having been born in July, 1877. He was married to Elsie Curtis, daughter of Rufus Curtis. He was baptized by Bro. J. H. Anderson in November of 1916.

Bro. Doll was a faithful servant of the Lord and was always found in his place at the church as long as his health permitted. He was a good example to all of his friends and brothers in Christ, especially for having a firm faith in God and His promises.

Funeral services were held Sunday, June 1, in the church and burial made in Curtis Cemetery. Surviving are his wife, Elsie, daughter, Doris Paffenbach, Bellwood, Ill., and two granddaughters. Great is the hope of the Lord which he cherished.

Francis E. Burnett, Pastor.

### FLAGG CENTER VACATION BIBLE SCHOOL

The school was held the week of June 9-14. There were fifty-nine children enrolled with an average attendance of fifty each day.

The subject studied was the missionary travels of Paul. A program was held on Saturday evening in which the children of the school took part.

Gerlean Hicks and Linda Bennett were awarded certificates for bringing the most guests during the school.

The teachers were: Mrs. Ray Beach, seniors; Mrs. Ward Countryman, juniors; Mrs. Sheldon Mickey and daughter Bonnie, primary; Mrs. Robert Bearrows, Mrs. Don Young, and Judy Beach, beginners.

### DEDICATORY SERVICE

A dedicatory service was conducted at the Southlawn Church in Grand Rapids by Pastor Walter Wiggins and the editor for new pews which have been installed in the church. This is one of the most beautiful Churches of God and the congregation is to be complimented for its interest in the Lord's work reflected in its fine place of worship.

### DIXON CONGREGATION AT WORK

Members of the Dixon, Ill., congregation have conducted special services lately at a nursing home and at other institutions. This is a blessed way to serve and witness.





# Churches IN THE News

- June 29-July 6—Southeast Conference, Pelzer, S. C.; C. F. Pryor, Alva Huffer, and Verna Thayer, guest leaders
- July 6-12—Minnesota Youth Camp for ages 10-12, Long Lake Camp.
- July 13-19—Minnesota Youth Camp for ages 13-18, Long Lake Camp.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- July 24-Aug. 3—Virginia Conference, Maurytown, Ellsworth Routson, guest speaker.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 9-16—Western Nebraska Conference, Hollbrook, Bro. Roy Graham and Sr. Lucille Appleby, guest speakers.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 16-24—Missouri Conference, Jordan, Lyle Rankin, guest speaker.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

## OAK GROVE DORCAS CLASS

The ladies of the Dorcas class are thankful to be able to send the last payment on the eighteen new Songs of Truth, and they are grateful that National Bible Institution gave them the time to work and pay for them.

God has blessed our efforts, and since the first of April, we have made and sold sixty-four crocheted cups and saucers which have more than paid for our songbooks. We are thankful to our heavenly Father for the blessings we have received while doing this work. We love to read 2 Corinthians 9:8-15 in our work for the glory of God and His Son.

Two boys in our church group underwent surgery in May. James Stanton, our ten-year-old grandson, who had his third operation in the past five years, will have his right foot and leg in a cast all summer. He takes his aches and pains patiently. The other boy who underwent surgery was Larry Daniels. He had his appendix out and is doing fine. We have also had several cases of measles in our group.

Mrs. R. D. Stanton, Secretary.

## SISTER EMMA RAILSBACK ILL

Sr. Emma Railsback, Los Angeles, Calif., has suffered a stroke and is in Pomona Valley Hospital, Pomona, Calif. Sr. Railsback is a faithful member of the Church of God and the General Conference. Let us remember her in prayer.

## BAPTISM AT LAWRENCEVILLE, OHIO

On Thursday evening, June 12, 1958, Don Black was baptized in the saving name of Jesus Christ by Pastor Richard Smith. May God richly bless Don in his new life in the household of God.—Lawrenceville Bulletin.

## BAPTISMS AT BRUSH CREEK

On Sunday, May 4, 1958, four persons came forward at the morning service and made their confession of Christ. Again on Sunday, June 22, another did the same. Two of these are young married women, Mrs. James Moore and Mrs. Dean Pearson, and the other three are in the early teens. They are Dwight Brewer, Jerry Pearson, and Ann Pearson. May God bless and guide these young people in His ways through Christ.

A very successful vacation Bible school was held during the week of June 9-15. We had classes for all ages, which has been the practice of this church for some time. The difference was that it was held at night. Bro. Linford Moore was a guest teacher for the adults and preached on Saturday night, and Sunday afternoon and night. We had a total enrollment of 179 and an average attendance of 128. The average of the children was 60, which was comparable to other years, but the attendance of the young people and adults far exceeded any other year. We are thankful for the interest that was shown.

Francis Burnett, Pastor.

## BAPTISM AT OREGON, ILLINOIS

Mr. Horace Marshall of Cedar Grove, Wis., who has been a member of the Oregon Sunday School Extension Department, came forward at the close of the morning service on Sunday, May 25, 1958, and confessed Christ as Saviour. He was baptized in the name of Jesus Christ for the remission of sins.

He and Sr. Marshall (Alice Gesin Marshall), are isolated and we pray that God will make them a light in their community for Him. Their address is Box 304, Cedar Grove, Wis.

Harvey U. Krogh, Jr., Pastor.

## BAPTISMS AT EAST OREGON

There were thirteen baptisms at East Oregon, Ill., recently. On April 6, 1958, four were baptized in the baptistry at the Oregon Church. They were Mrs. Florence Tillet, Sharon Tillet, Charles Tillet, and Gloria Smice. On May 18, nine more requested baptism and were baptized in Kite Creek. They were Mr. and Mrs. William Halecomb, Freddie Halecomb, Linda Halecomb, Charles Halecomb, Gladys Smice, Bonnie McCormick, Juanita Drumheller, and Gardia Himes. We pray that God will bless these new ones and that they will find it a joy to serve the Lord.

Louis Kump, Pastor.

## SOUTHLAWN CHURCH NEWS

The Southlawn Church has enjoyed some new life in the past few months. The Lord can work only when we set our house in order. The gospel is still the power of God unto salvation, for in the past few weeks we have seen it work in the lives of several young people. The following young people have been baptized and received into the church: Paul Dykstra, Sharon Hale, Ronald Hale, Jean Fuller, Judy Foerch, and Monya Hudson.

Young married people recently baptized include: Dennis Smith (Bro. Smith completes this family in the Lord, as his wife has been a member of the church for some time); Mr. and Mrs. Erwin Kamp, husband and wife, who have been coming to our Sunday school for some time. These two, with Mrs. Kamp's mother, Mrs. Van Laan, and Mrs. Van Laan mother, Mrs. Pearl Callender, make a third generation addition to our church. This is one of the greatest experiences we have had—grandmother, mother, and granddaughter being baptized the same day. Sr. Callender, being eighty-seven years of age, is the most elderly person this pastor has had the privilege of baptizing. Mrs. Callender makes her home with her daughter, Mrs. George Van Laan. Two others, Paul Ackerman, and Mrs. Eva Drake, complete the list of baptized members. Bro. Ackerman completes a family in the Lord, as his wife has been a member of the church for many years. Sr. Drake is a sister of Mrs. Francis Van Fleet.

We feel activity in a church is fruit producing. Since we have been producing a radio program, there has been a new life in our church. The Southlawn Church presents a radio program, "The Voice of Truth," each Saturday afternoon, station WFUR, 4:15-4:30. We present the distinctive doctrines of the Bible in the spirit of love.

We have purchased new pews, which add to the comfort and appearance of our church. We have enjoyed a steady increase in our Sunday school attendance, with a very able superintendent and staff of teachers. Our church services are blessed with visitors each Sunday. God has answered prayer for the good of our church, and we thank Him for it.

Along with the blessings we have had some sad events. Sunday, June 8, 1958, Sr. Mary Keyes, the oldest member of the church, passed away peacefully in her home. She had been asleep in death. We had come to know and love Sr. Keyes. Although we miss calling at her home almost daily, we are thankful that she rests. She was suffering from an incurable disease, and understanding death as she did, we are thankful that she did not have to live to suffer longer. She was up and around until the last day, although she could not attend church services for three or four months. She did, however, attend Mother's Day service, being carried into church. Sr. Keyes' hope was that she could fall asleep in death and await the resurrection. Her funeral was conducted in the church Wednesday, June 11. The last thing she did for the church was to make possible one pew for the church. We are thankful that on Mother's Day she was able to see the new pews and sit in one during the church services. We all remember her as "Grandma" Keyes. She awaits the call of resurrection, when we shall meet again.

Walter Wiggins, Pastor.

## GRADUATES IN PASTORATES

Bro. John Lewis has accepted the pastorate of the Eldorado, Ill., Church of God, and Bro. Austin Railton has accepted the pastorate of the Kokomo, Ind., Church of God. Bro. Dallas Demmitt plans to remain in Oregon and continue his work with the Illinois Youth Commission as a counselor for delinquent boys placed in the Forestry Camps. All of this year's graduates of Oregon Bible College have found places in which to serve the Lord.



## ANNUAL ILLINOIS STATE CONFERENCE

July 24 - August 3, 1958

The Sixtieth Annual Illinois State Conference will begin at Oregon on Thursday evening, July 24, with the worship service at 7:30. We are delighted to have Bro. C. E. Randall as our guest speaker. Some of his sermon subjects are: Trumpet Blowers, The Rod of God, The Hallmark of Man, Faith or Fear—Which?, Breaking Barriers, and Modern Miracles.

Teachers and their lesson themes are:

**Senior Adult**—C. E. Randall, Types and Shadows; Kenneth Milne, Knowing the Doctrines of the Bible.

**Young Adult**—Harvey U. Krogh, Jr., What We Should Know About the Bible; Kenneth Milne, Knowing the Doctrines of the Bible.

**Senior High School**—Harold Doan, Works of Faith; Warren Sorenson, The Textbook of Life.

**Junior High School**—Tessa Laning, Why Believe the Bible to Be the Word of God; Leon Driskill, Our Salvation Through Christ.

Sr. Ruby Railton is in charge of the children's classes. A new class is being initiated this year—a Cradle Roll class. We hope there will be a large enrollment in this new class, thereby swelling the enrollment in the adult classes. Also, there will be a recreational leader for the children.

Bro. Roy Humphreys, Illinois youth leader plans a good program of activities for the young people.

Since this is the sixtieth conference, we are trying to get recent pictures of the Illinois churches and their congregations as well as a history of these churches. We hope that all the churches will co-operate in assembling this material and mailing it to the secretary at 714 Washington St., Oregon, Ill.

Now that you have a glimpse of our conference plans, we hope that you will plan to attend. No matter how good the plans are, no

conference can be a success without people present. We will be looking forward to seeing you and pray that God will add His blessing on this effort and use us as servants in His work. Shirley Urish, Secretary.

### HERALD RECEIPTS

Almus Dimmick; Mrs. Allen Johnson (2); Wayne Holtkamp; E. O. Routson; Nettie Lundquist; Harry Payne; Albert Napper; Ida Lapp; Clinton Smith; Mrs. M. D. Robinson; Ferrill Purdy; Otto Diek; G. H. Davison; Edith G. McKinney (2); Earl Smith; Gerald Rose; Pearl Huston; Blanche Beeson; A. G. Townsend; Lyle D. Lewis; Mrs. Wallace Wolf; Mrs. Connie Henley; Viola Myers; W. A. McKinney; Hazel Cramer (2); Donald Stedman; Mrs. Russell Shellhaas; E. J. Demmitt; Leon Pixley (2); W. E. Boyer (2); Harold Newnam; Grace Countryman; E. Mae Giles; Emma Sissle; Mrs. G. M. Siple; Ernest B. Dart; Francis E. Burnett; Mansel Rogers; G. H. Loudenslager; Gerald Zavitz; Mrs. Evelyn Elshaw; Mrs. Orval Lynd (2); Dorothy J. Smith; H. W. Simpson; Mildred Dolph; T. A. Drinkard; J. Arthur Johnson; Hazel Pritchard; Dwight Pestle; Lorene Orr; Kenneth Brewer; B. F. Peck; Carrie Henkel; Hildred Momsen.

Mrs. John Cline; Chalmers Thoms; John A. Railton; Mrs. Edith Barber; Herbert Stadden; Mrs. Olive Deek; Ira T. Ritenour; Mrs. Leora Antonides; Austin Railton.

### BUILDING PLANS AT POMONA, CALIFORNIA

A committee of the Pomona Church of God has located a site for a new church building. A building fund has been growing and definite plans are being made to build a new church home for this growing congregation.

Pastor William Diek also conducts a Bible class weekly in the San Bernardino area, in addition to regular services in Pomona.

## ILLINOIS QUARTERLY CONFERENCE AT MACOMB

We enjoyed a good conference at the Macomb Church of God, June 21 and 22. There was a good representation from the churches at Dixon, Oregon, Peoria, Ripley, and Rockford, and, of course, the Macomb Church.

The question as to how to get more people to attend our conferences was discussed. Among the suggestions were these: Each person who attends a conference might personally encourage others to attend; those who regularly attend might volunteer to take the place of those who keep things going at the home church while they take their turn at the conference.

How to better organize our churches was also discussed, with emphasis on better use of tracts and The Restitution Herald. Active Sunday schools and closer co-operation among church officers were also mentioned as contributing factors to more effective work.

Bro. Paul Johnson gave us some thought-provoking figures regarding time and how we can put our time to important use in the closing days of this age.

Bro. Harold Doan spoke Sunday morning on the most important needs of the Church of God. After stating that he was optimistic about the church, its work and growth, we need: 1) more personal Bible study; 2) more personal prayer; 3) more personal conviction of our beliefs; 4) more personal action and initiative. It might be well if we would ponder these four and start doing something about them.

Brief reports were given by representatives of the various churches after the fine potluck dinner that was served in the church basement.

Following the reports, Bro. Milne gave a sermon that made us all feel that we ought to be doing our best for the Lord all of the time.

Bro. Driskill spoke at the Sunday night service—Oregon Bulletin.

## Stewardship

● *By Pastor William Dick*  
*Pomona, California*

A STEWARD, especially in Bible times, was one who managed the affairs of another person. It was his responsibility to make the best use of his master's money in purchasing needs for the household and paying the bills. A good steward learned that he should keep his books in order, because at any time his master might ask him to give an account of how he had dispersed his funds. In the Parable of the Unjust Steward, the rich man demanded sternly of his steward, "Give an account of thy stewardship" (Luke 16:2).

Christ used the illustration of a steward to show that as a master demands so much of his steward, so God expects certain things of us. In a sense, we are stewards. (1 Pet. 4:10.) The blessings we enjoy in life are not ours

to use as we please, but have been given to us by the Lord with the understanding that we will manage them for His glory.

God gives us grace to see how we share it. God gives us time to see how we use it. God gives us money to see how we spend it. God gives us friends to see how we treat them. We are stewards of these many blessings, and it is our responsibility to manage them according to our Master's wishes.

If we realized that the money we spend really belongs to God, would we squander it, spending it foolishly or selfishly? Would we rob God of His tithe? The best use we can make of the Lord's money is to invest it in His work.

Some day our Master, too, will examine our stewardship to see if our books are in order. "So then every one of us shall give account of himself to God" (Rom. 14:12). How are you managing the affairs God has entrusted to you?



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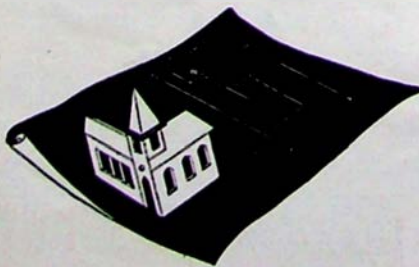
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644. Silas M. Claypool
645. Mrs. Wayne Wilson
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647. Mr. & Mrs. Chalmer Thoms
648. Richard E. Rahn
649. Donald Perkins
650. Mr. & Mrs. Burton Smith
651. Mabel Lindsay
652. Mr. & Mrs. Joseph Schlupp
653. Mr. & Mrs. Elmer Upton
654. Grace Ruhu
655. Felida Washington Church
656. Graytown Sunday School
657. Mrs. J. Don Swartz
658. Dale and David Swartz
659. Carolyn Groves
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661. Mr. & Mrs. S. L. Rife
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July 15, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 29

## MESSAGES OF TRUTH IN THIS ISSUE

### DIVINE HEALING

A Christian doctor comments on the practice of "divine healing."

### HOLD UP

### A LIQUOR TRAGEDY

And other articles of interest to the whole family.

### GOD'S HANDIWORK

Pictured are unusual rock formations in Bryce Canyon National Park, Utah.

No human development can compare with the beauties of God's handiwork in the natural elements of the earth. There are many wonders of God's creation to be appreciated in this great land of liberty and wealth.

(J. Walter Thompson photo for National Park Service.)



Remember the Lord on your Vacation!



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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Si Hubbard was here the other night on a membership drive for some club or other, and Pa finally decided the only way he could get rid of Si was to sign up. He paid his dues, and after Si left he threw the membership card in the wastebasket. "That's the last of that," he said. None of us has any choice about being members of the human race, but lots of us act the way Pa did, as if we didn't owe it anything.



*Delivered, Doth Deliver, and Will Deliver*

The Apostle Paul wrote that we should not "trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us" (2 Cor. 1:9, 10). In these verses is outlined the progress of our salvation, the sense in which we have been saved, are being saved, and will be saved.

Through the sacrifice of Christ on the cross we were delivered from sin and the consequence of sin, even death. This is an accomplished fact. No other sacrifice has to be made. No part of the debt of sin is left unpaid. The death of the Son of God was sufficient to deliver mankind from the penalty of the personal sins of the race.

Through acceptance of Christ and washing in the waters of baptism we are delivered now. The gift of God is thus accepted and appropriated into one's life. Coming under the blood we know we have the forgiveness of sins and the promise of eternal life. Deliverance from the guilt of sin and the fear of its penalty becomes an accomplished fact. We are delivered and become the "sons of God."

Through resurrection from the dead by "God which raiseth the dead," we will be eternally and finally delivered from the possibility of sin and death. This will be the completion of deliverance, the full redemption.

Thus we are assured that we are delivered by the death of Christ; we are being delivered by coming to Christ; and we will be delivered through the coming of Christ to bestow eternal life upon the children of God.

*"Helping Together by Prayer for Us"*

In the very next verse in 2 Corinthians Paul set forth another gem of truth. He spoke of the Corinthians as, "helping together by prayer for us" (1:11). There are many ways of helping together, of co-operating in the work of the Lord. Not the least of these is helping together by prayer.

We know that the Apostle Paul was sustained in his great ministry by the prayers of the saints in the churches. Paul asked for the prayers of the churches and was enabled by them to continue. Wherever Paul went and whatever he accomplished he was helped by those who prayed for him and with him.

Doors were opened before Paul in Rome because he had the prayers of the Colossians for that purpose. (Col. 4:3.) He went boldly to his ordeal of arrest at Jerusalem with the prayer session on the shore of the sea near Ephesus still fresh in his mind. (Acts 20:36-38.)

There is need for helpers in the Lord's work today. There is need for an army of saints who are helping together by prayer to uphold leaders, sustain missionaries, and open doors of opportunity to all witnesses for the Lord. Pray for the church. Pray for its pastors. Pray for your fellow-laborers in the gospel. "Togetherness" in the family of God is maintained through "helping together by prayer."



# Divine Healing

Article One

By Gene Davis, M.D.

Phoenix, Arizona

⊙ This is the first of a series of three articles by Dr. Davis on the matter of divine healing. Though this is a controversial subject, Dr. Davis approaches it from the viewpoint of a Bible scholar as well as a doctor of medicine.

ONE OF THE principal subjects for scrutiny in contemporary religious study is the problem of faith or divine healing. This penetrates the religious thinking of countless thousands of sincere people, today. So widespread is the dogma and its influence as a cardinal doctrine that it becomes a threat to the household of faith. We need cognizance of the fact that this doctrine is not confined to the realm of ignorance and superstition with only a temporary influence.

There has been a "healing question" from the very start of history. This is typical of the human race. It has wrestled from the beginning with sickness and disease, trying to rid itself of bodily afflictions.

Going back several thousand years before Christ are the cuneiform inscriptions. These Accadian and Sumerian records have much to say about disease. Disease was looked upon by these nations of earliest times as the works of evil spirits. Incantations and magic were the perscribed cure, as they are still among many nations of the world. Throughout the history of the church, claims were made of miraculous cures through certain men. Fanatical movements sprang up laying claim to a restoration of the gift of healing. The evolution of metaphysical cults, supernaturalists, and unscrupulous religious teachers has been relentless. Their tactics have confused, deluded, and even converted people entangled in this error.

A few works exist, today, in treatise form, investigating these elements comprehensively. These analyses by no means exhaust the theme, but do offer thorough refutation of false claims of "divine healing campaigns." They especially emphasize and sound out the unscriptural basis of the claims. With painstaking research these works present lucid evidence based on God's Word which is incontrovertible. Unfortunately, they are not accepted widely because of little knowledge of their existence. Therefore it is incumbent to continually and earnestly discuss the topics involved in this subject.

We need not dwell too long a time on the well-known fact that disease exists, today, because of Adam's sin. Be-



cause of the entrance of sin into the world, the earth was transformed from a veritable paradise to a land of death. The change was to a land inclusive of contributing factors such as disease and sickness. The body is constantly being depleted of its strength and vitality. It is prefaced by all things which characterize mortal existence, i.e., incessant deterioration of the tissues of every system. The deterioration and breakdown is punctuated and exaggerated by illness, irregardless of cause, which inevitably leads to death. For "it is appointed unto men once to die" (Heb. 9:27), and "In Adam all die" (1 Cor. 15:22). Later we examine Paul's statement that this mortal body is sown in corruption, dishonor, and weakness, but that it is raised in incorruption, glory, and strength. (1 Cor. 15:42-44.) Weakness, here, in Greek, is *astheneo*, which also means without energy, infirm in body, sick, and sickly. Until this present body puts on immortality we shall abide on a mortal plane. We must continue to suffer all the maladies imposed by the very nature of mortality.

Some faith-healing writers insist that disease is always imposed by an immediate work of the devil or personal sin, but this is not true. A considerable means are assigned by the Scriptures. At times afflictions were sent directly from God. (Deut. 28:59-61; 32:39; 2 Sam. 12:15-18; Acts 12:23; Micah 6:13.) Personal intemperance can induce affliction. (Hos. 7:5.) Disease was sent as a direct punishment for sin. (Lev. 26:14-16; 2 Chron. 21:12-15.) Disease was communicated from one country to another. (Deut. 7:15.) Excessive excitement, mental or emotional strain, may produce infirmity. (Dan. 8:27; 7:15-28.) According to Scripture, violence, accidents, wounds, and famine are also contingent to disease.

Various maladies were attributed to the "devil." (Job 2:6, 7; Luke 13:16, etc.). The Bible does not teach that there is a god of evil, per se, who is responsible for disease. Suffice it to say there is Scriptural basis to support the thesis that man has personified the powers of evil. This,



man has named satan or the devil making it godly so that suffering could be attributed to this evil god. Likewise, this invented personal devil tempts man to do evil and in this way seems to justify man's evil deeds.

The contention that sickness is always connected with personal sin, as some faith healers profess, is denied by the Bible. Jesus denied it. (John 9:2, 3.) God authorized sickness because of man's original transgression against Him. This introduces another interesting truth. The causes and manifestations of disease were initially defined by God. God also provided the body with innate defenses against disease, and His handiwork originated the sources and materials for medicines and treatments.

The faith healer presumes to operate in a distinctive realm. His mission is to bring supernatural power into operation upon the physically distressed. He claims to work upon a different level than the physician, asserting a superior power. How inconsistent are the faith healer's results! The nature of divine healing demands the phenomenal and miraculous without duplication by natural means. When the healing work of Christ is carefully analyzed, by it every false claim advanced by modern healing forces can be driven into wild retreat. There is no analogy.

#### How Jesus Healed

In about every case healed by the Lord, His patients



were *hopelessly afflicted*. The four Gospels tell us (Matt. 8:16, 17; 9:35) that He healed *multitudes* during a single occasion. Not one who sought His help was turned away. He raised three persons from the state of *physical death*—the young daughter of Jairus, the widow's son at Nain, and His friend Lazarus. Jesus healed and cleansed *completely* those afflicted with leprosy, paralysis, dropsy, epilepsy, and insanity and fevers. He healed those who were *constitutionally* blind, deaf, and dumb. A withered, lifeless arm was completely restored. An ear, which had been severed by the stroke of a sword, was miraculously replaced. Most of those healed were Israelites though some were Gentiles. The greatest praise was given to a Samaritan; the greatest faith displayed by a Roman officer and the Syro-Phoenician mother who appealed for her daughter.

In sharp contrast to modern healers Christ used these powers of the Kingdom to evidence His Messianic claims. (Matt. 11:1-6; Isa. 35; 33:24; 1 Cor. 1:22.) The message of the Messiah concerning the Kingdom had to be accompanied by miracles of healing. The inhabitant of the Kingdom would no longer have to say, "I am sick" (Isa. 33:24). This is the reason the Lord sent forth His disciples and conferred upon them His own divine power. But this commission was for that time exclusively! The sign gifts were to demonstrate the message of Christianity to be a message of God. The miracles and signs were no longer needed after the conversion and transformation of thousands of lives during apostolic teaching. They were to cease after the full revelation of the truth of God had been communicated.

Because these signs were for the beginning of the church, but were not needed for the completion of the church, nor for the edification of that body, they were not permanent gifts. (Eph. 4:11-14.) Paul speaks of the apostles (their doctrine), of prophets, those who tell forth the truth of God; of evangelists who go forth to preach the gospel; the pastors and teachers, who follow the evangelists to shepherd the flock and teach them the word. These ministers possess the gifts of wisdom and knowledge of 1 Corinthians 12, but there is no mention made, here, of sign gifts. First Corinthians 13:8-10, part of Paul's most thorough dissertation on gifts, was addressed to the Corinthians thirty-four years after the establishment of the church. He made clear the temporary nature of the gifts, saying they would "fail," "cease," "vanish away," and "be done away."

Interesting to note is that Paul himself was a sick man. He suffered infirmity. The Lord had spoken and told him that it was His will that he should continue to have the thorn in the flesh. Epaphroditus was sick nigh unto death and no miracle was wrought in his behalf. Timothy often had infirmities which the Lord permitted to

(Continued on page 12)



## Another Liquor Tragedy

LATE one afternoon this week, a young nineteen-year-old mother was taking her ten-month-old son for a stroll near her home in suburban Bethesda, Maryland. Mother was pushing baby in a stroller along the side of the road when they were struck from the rear by a car which swerved several times and disappeared without stopping. The mother's body was hurled high into the air and landed eighty-four feet from the point of impact. The baby's body was dragged many feet. Part of the stroller was dragged one hundred sixty-eight feet. Police found the wheel section of the stroller a mile from the accident.

Public indignation ran high as a man hunt for the hit-run driver got under way. Police set up roadblocks and issued a thirteen-state alarm. A tip finally led the police to a tourist home where they found the driver asleep. He was a mature man of thirty-two, an expert in steel construction, and characterized by his landlord as "quiet, exceptionally well-behaved." What happened?

The headline in the *Washington Post* reads, "DRINKING IS BLAMED FOR HIT-RUN TRAGEDY." A normally dependable citizen stopped at a restaurant following work, "had twelve or thirteen beers," left the restaurant a couple of hours later undependable and drunk, and snuffed out two lives with a sickening thud. It is frightening because it happens again and again, although not quite so dramatically. Death is so permanent; you cannot restore that baby and the mother who was almost a child herself. A competent, useful worker will probably languish in prison for years to come. It is another tragedy from every point of view.

Who is to blame—just this bachelor steel construction worker? I say, *no!* This violation of the commandment, "Thou shalt not kill," started way back there somewhere, perhaps as far back as the farmer who grew the grain that went into the beer that produced a killer. Then there is the distiller and the brewer and their employees who actually make the stuff. And don't forget the distributors and the advertising hucksters who get their hands into the mash before the retailer pushes the product. Count in the governmental units that have legalized this illegitimate business, and the seeming majority of the voters who want it that way. And count me in as a citizen who participates in so-called benefits derived from revenue received from this nefarious business. I have a conviction of sin right now as I think about the plight of a hit-run killer, for I am part of a society which made it possible. How long, O Lord, before your children will repent of their folly?

Dr. Glenn H. Asquith has an article in the *Adult Class* which includes this paragraph: "If we help to increase

ever so little the terrible grip which alcohol has over the world today, we shall be hastening the decay of our civilization.

"It seems childish to call upon our engineers to solve the problem of traffic fatalities by better roads and better cars when liquor is involved in the majority of auto accidents. It is absurd to multiply family-counseling services and social agencies of all kinds when drink lies at the root of more than half of the problems to be solved! How foolish can we get? When will wisdom be used?"

—*Progress Magazine*.

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## The Rock --- The Eternal God

By Florence Pease  
Geneva, Ohio

"Simon Peter answered and said, *Thou art the Christ, the Son of the living God*" (Matt. 16:16).

EVEN PETER, who denied Christ three times, and whom Jesus called a satan, confessed to the truth that Jesus is the Son of the living God. Even the maniacs of Jesus' days on earth, confessed Him to be the Son of God. (Matt. 8:29.) The religious sects of Jesus' time were the ones guilty of denial that Jesus was the Son of the living God. They had a form of godliness, but denied the power thereof. (2 Tim. 3:5.) They denied that Jesus was conceived and brought into the world without the intervention of man.

Jesus was born of flesh and blood (1 John 4:2), and was tempted and suffered like any mortal being. He said, "My Father is greater than I" (John 14:28). Jesus was taught of God His Father. (John 8:28.)

Today we find among the believers in Christ a false theory making Jesus God in His own right, a theory that He existed immortal in heaven before He was born of Mary. We read in Deuteronomy 6:4 that God is one Lord. Man has made for himself three Gods to worship, today, as did the superstitious false worshipers of Jesus and Paul's time. These three Gods of modern theology are, God the Father, God the Son, and God the Holy Spirit. This belief denies the power of God, taking God's Holy Spirit and putting it into another God. The Bible says that there is only *one God*. God's church is not built upon erring doctrines of orthodoxy, nor upon Peter, who lies unconscious in the grave.

"The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Eccl. 9:5).

"He only is my rock and my salvation; he is my defence; I shall not be moved" (Psa. 62:2.) The one and only true church is built upon the Rock which is the one eternal God, Creator of the universe.





# Hold Up!

● *By Pastor J. R. LeCrone  
Fredericktown, Missouri*

**W**HEN someone has been robbed of his money or other possessions while being threatened with a gun, or other deadly weapon, we frequently say that there has been a "holdup." I suppose that this term "holdup," is derived from the supposed command of the robber to his victim to hold up his hands, while the robber searches his pockets and wallet for money or other valuables. With his hands held above his head, the victim of the robbery is unable to draw a weapon of his own or to protect himself and his property in any way. Such a command is intended to render the victim unable to resist the will of the robber.

Did you know that the Bible tells the story of an occasion on which Moses was "held up"? It is true that Moses was forced to hold up his hands during the course of a battle that the nation of Israel had with an enemy. The penalty for letting down his hands was not that Moses would die, but that Israel would lose the battle. When Moses grew so weary that he could no longer hold up his hands, two of his friends helped him to hold them up. It came about in this manner.

The Israelites, who were on their wilderness journey between Egypt and the land that God had promised to give them, came to a place called Rephidim. Because there was no water for them to drink in that place, they murmured and complained against Moses for bringing them there. At the command of God, however, Moses struck a rock, and from that rock there gushed forth sufficient water for the Israelites and all of their animals.

When the Amalekites saw that Israel was in possession of all of this precious water in the midst of a dry land, they determined to take the water from them by force. The Bible sums it up by saying simply, "Then came Amalek, and fought with Israel in Rephidim" (Ex. 17:7).

Since this water was important to the survival of Israel, Moses decided that Amalek must be resisted. So Moses explained his plan to Joshua, a faithful and trusted servant of God, saying, "Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand."

The rod which Moses carried had probably become a symbol to the people of the presence and might of God; for the rod had been an instrument used in accomplishing several miracles. This was the rod that had become a serpent when cast upon the ground in the presence of Pharaoh and his magicians, and had become a rod once more when Moses took it in his hand. With this rod Moses had smitten the waters of the River Nile, causing the waters to turn to blood. The rod had been held in the hand which Moses stretched over the Red Sea before God responded by causing the waters to be parted that the Israelites might pass over on dry land. A second stretching forth of the hand and rod over the waters after the Israelites were safely on the far side of the sea caused the waters to come together again, drowning their Egyptian pursuers. It was the rod with which Moses had smitten the rock, bringing forth water in the midst of a parched land for the benefit of the thirsty Israelites. They had come to associate wonderful miracles with that rod, and it must have been quite a comfort to Joshua to know that Moses would be watching the battle with the rod in his hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." That sounds easy enough, doesn't it? When Moses' hand was held up, the battle went in favor of Israel, but when his hand was let down, reverses set in and the battle went in favor of the enemy. So all that was needed was for Moses to hold up his hand containing the rod.

But have you ever tried holding your hands above your head for any extended period of time? Try it right now, holding them there with no support, and see if you can keep them there until you have finished this article.

Moses found that his strength was not equal to the task of holding up his hands over a period of hours, for his "hands were heavy." It immediately became apparent to Aaron and Hur, who were with him, that if Israel were to win the battle, some means would have to be devised for holding up the hands of Moses. "They took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." The result was all that could have been hoped, for "Joshua discomfited Amalek and his people with the edge of the sword."



Evidently there was an important lesson in this incident that God did not want His people to forget. "The Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."

If you wish to read the incident in its entirety, it is found in Exodus 17:8-16.

What was the lesson that the heavenly Father considered so important for His people to understand and to remember? Moses' understanding of the important principle involved is stated in verses 15 and 16. "Moses built an altar, and called the name of it Jehovah-nissi: for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." The margin interprets the word "Jehovah-nissi" as meaning, "the Lord is my banner." When led and inspired by the Lord, they were sure of victory.

It is helpful for us to remember that Moses was a prophet of God; i.e., one who spoke to the people on behalf of God and prayed to God for them. Aaron was a priest of the tabernacle, indeed, he was the presiding or high priest. Hur, on the other hand, was a political ruler, one of the most influential leaders of Israel.

If this principle has an application which extends beyond the experiences and expectations of the nation of Israel, and we believe that the Bible provides many illustrations that prove that it has, then all we need to do is to find the Christian counterpart of Moses and his rod, and it will become clear how this principle applies to Christianity.

In Acts 3:22 we find the following words. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." This is quoted from Deuteronomy 18:17-19, and positively identifies Jesus as our "prophet like unto Moses."

Isaiah 11:4, in speaking of the coming of the Christ, declares, among other things, that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." We respectfully suggest that the Word of God in the mouth of Jesus would be the equivalent of the rod of God in the hands of Moses.

But what of Aaron the priest? Is he represented in the Christian economy? Peter, in writing to the Christians who had been scattered by the persecution that had arisen against them, said to them, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Pet. 2:9).

If Jesus is the Christian equivalent to Moses, and the Christian church occupies much the same position in

Christianity that Aaron did in Israel, then Hur must surely find his equivalent in our political leadership. I believe that is why Paul admonished Timothy to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:2-4).

The lesson now begins to stand out in all its clarity, as it applies to us. If our nation is to resist successfully those enemies who are bent upon taking by force the rich material blessings that God bestowed upon our forefathers, it is absolutely necessary that the spiritual and political leaders of our nation unite in holding up the hands of Jesus, our Intercessor. If we fail in this, and the Word of God is not continuously held up before the people, we may be certain that our enemies will prevail against us.

Joshua's hands did not become heavy in fighting, but Moses' hands did become heavy in prayer. The armies of Joshua could not overcome the Amalekites without the prayers of Moses. Neither will the billions of dollars in money that we are pouring into armaments and the training of men to use them, if the Jesus whom we claim as our leader is forgotten and His hands permitted to sag for lack of support.

Remember, it is not the church as such that is to be supported, nor yet our political government. It is the hands of Christ. Church and state are of value only as they support the hands of Christ in keeping the power that is in the Word of God in the hearts and minds of the people.

When we hear the word "holdup," henceforth, let us think not of a robber commanding his victim to hold up his hands, but rather of Aaron and Hur holding up the hands of Moses that Israel might gain a victory. May we *hold up* the hands of Jesus, that God will be with us!

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## MOST WICKED CITY

A man on the street asked to name the most wicked cities in America would probably name Chicago or New York. The fact is that these cities are relatively law-abiding. Recent statistics show that major crimes in the largest cities in the land on a per-capita basis, are committed four times more frequently in Los Angeles than in Chicago.

The city with the highest crime rate is Los Angeles, followed closely by Atlanta, Georgia, then by St. Louis, Denver, Seattle, Newark, Houston, Dallas, San Francisco, New Orleans, Detroit, Indianapolis, Cleveland, Minneapolis, Boston, Pittsburg, New York, Philadelphia, Cincinnati, Kansas City, Chicago, and Buffalo.





● *By Herbert Edmister*  
*Eldorado, Illinois*

persecution. The time is called "the time of the end" (Dan. 12:9); a time of trouble when many of them that sleep in the dust of the earth shall awake (v. 2); the consummation (9:27); the time of Jacob's trouble (Jer. 30:7); and the time of great tribulation (Matt. 24:16, 17). These references all cover the same time period, which is "forty and two months" (Rev. 11:2), or one-half of the week of years that was allotted to Israel. The trouble comes in the middle of the week, or after three and a half years. (Dan. 9:24-27.)

This period is preceded by the rapture of the saints. (1 Thess. 4:15, 16.) After the church, or body of Christ, has been caught up, the man of sin is revealed. (2 Thess. 2:1-10.) This man of sin is the one who makes and breaks the covenant that will be made with Israel. He sits on the throne of God, declaring that he himself is God. (2 Thess. 2:4.)

From the description that is given of the woman in Revelation 12, we believe that she represents the nation of Israel. Jacob's name was changed to Israel. (Gen. 32:28.) His son Joseph dreamed a dream in which they were in the field binding sheaves when Joseph's sheaf stood upright, and the sheaves of his parents and brothers bowed down to his sheaf. Joseph had another dream in which the sun, moon, and stars made obeisance to him. (Gen. 37:1-10.) The sun, moon, and stars were his father,

## The Woman of Revelation Twelve

CHAPTER twelve speaks of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. She brought forth a man child "who was to rule all nations with a rod of iron." A great red dragon stood before the woman, to devour her child as soon as it was born. The dragon is called that old serpent, devil, and satan, which deceives the whole world. The woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand, two hundred and threescore days. She was nourished there for a time, times, and half a time from the face of the serpent.

From the narration as given here, we believe the dragon is a governmental power which will seek to destroy the woman and her child.

By referring to other scriptures along with Revelation 12, we can find who the woman is and the time of her

mother, and brothers. These dreams were prophetic of future events and were fulfilled in Egypt.

Jacob went to Egypt with his family, because there was a famine in Canaan. (Gen. 42-47.) Later in the history of its national life, Israel fell short in its service to God and were taken captive and scattered among the nations of the world.

Israel is being regathered and, on May 14, 1948, again became a nation; but there will be more punishment meted out to them. God has said that He would bring "all nations against Jerusalem" (Zech. 14:1-3; Zeph. 3:8; Zech. 12:9.) God rules in the kingdoms of men (Dan. 4:32), but that truth is not yet perceived by the masses of humanity, rulers and people alike.

The throne of Judah was overturned, until He comes whose right it is. (Ezek. 21:26, 27.) The Jewish year contained 360 days. God sets His time dates and deals ac-



curately. The seven times of Daniel 4:32 are 2520 days, or seven years. Nebuchadnezzar became king of the world in 606 B.C., and 2520 years later in 1914 A.D., World War I started. Early in 1917, General Allenby came into Palestine with his army, and on November 2, the Balfour Declaration pledged the British Government to establish a national home for the Jewish people. In 1922 the League of Nations assigned to Great Britain a mandate for Palestine, thus clearing the way for Israel's return.

The final dispersion of the Jews from Palestine in 588 B.C. to 1932 A.D. (the year that Hitler drove the Jews to seek asylum in Palestine by his cruel treatment) was 2520 years, the time God had set for their return.

We notice that God also deals in numbers of forties. The first three kings of Israel ruled forty years each. Moses' life was divided into three forty-year periods. Israel was in the wilderness forty years. From the granting of the Mandate in 1917 to 1957 was forty years.

Today, we find rocket bases set up in many places. Satellites are encircling the earth, and designs to land on the moon are in formation. The time of tribulation is drawing near. Man, if left alone would destroy the earth, but God will call a halt to man's rule by shortening the time. (Matt. 24:22.)

Nearly two thousand years ago, the Virgin Mary gave birth to Jesus. Mary was of the lineage of King David. Thus the nation of Israel bore the man child. When Jesus was a small child, Mary and Joseph fled with the child to Egypt to escape Herod who sought to destroy the child. (Matt. 2:13.)

Mary fleeing into Egypt is a type of the woman (Israel) who will flee to a place of safety in the wilderness. (Rev. 12:14.) Herod is a type of the dragon that seeks to destroy the man child (Jesus) when He comes to take over the throne of His father David, and become King of Israel. (Isa. 9:6, 7; Luke 1:32, 33.)

Today, Egypt wants to crush Israel. The stage is being set for the crushing blow. The East is being lined against the West. King Saud of Saudi Arabia has practically handed over control of his rich oil kingdom and its revenues to his younger brother, Crown Prince Feisal. The Prince is said to be a strong supporter of President Nasser of Egypt.

Lebanon, at this time, is friendly to the West. Jordan and Iraq are gradually growing cold to the West. Egypt on the south is allied with Syria on the north, and other Arab states. She is backed by Russia and may soon force Lebanon to turn against the West. The United Nations announced on June 6, 1958, that only the United Nations can prevent the United Arab Republic from wiping out Lebanese independence.

These events concern all nations. (Isa. 34:1, 2.) When  
(Continued on page 13)

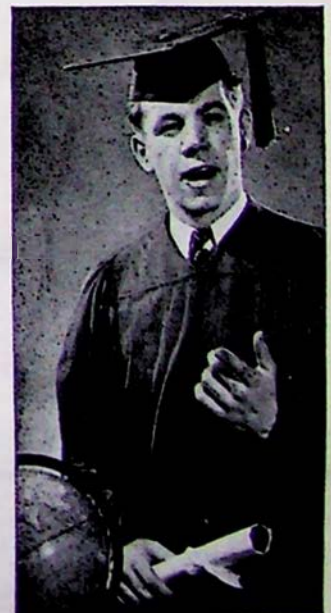
## Church Calendar

- July 13-19—Minnesota Youth Camp for ages 13-18, Long Lake Camp.
- July 17-20—Arkansas-Oklahoma Conference, Driggs, Ark., Highway 109.
- July 20-27—Southwest Camp and Conference, Prescott, Ariz., Darrell Maddock, guest leader.
- July 24-August 3—Virginia Conference, Maurertown, Ellsworth Routson, guest speaker.
- July 24-August 3—Illinois Conference and Bible School, Oregon.
- August 9-16—Western Nebraska Conference, Holbrook. Roy Graham and Sr. Lucille Appleby, guest speakers.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 16-24—Missouri Conference, Jordan, Lyle Rankin, guest speaker.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

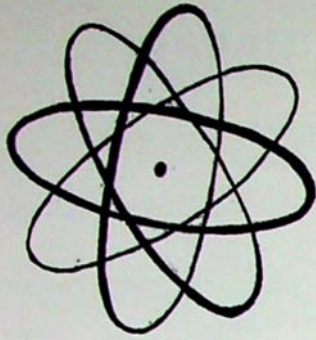
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# The Bible and the News

By the Editor

## LIQUOR ADVERTISING IS DECEITFUL AND DISHONEST

It is a scientifically established fact that alcohol in beer, wine, or whiskey is a habit-forming, narcotic poisonous drug that beclouds the brain, depresses the nerves, distorts the vision, retards reactions, and releases inhibitions. Its use has transformed thousands of men and women into useless deadbeats and bums that populate the skid row sections of our great cities. Under its influence auto drivers are turned into marauding killers on our streets and highways. It has caused men and women to commit every crime in the catalog and to violate every moral precept in the Holy Bible. It has undermined the happiness of thousands of homes and brought untold suffering and anguish to millions of innocent children and helpless loved ones. Unfortunate victims of its use crowd our hospitals, fill our penal institutions and populate our graveyards. Its use is fraught with grave danger and millions of people never touch a drop and are violently opposed to its manufacture and sale.

But you would never dream that such a situation prevailed with reference to the use of beverage alcohol from the extensive and glaring way newspapers, magazines, motion pictures, radio, and television advertise, glamorize, glorify, publicize, and promote its sale and use. The advertisers of beverage alcohol utter no caution and sound no warning. They give no indication there is ever any danger, harm, or opposition connected with it. They clothe it in the garb of wholesome public acceptance, social popularity, personal enjoyment, and domestic tranquillity.—Sam Morris in *Progress Magazine*.

## SHOPLIFTERS LOOTING STORES

*Time* magazine reported in its May 5 issue that shoplifters are "stealing supermarkets blind." It is estimated that shoplifters take about \$250 million worth of goods from supermarkets each year. With the recent recession, the figures are increasing at a staggering rate. These losses, of course, add to the cost of food, since they are passed on in price increases to the honest customer.

The Bible says that evil men and seducers shall wax worse and worse as the age progresses.

## IS THIS HISTORICAL FACT?

We have read from two different sources the following statements concerning the Balfour Declaration which opened Palestine for the settlement of the Jewish people.

The Baron Rothschild banking system of Europe, prior to World War I, loaned Turkey one billion dollars. Palestine was mortgaged to the Rothschild banks as security for the loan. When General Allenby, the British military hero, captured Jerusalem and Palestine during World War I, it was learned that this was mortgaged property. The Rothschild interests demanded settlement of their one billion dollar loan, but were willing to make concessions, if Palestine were opened to the Jews. As a result of the negotiations, the Balfour Declaration was signed, opening the land to the Jews for settlement.

We have tried to verify this story, but have found no evidence of its truth in history books or encyclopedias. Can anyone help us?

## ISRAEL'S GROWTH IN TEN YEARS

*Israel Digest* has charted the growth of Israel's economy over the past ten years. Population has tripled; industry has increased from nothing to seven hundred million dollars; exports have tripled; number of cultivated acres has doubled; and almost all other areas of Jewish economy have doubled or tripled in the decade.

## LEBANON VICTIM OF NASSERISM

The latest victim of Nasserism is Lebanon, one of the few friends of the West in the Middle East, and the only Arab nation with an appreciable number of nominal Christians. Under threat of full-scale civil war, with rebels supported by the new United Arab Republic of Nasser, Lebanon is appealing to the United Nations for aid. Loss of Lebanon would put Egyptian-Syrian style Communism and Russia on the north border of Israel.

## PROTESTANT YOUTH

A Gilbert Youth Research Company survey of youth with Protestant parentage reveals that sixty-eight per cent of the group between the ages of seventeen and twenty-two do not attend church regularly, and only twenty-eight per cent consider themselves "religious."



# What Others Are Saying . . .

## Contemporary Editorials

### THE CHURCH OF GOD

By Lyle Rankin  
Cashmere, Washington

The word "church," according to Young's Concordance, means "that which is called out." Jesus said, "I will build my church" (Matt. 16:18). He was not speaking of a building made of boards, nails, and paint; rather, of a "called out" people.

After Jesus had called and trained His apostles, He authorized them to preach the gospel, which they began to do on the first Pentecost after Jesus' passion. Concerning the result of that day's preaching we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). Then at the closing of that same chapter is written, "The Lord added to the church [the called-out ones] daily such as should be saved."

People were not of the church, the called-out ones, until they heard the gospel of the Kingdom and were baptized into Christ. The same is true today.

have an experimental knowledge of the power of God's truth to be at liberty. Hence, no man is really free but he in whose heart sin has been destroyed, and who has received the spirit of adoption, by which he cries, "Abba, Father." The greatest bondage in the world is the bondage of sin, and freedom from its guilt is the greatest liberty. Let us hold fast the truth that makes us free indeed!

### CONSTRAINING LOVE

By T. M. Ferrell  
Los Angeles, California

Love for husband, wife, or child often constrains or compels a person to an act of heroism to rescue them from danger in a fire, flood, or other danger. This same constraining love will often compel a parent to deny himself in order that the child may have an education, or something else he thinks the child needs. Too often this constraining love stops cold at the most important thing of all, the hope of future life.

In 2 Corinthians 5:9-14, 20, the Apostle Paul said: "Wherefore we labour, that . . . we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men . . . for the love of Christ constraineth us. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Here is inconsistency. We all would say that love makes us want the best for our own family, and all of us would take a loaded revolver away from the baby lest he get hurt, even if it made him cry. Yet many are not doing anything to save their loved ones from judgment and destruction at the hand of God. Through timidity, indifference, the love of money, or the love of pleasure, they deny their loved ones of the hope of life. We have often heard people say, "I just *love* my son-in-law (daughter-in-law, husband, wife, son, daughter, or whoever it might be). He isn't in the faith, but I wouldn't say anything to him, for fear it might hurt his feelings." Do we *really* love them?

Constraining love will not allow us to stand by and see our loved ones perish, if we can do anything about it. Love will compel us to see that our loved ones hear

### "WHAT IS TRUTH?"

By Hollis Partlowe  
Oregon, Illinois

Pilate, the Roman ruler, asked this question twenty centuries ago (John 18:38.) Perhaps we would do well to ask ourselves the same question. Webster defines the word "truth" as: "A quality or state of being true; fidelity; genuineness; correctness; a synonym for God; exactness; purity." Likewise, Young's Concordance gives the words "faithfulness," "genuine," "honest," and "sincere" as synonyms for the word "truth." Hence, we would say that truth is God's way, which is in opposition to man's way. No wonder Jesus said that the Father seeks true worshippers to worship Him in spirit and truth. (John 4:23.)

Furthermore, speaking of the disciples, Jesus said, Sanctify them through thy truth; thy word is truth" (John 17:17). The word "sanctify" here seems to have a double meaning. First, it means to separate from the world and to dedicate to God and His service. Secondly, it means to make holy or pure. Observe that "thy truth," or God's Word is the method used.

Once more Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Yes, we must



the truth of God's Word, the only way to life. It will compel us to correct their false beliefs and hopes. It will compel us to reprove them for their evil practices, and to help them back to the right road when they have gone astray.

Lives are at stake! Is love constraining us to *do* anything about it?

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## GOD IS SOMEBODY

By C. E. Randall

Omaha, Nebraska

One of the most transcendent truths of the Bible is the unity of God. The Old Testament is built around the revelation: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). This pivotal doctrine is reaffirmed in the New Testament. The unity of God is centered in the person of God. The God of the Bible is a personal God; that is, a God that has body, parts, and passion. The attributes which Scripture ascribes to God are those that proceed from a corporeal being.

The God of trinitarianism does not have to have substance or person to have personality or ability to think, feel, and will.

This reasoning is contrary to revealed truth. As far as revealed knowledge is available, either in the Word or out of the Word, the ability to think, love, act, feel, determine, and so forth, are products of the sense organs, which are a part of the physical. Destroy or impair these organs or channels of communication, and the various attributes of personality become proportionately impaired or destroyed. It is written: "The dead know not any thing." The reason is that the power to think and feel and will belongs to the living, conscious, corporeal being.

So with our God, He lives, and "is." In the words of John A. Cargile in his *True Theology*, "The God of the Bible is somebody, . . . a real, literal, tangible, substantial, personal God, with body, parts, and feeling."

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## ANSWERED PRAYER

By Timothy Pearson

Dayton, Ohio

Not all prayers are answered in the same way. Sometimes God finds it necessary to say, no. But I venture that most prayers are answered, one way or another.

One ought to be careful what he prays for. It takes some thought beforehand. As Paul put it, "We know not what we should pray for" (Rom. 8:26). Suppose you pray for the wrong things? Suppose they are not what you need or should have? S. E. Magaw used to say, "Be careful what you pray for, because God might give you what you ask."

The trouble is we sometimes ask for anything that comes into our minds, somewhat doubting that God will, or can, give us all we ask. Then when He answers with an abundance of blessings we are not prepared to receive them. This happened recently when Ohio youth prayed for students to go to Youth Rally. The prayer was answered and then we wondered where to put all of them.

So God goes on day after day pouring out blessings, and men follow after soaking them up like a sponge. It is high time we took time out to recognize who is our Sustainer and Great Benefactor.

Let us consider first our request, then offer it in an humble way, never ceasing to give thanks for the answer to our prayers.

---

## DIVINE HEALING

(Continued from page 4)

continue. Trophimus was left behind sick by the Apostle Paul. Luke recorded the miracles in Acts as historic facts, but refrained from discussing their nature and design. The New Testament miracles were confirmatory. (Mark 16:20; Heb. 2:4.) When they had served their certifying design, they were to be discontinued.

The faith healer of modern times states he is continuing Christ's healing ministry. We find many distinguishing features which establish that one is incongruous with the other.

1) *Jesus did not heal for personal notoriety.* His was not a ministry of garish sensationalism. In at least five instances He commanded that the healed "tell no man" of the miracle. (Matt. 8:1-4; 9:27-31; Mark 3:7-12; 7:31-37; 8:22-26.) He cared little for the reputation as a wonder-worker.

2) *Jesus healed all sorts of afflictions.* Through His agency of divine power, Jesus knew no limitation. He conducted no preliminary interviews for selecting propitious cases. Never were extreme cases refused.

A candidate for modern faith healing is given directions to create a "proper" mental and emotional disposition. He must approach his healing in full persuasion that such is God's will. He must confess his sins, and press his claims for the promises of God. He must rejoice in his healing before any perceptible change has occurred. He must not entertain failure or doubt. In addition, the stage for the healer's campaign must be set with meticulous care. Psychological conditions must be perfect for good achievement. Much time is spent to create the proper dramatic air, and frequently the audience is railed into an impassioned frenzy. In this atmosphere it is little wonder many claim "healing." This is precisely the psychology employed by the mesmerist, hypnotist, and supernaturalist.



3) *Jesus "healed all that were sick"* (Matt. 8:16).

4) *He never indicated that healing was to be universal.*

It was not to be extended to all like forgiveness. He used His miraculous signs for the purpose mentioned previously.

5) *Jesus did not indicate that healing was included in the atonement.* Although Christ and inspired writers made frequent reference to the atonement, not one implication was made that healing was included in it.

6) *Jesus did not discourage the use of physicians and medical remedies.* The Lord not only endorsed the use of medical means (Luke 10:30-35), but He advocated the use of physicians. "They that are whole need not a physician, but they that are sick" (*echo kakos*—to be ill), is found in Matthew 9:12 and Luke 5:31.

This is a natural law as ageless as the human family. The Lord made no attempt to repeal it. Natural healing is a provision of God. It is as much God's natural law operative in the healing of a wound as it is in the growing of grain. The physician is combating disease with defenses God has provided. The progress the physician makes in prolonging life depends on accumulative knowledge concerning all aspects of disease. God certainly permits the physician to investigate for what God provided from the beginning.

(Article two, "Divine Healing," will appear in the July 30 issue of THE RESTITUTION HERALD.)

## THE WOMAN OF REVELATION TWELVE

(Continued from page 9)

you see these things come to pass, you know that the Kingdom of God is near at hand. This generation shall not pass away until all shall be fulfilled. (Luke 21:27-29.) Within the generation of these things means that the time is very near, the tribulation and the coming of the Lord are almost here.

The children of God have nothing to fear. (Isa. 26:20, 21.) Are you a child of God? If not, you can be. Obey the command today, and put on Christ. (Gal. 3:27-29.) Of those who are alive at this time of trouble, only those who are Christ's will be caught away and be delivered from the tribulation.

The God of heaven will set up His Kingdom. (Dan. 2:44.) It is to be everlasting. (Dan. 7:27.) It will take in all the kingdoms of this world. (Rev. 11:15.) God has appointed a day in which He will judge the world by the One He has ordained and appointed. (Acts 17:31.) The exact day and hour is not revealed to man. "Take heed, watch and pray, for ye know not when the time" (Mark 13:33). Behold, He comes quickly! "Even so, come, Lord Jesus" (Rev. 22:20).

# General Conference of the Churches of God

Camp Alexander Mack  
Milford, Indiana

August 10-15, 1958

- Missionary Day
- Sunday School Day
- General Conference
- Business Meetings
- Worship
- Fellowship
- Bible Study
- Recreation

### Special Committee Meetings at General Conference

Curriculum Revision Committee for Oregon Bible College will meet Monday, August 11, 3:15 p.m.

Board of Education for Oregon Bible College will meet Tuesday, August 12, 3:15 p.m.

Otto E. Dick, Chairman.

### Proposed Amendment to the By-Laws of National Bible Institution

The following amendment to the By-Laws of National Bible Institution, is being proposed and will be submitted for discussion and vote at the 1958 General Conference.

#### Amendment 1

We move that Article IV, Section 6 (F), of the By-Laws of National Bible Institution be amended to read: "(F) To employ a competent General Manager who shall be responsible to the Board of Directors for administering the business of National Bible Institution, for personnel, for planning, for production, and for other such specific matters of business as shall be assigned him," and that Article IV, Section 6 (G), be eliminated from the By-Laws.

Church of God General Conference  
Board of Directors

Adoption of this amendment will make the General Manager responsible to the Board of Directors for all activities of National Bible Institution, and all employees accountable to the General Manager for their work. This will eliminate overlapping responsibilities and be a step toward more efficient business procedures in line with accepted, modern business practices.





# A Picnic

By Your Story Teller  
Muriel Hass



It was raining and that spoiled plans for the picnic. Joe was most unhappy about this. He sat around and actually pouted. Granny did not like to see Joe pout, so she went out on the porch to talk to him. She had an idea. What do you suppose it was? Let's listen in.

"Joe, I'm surprised at your being so upset about the spoiled picnic, but I know of another picnic that you can go on right now, even though it is raining," said Granny.

"How, in all this water?" pouted Joe.

Grandmother picked up the binoculars that lay on the porch table and started looking through them and talking to herself.

"Did you ever look through these binoculars? It's lots of fun. Trees that are far away look so big. They seem to be very near. It also makes little things seem very big. In other words, it magnifies, or makes large whatever you see through the lens. You can reverse the process and make large things look very small. We are going to make something distant appear near," said Granny to herself.

"Let's adjust our binoculars so we can see way, way back to the time when Jesus walked on earth.

"Oh, I can see a beautiful lake. There are some fishing boats near the shore. Someone is getting into a fishing boat. I do believe it must be Peter. There are some other men with Peter. They are some of the other disciples. They are all getting into that large fishing boat.

"It's getting dark now, and hard to see. My, they have been out fishing a long time! It's getting late! Do you suppose they will come home soon? No, they stayed out and fished all night," continued Grandmother.

"Now, why would they do that?" asked Joe, who had become interested in the story. He held up imaginary binoculars and looked through them just as Granny did.

"Well, these men fished for a living, just like our dad-dies work in offices, stores, factories, or farms," replied Grandmother.

"It is getting light out now, maybe we can see them again. My, they are still fishing! It looks as though they are not catching any fish. They put down the nets and pull them up again empty. That must be very discouraging," she continued.

"Oh, now they are looking toward the shore. Why, there is someone on the shore talking to them. Let's listen

in. That man is asking, 'Have you caught any fish?' Of course they answered, 'No.'

"He is motioning for them to put their nets down on the right side of the boat. He says, 'You will find fish there.' I wonder if they will?

"Well, they are doing it. Oh, Look, they are hauling up a net full of fish! Here comes another net full of fish.

"Say, one of the men jumped into the water. It looks like Peter. He must know that man on the shore is Jesus. He is so anxious to see Jesus that he cannot wait for the boat to go in to shore.

"It looks like the rest of the fishermen are having a hard time bringing the loaded boat to shore. They are really working hard.

"Peter is on the shore now talking to Jesus. Now He is going to help the men with the boat.

"Is that smoke? Well, it is. Yes, there's a fire and there is something on the fire. Oh, my, Jesus has built a fire and has some fish on the coals. I imagine they will be very good. Now they are all eating bread and fish with Jesus," said Granny.

"Now do you know why we called this a story about a picnic?" she asked Joe.

"Those disciples got all the breaks, didn't they, Granny? A picnic with Jesus," said Joe.

"Let's lay down the binoculars now. Instead of looking back, let's look forward. Do you know that you can have a picnic with Jesus sometime? If we are Jesus' disciples now, we will be in the Kingdom. Then we will be able to see and talk and eat with Jesus," said Granny.

"Maybe in the Kingdom they won't eat," said Joe a bit doubtful.

"Maybe not; but you see this story of this picnic took place after Jesus' resurrection. So you see He was eating after His resurrection. We will probably eat, too, after we are resurrected or changed," said Grandmother.

"What do you know, a picnic with Jesus!" exclaimed Joe.

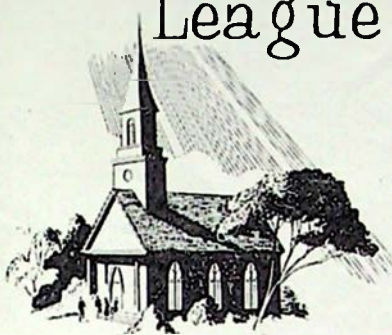
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## Children's Corner

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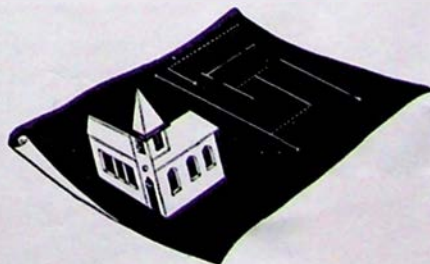
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# Restitution Herald

VOLUME 47, NUMBER 30

## WHAT ABOUT DIVINE HEALING?

Is it Biblical? A Christian doctor explains the history and basis of this practice.

## IS WATER BAPTISM NECESSARY?

What does the Bible say about the importance of immersion for salvation? A scholarly study of this life-and-death subject.

Articles, features, editorials, news, and comments of interest to the whole family in this issue.

## SITE OF LANDING OF MARQUETTE

This cross marks the spot where the explorer, Marquette, landed on the bank of the Illinois River.

(State of Illinois, Department of Conservation, photo.)



**Attend Church This Sunday!**



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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Elmer and Vivian spent a week up north in blueberry picking time and brought me more fresh berries than I'd ever seen at one time. "We'll really have some blueberry muffins," I thought, so I dumped a lot of them into the batter. Well, you could hardly tell they were muffins, they were so heavy and soggy with berries. "You've spoiled them," Pa said in disgust. Youngsters get spoiled, too, when parents don't know when to stop giving them things.



### "What Shall I Cry?"

Many a preacher approaching his sermon preparation deadline has asked the question of the preacher Isaiah, "What shall I cry?" (Isa. 40:6). One is often at a loss to know what words the Lord would have us speak or write to His children and to the people of the world.

The Lord seemed to answer Isaiah's question with a twofold message. It was a message difficult to improve upon for any person who would witness for the Lord.

The first part of the message that God inspired Isaiah to proclaim is that "All flesh is grass, and the goodliness thereof is as the flower of the field" (vv. 6, 7). Isaiah was admonished to convince man of his own unworthiness and mortality. Let him know of his lost condition in himself and his need before God. Convict him of his state of sinfulness and his hopeless existence as a natural man.

An important part of the message of the Lord concerns the nature of man; his physical mortality and his spiritual sinfulness. It must be emphasized that in himself he has no hope of life eternal, nor of freedom from his sinful nature.

The second part of the message of God to Isaiah in answer to his question, "What shall I cry?" was, "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed the flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young" (vv. 10, 11). This part of the message of God is that mortal, sinful man is not left to his own devices. He is not without hope, for God will intervene and provide salvation through His "arm."

The Arm of the Lord, even Jesus Christ, the Son of God, the Shepherd of the flock of God, has come to bring salvation. He gathers in the lambs and feeds them. He will reward the righteous, those who have accepted Him as Saviour, with eternal life. After His second coming He will rule the earth in peace and righteousness forever. Sinful, mortal man has been redeemed by the blood of the Lamb of God.

Is there any more needed message, or more blessed message, or more Scriptural message to cry to the world than this given by the Lord to Isaiah? Whatever else we may say, or whatever approach to the subject we may take, we must ultimately convince man, through the influence of the Spirit of God, of his sin and his destiny of death. Then we must present the way of God's salvation, through Jesus, the Son of God, the Lamb whose blood was shed, the Saviour and King of the world.

The need of man and the grace of God are the kernel of truth in the greatest sermons ever preached. This is the old-fashioned gospel which convinces and converts. This is the answer of the Lord to the question, "What shall I cry?"



# The Way of Salvation

● By Pastor Harry Sheets  
South Bend, Indiana

## All Have Sinned

**A**LL MEN are sinners! This is one of the most emphatic teachings found in the entire Bible. Man must recognize this before he can be brought to salvation.

No one segment of mankind can claim superiority over another. The Jews claimed to be righteous and looked down upon the Gentiles. After the Jews rejected Jesus and put Him to death, the Gentiles considered themselves the more righteous. The Apostle Paul settled the question of superiority when he wrote: "Are we Jews any better off? No, not at all; for I have already charged that all men, both Jews and Greeks [Gentiles], are under the power of sin, as it is written: None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one. Their throat is an open grave, they use their tongues to deceive. The venom of asps is under their lips. Their mouth is full of curses and bitterness. Their feet are swift to shed blood, in their paths are ruin and misery, and the way of peace they do not know. There is no fear of God before their eyes" (Rom. 3:9-18, R.S.V.). Paul concludes that "all [men] have sinned, and come short of the glory of God" (v. 23).

Solomon stated: "There is not a just man upon the earth, that doeth good, and sinneth not" (Eccl. 7:20). Isaiah adds: "All we like sheep have gone astray; we have turned every one to his own way" (53:6). John was outspoken about sin. He wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him [God] a liar, and his word is not in us" (1 John 1:8, 10).

## Sins Covered

After Adam and Eve sinned God covered their nakedness (symbol of sin) by slaying innocent animals and using their skins for a covering. God was showing how sin could be covered. Israel carried out the same thought when they slew a lamb as an atonement for sin. The lamb was in no way responsible for the sin of the man who offered him. God was willing to accept the innocent blood as a covering for sin. God was preparing man to accept the perfect sacrifice.

## Jesus, the Lamb of God

When John the Baptist saw Jesus coming to him, he said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus, innocent of all sin (Heb. 4:15), came to put away "sin by the sacrifice of himself" (Heb. 9:26). "Christ also hath once suffered for

sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:16). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). "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 [offering] unto salvation" (Heb. 9:28).

## What Must We Do?

Jesus died for our sins, but it does not follow that forgiveness is automatically granted. Jesus said that if we believed the gospel and were baptized, we would be saved. (Mark 16:15, 16.) Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). When Saul (Paul) met Ananias after his encounter with Jesus on the Damascus Road, the latter said: "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Jesus died for our sins. He did it willingly and freely, but it will do us no good whatever unless we seek the offered forgiveness. It is easy to receive forgiveness. Believe the gospel, repent, be baptized, and live a new kind of life. There is no other way.

Atonement for sin has been made, but we must accept it. If you have not yet accepted, we urge you to do so at once. There is no better time than now. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. 4:7).





# What About Divine Healing?

- *The second in a series of three articles by a doctor of medicine concerning the age-old question of divine healing and divine healers.*



By Gene Davis, M.D.  
Phoenix, Arizona

THE MODERN faith healer employs the precise psychology of suggestion, and to a limited extent, hypnotism. Suggestion, autosuggestion, and hypnotism are closely related as psychological influences. Hypnotism is a more advanced state of the first two, but below the level of consciousness. All three have a profound effect on health and recovery from functional and hysterical maladies. The contrary must be emphasized that no genuine cures of organic disturbances have resulted from these means. Also, dangerous results repeatedly occur from self-styled "psychologists," "faith healers" and the like specializing in hypnosis. Post-hypnotic suggestion is powerful, and psychic storms may be induced, and, indeed, are.

A few examples of suggestion and hypnotism are worthy of mention. In the early nineteenth century, Mesmer was "healing" many cases of disease with a magnetism only he could contact from the stars. It was later proven that Mesmerism was a mere form of hypnotism and the diseased cases were suffering from functional or hysterical disease. Benjamin Franklin was a member of the fact-finding board to discredit Mesmer's wild claims.

All are familiar with the tactics of the African witch doctor. With the sounds of tom-toms, etc., he easily drives his people into an emotional frenzy. In cadence with the sound effects and the witch doctor's harangue, a native is convinced of the sagacity of any number of activities. These include walking on fire without pain, convulsing on the ground, or jumping to his death off a high cliff.

There are many who yet remember the vendor traveling from town to town with his horse-pulled medicine show. His was a successful business selling unpatented

medicine, usually licorice-water or alcohol-mixtures which cured the gamut of ills. There were many who believed in the vendor's cure-all.

Thousands of dollars are grossed annually in modern times by the sale of "healing waters," etc. Thousands of cancer and arthritic victims have been deluded into paying fantastic sums of money for "medicine" of false acclaim and benefit. People dying from cancer and crippled from arthritis expect miraculous cures during their "treatments" in so-called radioactive tunnels. Indeed, many have claimed cures from cheating devices such as pans of dirt containing "healing metals, including uranium."

In reference to disease, there are two broad classifications of disorders, functional and organic types. The functional type is a psychophysiological or mind-influenced disorder. Fifty per cent of patients entering the physician's office have a functional component to their illness. It has been shown that the mind has a far-reaching influence over the physical system. A medical student, today, is taught that it is derogatory to separate a patient's malady into one of two categories—organic or functional—because of the overlap. The trend is to treat the patient "as a whole."

Pavlov, Cannon, and H. G. Wolff are among the great physiologists who have made concrete for the physician ways and means to detect the functional component of disease. Through research they have shown the pathways over which emotional discharges may flow to influence function and structure of organs. Worry, fear, anxiety, resentment, anger, and hostility produce characteristic changes in different systems of the body. Symptoms attributable to these are myriad. Frequent symptoms include palpitations, angina-like pain, shortness of breath, tremors, fatigue, faintness, and insomnia. Indigestion, ulcer and gas pain, and gall bladder colic are common. Stuttering, pins-and-needles-like pain are occasional. These may result in frank phobias and hysteria.

Hysteria, a common neurosis, is characterized usually by complaints seen often in people being "cured" at healing campaigns. Paralysis, subjective blindness or deafness, and loss of pain, voice or appetite are among the many manifestations of hysteria. In all of these disorders cures have been brought in all ages by a thousand different



agencies. The primitive medicine man, the sorcerer, herb doctor, and all of the cults of faith and mental healing profess claims of miraculous cures. Suffice it to say there is ample evidence on record to disprove their claims.

One of the most commonly known, but poorly understood, healing cults arose near the middle of the last century, the Christian Science group. The group was founded by Mary Baker Eddy, who was tutored in metaphysics and mind-cure by "Doctor" P. P. Quimby, a watchmaker by trade. This sect features mind-over-matter theory, denying the reality of disease. In a sense, Christian Science offers a real cure for an imaginary disease, and an imaginary cure for a real disease.

Sickness is merely a mirage of the "mortal mind"; the sum and substance of Christian Science is it is hypnotism under the guise of divinity. *Principle*, *Mortal Mind*, and *Demonstration* are the emphatic notes sounded within the elaborate system of the mother church. The first defines God, the second defines man, and the third defines the art of Christian Science. The elements of mystery, metaphysics, and play on words require a mental acrobat to conjure their meaning, but a genuine resume follows:

*Principle* means that there is absolutely nothing in the universe but mind, and all mind is one, and that one mind is God. God and His ideas constitute all. He is God, Truth, Wisdom, Love, Spirit, or any other beautiful thing of which you can think. No other ideas than God's exist, and His ideas always and only reflect His perfect being. God cannot have ugly ideas, and, therefore, since God and His perfect reflections are the sum total of all things, ugly ideas *never exist*. *Principle* means God, if you have the right understanding, you have said everything. He is the beginning and the end; there is nothing else.

*Mortal Mind* means error, illusion, nothingness; it means anything and everything that is not God. *Mortal Mind* is the false belief that there is a physical universe,

taught by the so-called natural sciences. Since God is all, there can be no physical lungs or microbes, no physical body such as the anatomist defines. All these are false reports of the *Mortal Mind*. There is no sickness, no sin, and no death except as *illusions*. In reality, there is nothing but God and His lovely ideas. Every suggestion to the contrary is the "lie" of *Mortal Mind*. Everything physical must be regarded as error. All those combined energies of which the chemist speaks, all the forces reported by the physicist—in short, all the natural sciences are built on error. This, then, is the monster called *Mortal Mind*, which is nothing but the forces of "blind belief" and this is nothing.

*Demonstration* means eradicating the false sense of *Mortal Mind*, or everything but God. To *Demonstrate* means to throw off the bondage of the five senses, and to discredit the lies of physical science. When one *Demonstrates* against sickness, he does not heal in the commonly accepted meaning of the word. He simply rids himself of the false sense of sickness, pain, and death. To believe that there is any sickness to heal would be to admit its reality and to deny that God is all. Neither does one pray God to forgive his sin, because that would be to acknowledge sin as a fact, and to discredit God. To *Demonstrate* against the illusion of sin one simply denies its reality and forgets it. Or he refuses to look any more on error. This is the meaning of *Demonstration*: to prove that God is the only reality by losing the sense of everything that is not God. One simply affirms that God is all, and that sickness is nothing. Therefore it is farcical to diagnose disease, since disease is error; i.e., cancer is only a more stubborn form of material belief. Is this logic?

God moved the hands that wrote His Word. This fact is basic: Peter loaned his support regarding Old Testament truths, saying, "The prophecy came not in old time  
(Please turn to page 13)

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident which happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party. "Can't I wear a white dress down into the mine?" she asked.

"Yes'm," returned the old man, "there's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a great deal to prevent him from wearing white garments afterwards.

**Going  
Anywhere!**





● By  
*Darrell Maddock*

*National  
Youth Director*

## Adoption Can Be Yours

*"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).*

THE WORD "adoption," according to Webster's Dictionary, means: "The act of being taken by choice into some relationships, such as that of heir, friend, citizen, and so on; to take voluntarily (a child of other parents) as one's own child."

Adam Clarke has this to say concerning adoption: "Adoption was an act frequent among the ancient Hebrews, Greeks, and Romans; by which a person was taken out of one family and incorporated with another. Persons of property who had no children of their own adopted those of another family. The child thus adopted ceased to belong to his own family, and in consequence of death of adopting father he possessed his estates. In cases of adopted and real children, the estate was equally divided."

This is another phase of salvation and is a simile that Paul drew from the ancient Romans who adopted Hebrew children and gave them a share of their estates the same as their own children received.

### *Adoption into God's Family*

We are by nature the children of the devil, being born in Adam's sin. Adam brought sin into the world. "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). Keeping this thought in mind we find a blessing in Paul's words, "You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:1, 2).

Through Jesus Christ we are adopted into God's family. John 1:12 records, "As many as received him, to them

gave he power to become the sons of God, even to them that believe on his name." Our text also states this truth, saying, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

As a result of this adoption we become "heirs of God and joint heirs with Christ" (Rom. 8:17).

How is this adoption effected? It is extended through grace. "Therefore it is of faith, that it might be by grace" (Rom. 4:16). In other words, it is "not in obedience to a law, but on the infinite goodness of God, thus making sure to all the seed, both Jew and Gentile, who, believing in Christ Jesus, have a right to all the blessings contained in the Abrahamic covenant" (Adam Clarke).

Furthermore, this adoption is received through the Spirit. "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6).

This adoption also is attained by faith. "Know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Of what faith is that verse speaking? The faith mentioned in verse 26, "Ye are all the children of God by faith in Christ Jesus" Then our adoption is only effected through the grace of God, as the Spirit of Christ works in us by our faith in Him.

There is a wonderful blessedness to this adoption, for we are "the sons of God." What a beautiful thought this is, with all its meaning! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). We are called the sons of God, who were before the children of the wicked one.

Things are different, for we now have a place of refuge from the onslaught of the wickedness of the world. We are now heirs to a vast inheritance. Even in our present life we inherit freedom, for you remember that Paul said, "Thou art no more a servant, but a son." In Christ we are no longer slaves, no longer under obligation to sin or the Mosaic ritual, but we are freed men. There is also the hope of the future inheritance, when we shall inherit eternal life. Jesus said, "Verily I say unto you, There is no man that hath left house, or brethren, or wife, or children, or lands, for my sake, and the gospel's, but he shall

*(Please turn to page 13)*



# The ● Christian Heritage

● By J. Ronald Rankin  
Cashmere, Washington



THE heritage of Christianity antedates Christ's life and ministry to the days of Abel, Seth, and Enoch, when men began to call upon the name of the Lord. Jesus, however, is the focal point of all time, pointing the way to the eternal inheritance of the saints.

God, after the flood, chose a time of confusion in which to call a people for His name. In the shadow of the tower of Babel, Abram was called from Ur of the Chaldees "unto a land that I [God] will shew thee." In the ensuing promises God made to Abram, our Christian heritage was taking shape. Under the leadership of Moses and guidance of the prophets it grew until it came to maturity in Christ. We cannot separate the hope of the Church from the hope of those who lived before Christ. The gospel was preached to Abraham just as it was preached by the apostles of our Lord Jesus. "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. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:8, 9, 29).

The promises that God made to Abraham are embodied in his calling. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3). The Lord later enlarged on these promises as He talked with Abram.

Abram (as we are prone to do about less important things), worried about his future, since the fulfillment of these hopes necessitated a son, and he and Sarai were childless. In the course of time, God allayed his fears and told him more about the things He had in store for him. All the words of the Lord were not pleasant words to Abram, however. "He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:13, 14, 18). "My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:21).

Abraham (to which God changed Abram's name) had two sons, Ishmael and Isaac. Through Isaac alone were the promises perpetuated.

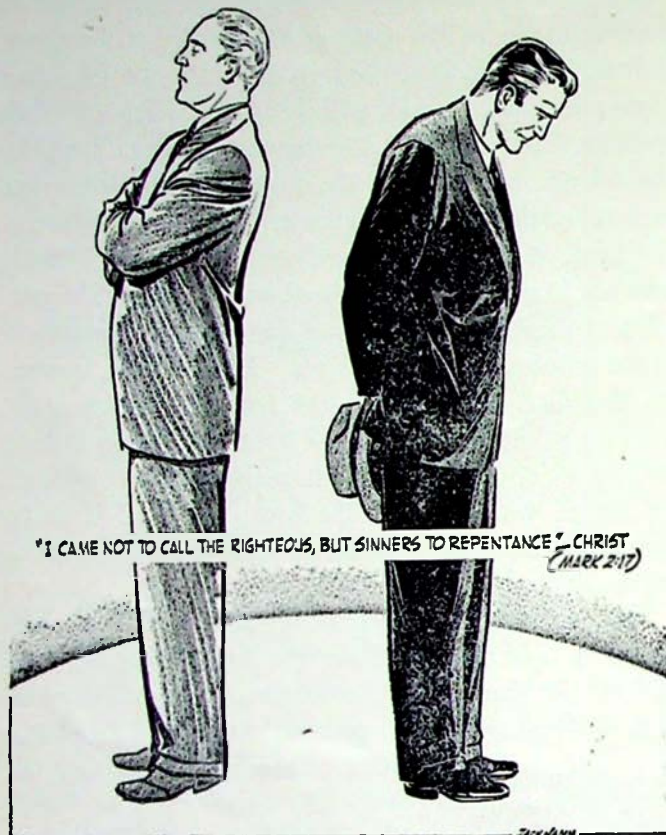
A covenant was made as a sign (seal or token) of the  
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# Is Water Baptism Necessary?

God Resisteth the Proud -- I Pet. 5:5

By Pastor Grover Gordon  
Chappell, Nebraska



● Part one of a discussion between two ministers concerning the part of water baptism in salvation.

**I**N OUR bulletin, *Present Truth*, there was a lesson on "Baptism" which a third party sent to a minister of a different faith. We will print his comments and our reply, without mentioning names. Following are his first remarks:

"I was interested in the booklet, mailed out about baptism; but, of course, I do not agree with him. Not to start an argument, but there are thoughts which are omitted from his leaflet. 'When they come from the market, except they *wash* [baptismous], they eat not. And many other things there be, which they have received to hold as the *washing* of cups, and pots, brassen vessels, and of tables' (Mark 7:4). (Some ancient writings leave off 'tables,' but include 'beds'.) We may *immerse* the tableware—dishes, etc.—but hardly the table.

"He does mention 1 Corinthians 10:1, 2, which says of the Israelites at the Red Sea: 'All were *baptized* unto Moses in the cloud and in the sea.' My Bible tells me that the Israelites *walked over on dry land*. . . . The Egyptians were immersed, and drowned when the waters came back.

"Acts 2:41 mentions three thousand souls *baptized*, near Jerusalem. The Judaists were in the majority, and were

persecuting Christians. They would hardly allow three thousand people to be immersed in the pools of drinking water.

"Jesus *went down into* the water and *came up out of* the water, but no place in the Bible says that *He went under the water*, nor that He came up from *under* the water. He had to go down to it because water seeks the lowest level. In no place does the Bible say that '*baptism must be by immersion*,' nor does it say that '*sprinkling is not baptism*.'

"*Baptidzo* is a Greek word carried over into the English instead of being translated, because the translators could not agree on an English word to use. Records other than the Bible indicate that there was a system of pouring, and sprinkling, as well as immersing, in Bible times. The dictionary says: '*Baptize*: to dip or immerse in water, or to pour or sprinkle water upon: . . . to cleanse, purify, initiate.'"

*Answer by Author*

"I was glad to get to see these comments and feel that I should meet his objections, because I feel this a matter of salvation which no man has a right to alter.

In the first place, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). Jesus spoke the words which His Father commanded Him to speak. (John 12:49.) Furthermore, we will be judged by those words. (John 12:48.) The apostles spoke God's Word. (1 Thess. 2:13; John 17:17.) To me, it is not the idea of argument; but the responsibility of seeking to know the truth, and obeying it. (2 Thess. 2:10-13.) "He that hath my word, let him speak my word faithfully" (Jer. 23:28).

## *The Meaning of the Word "Baptize"*

In the booklet mentioned, I only referred to the word "baptism" as it concerns salvation. The following are the renderings of Greek words. *Baptisma* is translated baptism twenty-two times. *Baptismos* is translated baptism once and washing three times. *Baptistes* is translated Baptist (John) fourteen times. *Baptizo* is rendered baptize seventy-four times, be baptized two times, wash two times, and Baptist (John) once. *Bapto* is translated dip, three times. *Rhantismos* is translated sprinkling twice and *rhantizo* is translated to sprinkle four times.

If the translators had done with the words for sprin-



klings, as they did with *baptismos* and *baptizo*, we would have, *rhantism* and *Rhantize*. Never once are these words used one for the other by the translators, showing that they knew the difference. It goes without saying, that one is not the other! It is true that they did not translate, but transferred, or coined a new word by leaving off one or two letters, but it was not because the translators did not know what the words meant originally.

The King James translation (1611) was made close to the time when the Protestant Church in England changed "baptism" from immersion to sprinkling. Following is a historical account.

"The word 'baptism' comes from the Greek word *baptismos* which means to dip or immerse. This mode of administering was introduced by John the Baptist, continued and given sanction by our Lord Jesus Christ (John 4:1), and maintained by the apostles and early church until 753 A.D., when Pope Stephen II granted permission to sprinkle water on the head of the candidate in case of emergency when immersion could not be administered because of sickness or injury. At the Catholic Council of Ravenna in 1311 A.D., sprinkling was substituted for immersion because it was more convenient. It was adopted by English Protestants at the Westminster Assembly July 1, 1643, by a vote of one majority, cast by the presiding bishop, to break a tie vote." (It is reasonable to think that a compromise on the word "baptism" was made because of the close decision concerning the change.

We will say, that they, or anyone else, have no right to substitute anything for God's Word. That God does not accept substitutes is evident in many cases. As an example, remember Naaman the leper was told to "go and wash in *Jordan* seven times. . . . But Naaman was wroth, and said. . . . Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" (2 Kings 5:10-12). But Naaman had to completely obey the word of God by the prophet to receive healing for his leprosy!

It is quite evident from the account of the change that the translators' use of the word "baptism" was more a compromise than that they were ignorant of the original meaning. As far as the definition in the dictionary is concerned, we notice that "to dip or immerse" is given first, because the others are acquired definitions which come from common usage, and are not the original meaning. That is true of many other words in the English language.

It is true that in Bible times non-Christians used water for purification in the different forms, according to the Encyclopedia of Religion. The same source says in regard to Christian baptism: "At first, immersion was the common practice."

#### *How the Word Is Understood Today*

There is no doubt that Jesus used the words with their

original meaning, which at that time was understood. The original meaning is still the same. Following, are a few examples of what students of Greek have to say.

When we lived in Cleveland, Ohio, we attended a ministerial meeting at the Euclid Avenue Baptist Church (John D. Rockefeller's church), where there was a large group of ministers of nearly all churches, to hear a lecture by the secretary of the American Bible Society. After telling of some of the problems which they meet in translating the Bible into different languages, he gave this example. He said that in a certain language they were looking for a word which would give the exact meaning of the original Greek word for baptism. He then asked if anyone could guess who gave them the word. Of course, no one could. He stated that it was a Catholic priest and a Presbyterian minister who gave them the correct word, and that word meant, to dip or to immerse in water.

At another meeting of Protestant ministers (a larger group than the other), we heard a professor from the University of Chicago give a lecture. He was a professor of both Hebrew and Greek, and was teaching theological students from twelve of the largest Christian denominations. He was asked the meaning of the word *baptismos*. He replied, "To dip or immerse." A colored minister asked him if there was not a technical difference between that and *bapto*? The professor replied, "No, they mean exactly the same." He was then asked to give the Hebrew word which was the equivalent to the Greek word *baptismos*. He gave the word *tabal*, which is translated *dip* fourteen times in the Old Testament, and not once "sprinkle." We would not want to risk our salvation on an acquired definition, or on a substitution by man; or on a non-Christian rite, either.

Here is another testimonial. When we lived in Font-hill, Canada, one of the elders of our Church at Niagara Falls, New York, told me of a girl who was going to marry a Roman Catholic boy, and she had to meet with the priest. The priest told her she would have to be baptized. She said she had been. He asked her how? She said, by immersion. He said, "We will accept that because it is apostolic," though they would not accept sprinkling by anyone else, because they were the ones who had changed it and no one else had a right to do it that way. We could not say that all priests would do as this one did. Probably not!

"He who has received baptism, even if it be in the circle of heretics, is incorporated into the community of Jesus, and only his severance from the heretical community and his union with the Catholic Church is needed to bring out also the saving effect of the sacrament. Heretical baptism was thus recognized in Rome."—*Encyclopaedia Britannica*. We quote this only for the purpose of showing that at one time they did accept baptism by oth-



ers, as of the above testimonial. The fact is, no one has the right to alter God's word, as given to His servants.

### *Baptism Is Washing*

Following are texts where *baptismos* is translated "washing": Mark 7:4, 8; Hebrews 9:10. "When they come from the market, except they *wash*, they eat not. And many other things there be, which they have received to hold, as the *washing* of cups, and pots, brasen vessels, and of tables." (Margin, "beds".)

First of all, note what Jesus said about this, in verse 8. "For laying aside the commandment of God, *ye hold the tradition of men*, as the *washing* of pots and cups: and many other such like things ye do." It would not be impossible to immerse tables, or beds, as we know them. This was a commandment which was added as a burden on them by their priests, which God had not commanded. (Deut. 4:2.) Jesus was talking to Jews, and *condemned this practice, as a tradition of men*. Hebrews 9:10, speaks of divers *washings*, which is the Greek word *baptismos*. The practice of the Jews even before the time of Jesus was to immerse those who were to be accepted into their community (and still do, so we were told by a Jewish rabbi in Cleveland). Other things also were cleansed in this way, but God had *not* commanded them to immerse tables and beds, according to the testimony of Jesus. Neither did He command us to do so!

### *Why Sprinkling Was Substituted*

Now, in reference to the reason given for the substitution of sprinkling for immersion which, as we have quoted, was "convenient." The Bible states, "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, *because there was much water there: and they came, and were baptized*" (John 3:22, 23). Here it is indicated that *much water* was needed to administer baptism. They were not thinking about *convenience*, but *went* where there was sufficient water to immerse. The people came there! It does not take *much water* to sprinkle. They would not have had to go far for that mode.

It has been said that Jesus did not baptize, citing John 4:1, 2. If not, at least His disciples did it in His name and for Him (John 3:25, 26), which refutes those who say He did not require it for discipleship.

Baptism is also referred to as "baptism of the Holy Spirit" and the actual application is recorded in Acts 2: 1-4. "Suddenly there came a sound *as of a rushing mighty wind, and it filled all the house where they were sitting*." Surely, they would be immersed, or fully covered, if it filled all the house. The same thing happened at the house of Cornelius, and Peter referred to it as the baptism of the Holy Ghost (Spirit). (Acts 11:15, 16.) John  
(Please turn to page 12)



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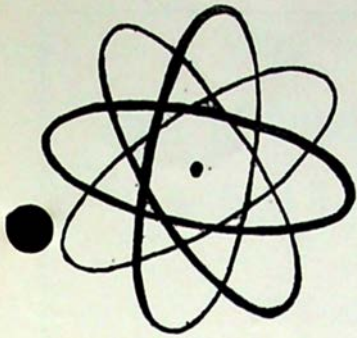
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# The Bible and the News

By the Editor

## NEW DENOMINATION BORN

The fourth major merger among Protestant churches was accomplished in June when the Presbyterian Church in the U. S. A., merged with the United Presbyterian Church of North America to form the three-million-member United Presbyterian Church in the U. S. A. This group now becomes the fourth largest Protestant church in the United States after the Methodist Church, the Southern Baptists, and a Negro denomination, National Baptists, U. S. A.

## FUTURE POPE?

Cardinal Agagianian of the Roman Catholic Church has been made propraetor of the Sacred Congregation for the Propagation of the Faith, the office first given to the late Cardinal Stritch. As most important of the twelve administrative rulers of the church, he is frequently mentioned as the next pope.

Most interesting to Bible students of prophecy is the fact that Cardinal Agagianian was born in South Georgia (populated by the ancient Assyrians), and that he comes from Armenia, one of the four divisions of the empire of Alexander the Great.

## ALCOHOL ADVERTISING REFUSED

More than two hundred nationally circulated magazines, including seventeen with a circulation of more than one million, refuse to accept alcohol advertising. There are some TV stations and radio stations which also follow this admirable policy.

United States Senator Paul Douglas in a letter to this editor recommends that more effort be made to work directly with the beverage industry and advertisers to develop standards of conduct that would limit the deplorable national advertising of alcoholic beverages, rather than by trying to work through the government.

## PRIVATE SCHOOLS GROWING

If the current trend continues, it is estimated that there will be seven million pupils in the nation's non-public elementary and high schools by 1965. There will be more and more pressure from some of these schools to secure tax money for their operation.

## WHEN THE SHOE IS ON THE OTHER FOOT

Roman Catholic spokesmen have vigorously protested the proposal by Protestants and Other Americans United that Roman Catholic presidential candidates be questioned regarding their attitudes toward the following three points:

- 1) Should Catholic parents refuse to send their children to public schools?
- 2) Should public money help finance sectarian schools?
- 3) Should the United States have an ambassador to the Vatican?

The objections are generally based on the charge that P. O. A. U. is seeking to make a political issue of religion and that the questions are therefore unworthy of an answer.

However, during the 1952 provincial election in British Columbia, voters were urged by the Catholic Education Association to query candidates on their stand regarding public support for parochial schools. The association advised Roman Catholics *not* to vote for those who opposed such support.—*Christian Heritage*.

## SKYSCRAPER CHURCH TO BE BUILT

The Trinity Temple Methodist Church in downtown Louisville, Kentucky, plans to erect a "skyscraper" church and apartment building on its present site. The basement and first two floors of the \$2,000,000 building will be the church, and the other ten floors will be divided into 200 air-conditioned furnished apartments, in which people of sixty or older will be given priority in renting. Atop the building will be a "chapel of the sky."—*Signs of the Times*.

## BOYCOTT OF ISRAEL SPREADING

The Black Star Line, a company owned jointly by Israel and Ghana, has been blacklisted by the Arab States. This means that its ships will not be allowed to dock in Arab ports. This is a part of the boycott being promoted by the Arab States against any company in the world which is owned by Jews, or which hires Jewish laborers. Attempts are made to blacklist any company from doing business with Arab States which also does business with Israel or hires Jewish worker.



## IS WATER BAPTISM NECESSARY?

(Continued from page 10)

the Baptist mentioned it six times, always pointing to Jesus as the One to administer it. (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:15, 26, 33.) Jesus spoke of it *once* just before His ascension, and set it "not many days hence" (Acts 1:5). Peter, in relating the experience at Cornelius' house, said, "Then remembered I the word of the Lord, how he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." That did not take the place of water baptism, as shown in Acts 10:47, 48.

There is still another way in which the word "baptism" is used, according to Smith's Bible Dictionary, p. 96. "*Baptisma*: the word *baptismos* occurs only four times; viz., Mark 7:4-8; Heb. 6:2; 9:10. The verb *baptizo* (from *bapto*, to dip) is the rendering of the Hebrew by LXX in 2 Kings 5:14. . . . By the Greek fathers, the word *baptizo* is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, etc. Hence, *baptisma* properly and literally means immersion." Jesus used *baptisma* and *baptizo*, in regard to His literal death, burial, and subsequent resurrection. (Luke 12:50, and again, in questioning James and John, Matt. 20:23; Mark 10:38, 39. See also 1 Cor. 15:1-4.)

That is the reason we are commanded to be baptized (immersed), to go through a figurative death, burial, and resurrection, to show our faith. "*Buried* with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). God operates only as we co-operate. Sprinkling is not a burial. Jesus Himself was baptized. Not that He needed it for the remission of sins (Heb. 4:14, 15), but by His own words, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15.) Since He was setting the pattern, can we change that pattern? (To be concluded, August 15)

## Church Calendar

- August 9-16—Western Nebraska Conference, Holbrook. Roy Graham and Sr. Lucille Appleby, guest speakers.
- August 10-15—General Conference, Camp Mack, Milford, Ind.
- August 10-15—National Youth Camp, Quaker Haven Camp, Syracuse, Ind.
- August 16-24—Iowa State Conference at Waterloo.
- August 16-24—Missouri Conference, Jordan, Lyle Rankin, guest speaker.
- August 24-28—National Youth Conference, Quaker Haven Camp, Syracuse, Ind.
- August 27-31—Ohio State Conference, Lawrenceville, Alva Huffer, guest speaker.

## General Conference of the Churches of God

Camp Alexander Mack  
Milford, Indiana

August 10-15, 1958

- Missionary Day
- Sunday School Day
- General Conference
- Business Meetings
- Worship
- Fellowship
- Bible Study
- Recreation

### Special Committee Meetings at General Conference

Curriculum Revision Committee for Oregon Bible College will meet Monday, August 11, 3:15 p.m.

Board of Education for Oregon Bible College will meet Tuesday, August 12, 3:15 p.m.

Otto E. Dick, Chairman.

### Proposed Amendment to the By-Laws of National Bible Institution

The following amendment to the By-Laws of National Bible Institution, is being proposed and will be submitted for discussion and vote at the 1958 General Conference.

#### Amendment 1

We move that Article IV, Section 6 (F), of the By-Laws of National Bible Institution be amended to read: "(F) To employ a competent General Manager who shall be responsible to the Board of Directors for administering the business of National Bible Institution, for personnel, for planning, for production, and for other such specific matters of business as shall be assigned him," and that Article IV, Section 6 (G), be eliminated from the By-Laws.

Church of God General Conference  
Board of Directors

Adoption of this amendment will make the General Manager responsible to the Board of Directors for all activities of National Bible Institution, and all employees accountable to the General Manager for their work. This will eliminate overlapping responsibilities and be a step toward more efficient business procedures in line with accepted, modern business practices.



## CHRISTIAN HERITAGE

*(Continued from page 7)*

promises Abraham had received. "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised" (Gen. 17:10). Many years later, this sign was made a requirement for those who wished to partake of the Passover. "When a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof" (Ex. 12:48). Today, in Christ, we have a circumcision, which is "baptism," as our seal of the righteousness of faith. (Col. 2:10-12 and Rom. 4:11.)

After Isaac, the promises were established with his son Jacob. By the hand of Moses, great-grandson of Levi, son of Jacob, the law was added to the promises until Christ the Seed should come. The arrival of Moses on the scene of God's plan signified the end of the four hundred thirty years of bondage and affliction that Abraham had been told his people would endure.

In our Christian heritage, Moses stands as a reminder of three important things. First, as a reminder of faith in God. "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 in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned" (Heb. 11:24-29).

Secondly, he reminds of the first advent of Christ. Moses' own words were, "The Lord thy God will raise up unto thee a prophet from the midst of thee . . . like unto me; unto him ye shall hearken" (Deut. 18:15).

Thirdly, he reminds of the second advent of Jesus. Moses was the hand of God for the deliverance of Israel from Egypt. Jesus will be the hand of God for the deliverance of Israel from their state as a scattered and afflicted people without a country. (Amos 9:8, 9.) "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say,

The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8). After this manner Israel will be "planted" in their own land and "no more be pulled up out of their land . . . , saith the Lord" (Amos 9:15). All this gospel was preached to and promised to Abraham.

Through Jesus, it was also promised that Abraham and his seed will inherit the earth eternally as a paradise restored. "The promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:13, 16).

The heritage of those in Christ began in the Garden of Eden, was enriched in the lives and hopes of the saints, and shall be fulfilled when God Himself shall descend from heaven (Rev. 21:2-4), and dwell with the saints in paradise restored.

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## WHAT ABOUT DIVINE HEALING?

*(Continued from page 5)*

by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). David said, "The spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). According to Paul, he and the rest of the apostles spoke the words of truth which God provided (1 Thess. 2:12), and "all scripture is given by inspiration of God" (2 Tim. 3:16). Should God endorse those who practice paganistic perversions of New Testament truths? God does not sanction those who disrupt His harmonious truths to fit their fancy!

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## ADOPTION CAN BE YOURS

*(Continued from page 6)*

receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Just as literal adoption makes one legally a full brother and sister to all the other members of the family, so the new adoption of God makes us brothers and sisters of all God's people and joint-heirs with Christ. "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).

This adoption can touch you, by repentance of your sins, and being baptized into the saving name of Jesus. Won't you let God adopt you today?





# What Would You Do?

By your Story Teller

Muriel Hase

**D**O YOU like to go swimming? There's a swimming story in the Bible. Many years ago there was a preacher. God asked this man to go to a very wicked city to preach. But this preacher turned in another direction. Do you know his name by now? Why sure! It was Jonah!

God asked Jonah to go to wicked Nineveh. For some reason Jonah was not in the mood to go; so he decided to run away. It seems queer that Jonah thought he could run away from God's orders or shirk his duty, but he did.

There was a ship going to Tarshish. Jonah paid for his ticket and got on the boat. Jonah went down into the ship and went to sleep. How many times have we tried that old trick of being tired whenever we wanted to get out of something? Perhaps you have fooled your mommy with your excuse of being tired. But Jonah didn't fool God.

God sent a mighty wind. The sailors tried to control the ship, but it was impossible. They even prayed to their own gods. But, of course, that did no good. It still stormed. They threw off part of the load of the ship and still could not bring the boat under control.

So the captain of the ship went below and wakened Jonah. He said to him, "Sir, wake up. Pray to your God to save us from this terrible storm."

The sailors cast lots to see whose fault it was that this terrific storm had come. The lot fell to Jonah. Then the sailors quizzed Jonah. "Who are you? What's your job? Where did you come from? Where are you going? What nationality are you? Why should your presence here bring such a storm?"

Jonah knew the answers to all these questions, even the last one. He replied, "I am a Hebrew. I know that Jehovah God created the sea and the dry land. I fear Him. I tried to run away from God."

The sailors were frightened by this. If Jonah's God could cause such a storm, He must be mighty. "Now, Jonah, what do you think we should do to make the sea calm again?" they asked.

Jonah answered, "Throw me overboard. I know that it is my fault that this storm has come."

The men hesitated to do this. Maybe if they tried real

hard they could get the ship to land. But they could not. They even prayed to God to keep them in safety. Then, as a last resort, they threw Jonah over the side. Immediately the sea was calm. This really impressed the sailors with Jonah's God. They made a sacrifice to God.

But where was Jonah? He was swimming. Not for long, though! God had prepared a great fish to swallow Jonah. He spent three days and three nights inside that fish. Do you know what Jonah did while he was inside the fish? He prayed and prayed and prayed. God listened to Jonah. Then He spoke to the great fish and it spit Jonah out on dry land. How happy Jonah must have been! If you had been Jonah, what would you have done next?

God spoke to Jonah a second time. God told him to go to Nineveh and preach. Jonah was to tell the people of Nineveh exactly what God told him. Do you suppose Jonah looked for a way to escape God this time? No. He probably remembered the storm, his unexpected swim, and the three days inside the fish. I can just imagine that Jonah willingly turned his steps toward Nineveh.

His message to the people at Nineveh was not a happy one to deliver. He told them that because of their wickedness, their city would be destroyed. This was such strong talk that the people believed God. They believed this so much that they wanted to do something to show their belief.

They fasted, which is the opposite of feasting. They quit eating so they could devote all their time and thought to the worship of God. This was a custom to show their sorrow of sin and their desire to repent. It showed they were thinking less of self than of trying to please God.

They put on sackcloth, which was another sign of complete change. Everyone did this, from the greatest to the least important person. Even the king took part in these ceremonies to prove his belief. He also sat in ashes, which meant further sorrow for his and his people's sins. If the king of the city did this, surely no one else could do less.

The king sent out orders that no person or animal was to eat or drink. He commanded the people to be really sorry for their sins. He told them to pray to God for mercy. The king hoped God would change His mind about destroying the city.

God did hear the people of Nineveh. He saw their acts of repentance. He changed His mind. Nineveh was saved!



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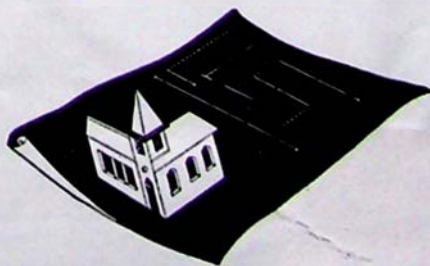
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The

August 15, 1958

# Restitution Herald

VOLUME 47, NUMBER 31

SPECIAL ISSUE

THE MIDDLE EAST  
AND PROPHECY

Articles and features in this issue concern God's Word as it is being fulfilled in the Middle East.

Is Armageddon Near?

Trumpet Blowers

Egypt and Israel

The Antichrist and a United World

OTHER ARTICLES OF  
CURRENT INTEREST

Is Water Baptism Necessary?

"Is Any Sick Among You?"



Looking for Jesus' Coming!



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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I was down at the store helping Pa clean shelves Monday, when our son Jim came in. "Thought you'd be plowin' corn today, Jim," Pa said. "I should be," Jim said, "but there's a conservation tour. County down south wants to see what we're doing." Pa snorted after Jim left, "Off tellin' other folks how to do things he's not doin'." Which reminds me of the fuss we're making about getting to the moon, when we've so much to do yet on this planet.



Is Armageddon Near?

Recent events in the Middle East, with Russian and United States troops both in the area, have led many to ask, "Is Armageddon near at hand?" The coup in Iraq in which a pro-United Arab Republic group of army officers overthrew the pro-Western government and killed its leaders; the union of Syria and Egypt; the civil war in pro-Western Lebanon; the border conflicts between Arab states and Israel; the uneasiness of the position of Jordan; the nationalization of the Suez Canal; the nationalization of the Iran oil industry; civil war in Algeria; and the Hitler-like attempts of President Nasser of the United Arab Republic to promote the assassination of the leaders of the other Arab states so they can be incorporated in his empire; all have forced the eyes of the world to focus on the Middle East.

Since this part of the world is the center of Bible prophecy and since this is the place where the final scenes of this age will be played out on the plains of Armageddon, one naturally wonders if the age is drawing to its close. It would certainly appear, with the regathering of the dispersed nation of Israel, and the beginning of the gathering of the Gentile nations around her threatening war, that the stage is being set for the final act of man's attempt to rule the world without God.

Other articles in this issue will bring out some of the prophecies of God's Word which foresaw this situation and which have warned us for generations that such a time was coming and that it would mark the end of the age and the return of Jesus Christ to the earth. The thought is embraced in the prophecy of Zechariah, "I will gather all nations against Jerusalem to battle. . . . Then shall the Lord go forth, and fight against those nations . . . and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:2, 3, 4).

Though the events of these times were foreseen by the Word of God, and though the hand of God is moving in bringing the nations of the world into the Middle East for judgment, there are many human factors that are the immediate cause of the unrest there. We do not claim to be expert on Middle Eastern affairs, but since even the experts disagree, we are made bold to note some of the present causes of conflict there.

Nationalism and Anti-Colonialism

The Arab world, in fact, all of Asia and Africa, is moved by a feeling of nationalism and revolt against former rulers. With intense desire to have self-rule, freedom, and economic self-reliance, every effort is being made to throw off all ties with former Western masters. The Arab nations of Iraq, Jordan, Saudi Arabia, Morocco, Tunisia, Algeria, Lebanon, and Egypt have grown tired of the artificial boundaries established by the British and French after World War I and long for a united Arab world, managed by and for Arab peoples.



### *Poverty of the People and Wealth of the Rulers*

While some of the kings, sultans, sheiks, and sherifs of the Arab world live in oil-financed, Cadillac luxury, the masses of people live in extreme poverty and illiteracy. The millions of dollars received from oil and from foreign investments are of little or no benefit to the people in general. The area is in revolt against injustice and poverty.

### *The Hatred of the Arabs for the Jews*

An underlying cause for the desire for Arab unity is for the purpose of joining forces to drive the people of Israel into the sea. This hatred is partly racial and partly jealousy. The industrious nation of Israel has transformed the land, educated the people, and raised the standard of living. It has become a green oasis of prosperity in a desert of poverty and ignorance, an object of envy. Israel is becoming a people that are "gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:12). It is a pleasant land to be envied, and a democratic land whose strength is feared.

### *Oil*

One cause of conflict in the Middle East is its rich oil reserves. About half of the world's oil supply, especially for European markets, comes from this area. The oil of Iran, Iraq, Saudi Arabia, and Kuwait, is a rich prize. Eyed by Russia, controlled by the West, used as a pawn by the Arab states, the oil which would be needed to fight another war is at the root of much of the tension here.

### *The Dream of Empire*

In connection with the nationalism of the Arab people is a desire for unity as a great Arab Empire. Playing on this desire for one united Arab world is Nasser of Egypt, the popular leader who has offered himself to the people as the leader of a united Arab world.

The Arab nations think back to the last century when Arabs were united under the Caliph of Damascus as an empire stretching from Spain to Persia and from the Black Sea to the Red Sea. After World War I, England and France divided the territory into artificial states and placed feudal lords in power. The unrest has been between these rival princes and states carved out of the desert without thought to the desires of the population or the economics of the people.

United by language and religion, the Arab people long for political unity to relive the glorious days of the caliphs.

### *United States Uncertainty*

Another contributing factor in Middle East unrest has been the uncertainty of the United States in the area. Aware of the vested interests of her friends, England and France, in the Arab world; realizing Europe's need for the oil of the Middle East; sympathetic to the new nation



of Israel; sympathetic to the Arab desire for freedom; in need of the friendliness of the Arab states for the sake of military bases there; with American firms also having investments in Middle Eastern oil; the United States government has found it difficult to develop a firm policy in the Middle East. Consequently, there have been misunderstandings on all sides.

### *The Intentions of Russia*

It is obvious to all that Russia hopes to swallow up the entire Middle East and place this part of the world behind the Iron Curtain. Even President Nasser, realizing this, has outlawed the Communist Party and has most Communists in jail in Egypt. At the same time, the United Arab Republic is heavily in debt to Russia; is armed with Russian planes and guns; its officers are trained by the Russian army; and is overrun with teams of Communist technical advisors and maintenance personnel.

The Bible teaches, of course, that the age will end when Russia (Magog), and her allies come into the Middle East against Jerusalem to "seek a spoil" (Ezek. 38). The interest of Russia in the area and her attempts to gain control there point to the time when, failing in other methods, Russia will come armed to seize the prize.

### *The Purpose of God*

The factors we have mentioned here seem to be some of the human reasons for the Middle East problem. The political atmosphere will change from day to day. The  
(Please turn to page 14)



# The Middle Land Aflame

● *By Pastor C. E. Randall*  
*Omaha, Nebraska*

**I**N RECENT weeks the eyes of the world have been focused upon the Middle East. The area has been bathed in unrest, revolution, strife, intrigue, and the overthrow of governments. Our own nation has become involved. Our troops have been sent to Lebanon with supporting forces detailed to the Mediterranean and strategic points in and around the Middle East. People are worrying. A word that has been used in connection with this unusual and sudden turn of events is the word "fright." People are asking the meaning of it all. Does it have any bearing upon the prophetic Word? Does prophecy give us the clue as to what we may expect? Will the Middle East crisis develop into what people for ages past have anticipated, the gathering of all nations and the battle of Armageddon?

We do not know. All we know is that the setting is right. This could lead to the final gathering of the nations, but when one is dealing with the Word of God and the events in the light of God's prophetic Word, speculation cannot be used. One must be careful of his deductions. We must avoid definite commitments. One thing of which we can be assured is that before the final drama of the ages is enacted, God will warn His people of the approach of the end time sufficiently so that it will not come upon them unawares. The Prophet Amos in 3:7 says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

We are watching Israel more than Lebanon or the other small Arab states bordering Israel. God speaks of Israel or the land of Palestine as being the "middle land" or the "navel" land. In Judges 9:37, we read, "Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim." The marginal rendering here is "navel land." In Ezekiel 38:12, where the confederacy of the north is spoken of as coming down against the mountains of Israel, it is said to be the "middle" or "navel" land.

This middle or navel land is the land which God promised to Israel and gave to them for an everlasting possession. Around this covenant people center all God's plans and purposes as far as the earth and the people of the earth are concerned. When God divided to the nations their inheritance, He set the bounds of their habitation

according to the number of the children of Israel. Deuteronomy 32:8-10 reads, "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."

While God deals with the nations in a measure according to the number of the children of Israel and according to their relationship to these nations, yet He does have a purpose for all nations of earth. This purpose is affirmed in Isaiah 14:26, 27.

Likewise, God has a special purpose with the nation of Egypt. In Isaiah 19 we are told that the day is coming when the Lord shall be known to Egypt and the Egyptians shall be known to the Lord. When this special time arrives, there is to be a highway out of Egypt to Assyria and the Assyrians shall come into Egypt and the Egyptians into Assyria, and the Egyptians will serve with the Assyrians. When this time comes, Israel, Egypt, and Assyria shall form a triumvirate that will serve the Lord. We are not aware of the full nature and scope of this combination of nations in God's purpose, but we are told in Isaiah 19:25, "Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

We must not be too harsh in our judgment of the Arab peoples and of Egypt in their aspirations for national status. They are seeking to throw off the yoke of colonial controls and bring to themselves a measure of self-determination and home rule. Between the years of 700 and 1600 A.D., the Arab world was formed into an empire under the rule of the caliphs. Since that time, they have had a desire to be re-united; to have a government of their own and to be a people in their own right. They are entitled to this. This self-rule is bound to come and is a forward step toward that final end when liberty shall be proclaimed to the captives throughout the world.

As these events in the Middle East develop and conform to the prophetic mold, let us keep a close watch upon their development. We are not so much to discern the trend in current events, but to ready ourselves for the final consummation when the great Ruler of the Kingdom of God shall come back to earth. He will establish His rule in and over the earth and bring to the peoples of the world a reign of righteousness that will bring to mankind peace, plenty, and deliverance from all the problems current to the life that now is.



# Headliners



## BIG WAR?

*U.S. News & World Report* in a special issue on the crisis in the Middle East said in analyzing the situation, "The military power of the United States was thrown last week into a vital area—the Middle East—hottest of the hot spots in the world today.

"When the first American fighting men touched shore near Beirut, they projected American power into a region long coveted by Russia. In the lands to the east lay the oil reserves upon which Western Europe depends. These lands, too, control the crossroads between the Mediterranean Sea and the Indian Ocean.

"In any major war the Middle East can be vital. The United States—backed by Great Britain—chanced such a war last week."

## DAVID BEN-GURION SPEAKS

David Ben-Gurion, Prime Minister of Israel, in a recent speech stated that Israel was determined to build a large pipeline from the Red Sea to the Mediterranean as an alternate to the Suez Canal. He stated that the step would free Europe from the dictatorship of Egypt.

"We are the only nation in the Middle East with alternative to the Suez Canal," Mr. Ben-Gurion said. "We

shall not forget that the United States was the first country to recognize us. We also remember the moral and material assistance we have received from the American people during the ten years of our existence."

## TWILIGHT OF THE ARAB LEAGUE

The events in Lebanon have already dealt a grievous and possibly fatal blow to the Arab League. The League never became an instrument of constructive policies. Only when attacking some non-Arab country, particularly and preferably Israel, did the League achieve some degree of effective unity and common purpose. Nasser's determined and aggressive drive for hegemony in the Arab world and beyond has now put an end even to the last vestiges of make-believe.

Within a matter of weeks Sudan and Lebanon have both complained to the Security Council against the United Arab Republic, a fellow member of the League. The propaganda war between Cairo-Damascus and Baghdad-Amman is assuming truly alarming proportions. The League Council's meeting in Benghazi has been a fiasco. There are those who would like to interpret all this as the birthpangs of a new and higher Arab unity. There are some who believe that it is bound to come in any case and others who acclaim its coming as a desirable event, the legitimate and laudable objective of the Arab liberation movement. If you ask for the meaning of this Arab unity of the future, you are told it will be anti-this, that and the other, and will be led by Gamal Abdul Nasser.

—*Middle East Press Review.*

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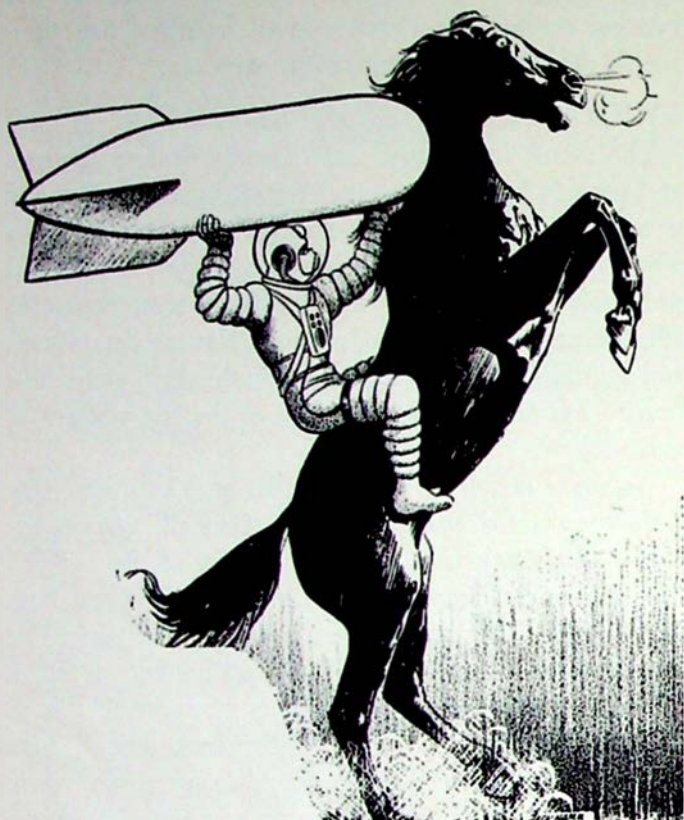
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● By Pastor J. R. LeCrone  
Fredericktown, Missouri



warned them to "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; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:2-4).

Paul insisted that this evil one cannot gain control and get in his evil, atheistic work unless there come a falling away first. The word here translated "falling away" is the Greek word *apostasia* from which comes our word "apostasy." It is defined in Strong's Greek Dictionary of the New Testament as meaning "defection from truth." This "falling away" or "defection from truth" is to be looked for, not in the world, but in the Church of Christ. This word is not necessarily related to the number of

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## The Antichrist and World Unity

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**S**OME people are putting their faith for the future of the world in political science. They envision a world government, possibly a United Nations of the World, which will administer the resources of the world so fairly, and use its military might so effectively as to make further wars an impossibility. Upon such a government, they feel, depends the future peace and prosperity, yea, even the survival of the world.

We believe the Scriptures teach that in the latter days of this present age, a world-wide government will be established, and many people will be deceived into putting their faith for the future in it. We will explore a few of the passages of Scripture that lead us to this conclusion.

Though this world-government will include many nations that are known as Christian nations, it will eventually become atheistic and anti-Christian in nature, and will come under the domination of an evil person who is variously referred to in the Bible as Antichrist, the Man of Sin, the Beast, the Willful King.

One of the clearest references to this evil ruler is found in 2 Thessalonians 2. It seems that there were some, during the lifetime of the Apostle Paul, who were insisting that the Day of Christ was at hand; that is, that they were already living in the Kingdom of God. But Paul

members that the church has, nor even to the faithfulness with which they attend its services. The condition described by Paul could very well be in existence at a time when more people belong to churches than ever before, and when church attendance is at its peak. What it does indicate is a carelessness, or indifference among church members with regard to the truths taught in the Scriptures. It is the condition of heart and mind which leads many church members to say, "It doesn't make any difference what you believe, just so long as you are sincere and anxious to do good." It is but another way of saying that they do not consider the truths taught in the Bible as important.

Paul indicated that when that condition of heart and mind among church members shall become sufficiently general, then the restraining force which has thus far been able to hinder and control spiritual wickedness in high places shall have been removed. In 2 Thessalonians 2:8, 9, he tells us what will follow. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders."

If you wonder what some of these "signs and lying



wonders" might be, we would refer you to the thirteenth chapter of Revelation. There we find a sort of religious-political alliance described, with the religious force selling out to and serving the ungodly political organization.

The head of the religious organization is described as doing great wonders—the "signs and lying wonders" mentioned by Paul in 2 Thessalonians. Listen! "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. 13:13-15).

*(Please turn to page 14)*

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## EGYPT Versus ISRAEL

*By T. M. Savage*

*Saint Cloud, Minnesota*

**W**ITH the nation of Egypt, and the Arab nations under the leadership of Nasser of Egypt, united against Israel, it seems that the Goliath and David affair is being re-enacted. The potential power of this combination of nations under Nasser, holds far more manpower than Israel can obtain. If Israel will do what the Lord wishes her to do, she will find a source of help that man, even with the most modern engines of war at his disposal, cannot overcome; the *power* of God. This was proved through the exodus of Israel from Egypt under the leadership of Moses. "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 above the nations: for I will diminish them, that they shall no more rule over the nations" (Ezek. 29:13, 14, 15).

Under present conditions, Ezekiel's statement is strange, because Nasser has taken a special position as a leader in a combination of Arab states. The word "base" is used in a different sense than the word is used today. "Base" means "humble." Because Egypt transgressed against God, God humbled Egypt. It has been centuries since Egypt has been looked to by other nations for help in time of war. In the last skirmish between Egypt and Israel, we know that Egypt was dispersed with ease. Remember that God had a hand in this!

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong" (Joel 3:9, 10). Can it be said that this is just what the weak nations are doing today? Egypt's place among the weak nations will still remain until all things prophesied are fulfilled. "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not

escape. But he shall have power over the treasures of gold and silver and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps" (Dan. 11:42, 43). Egypt will be on the side of the anti-christ and an ally of Gog and Magog. We also find Persia, Ethiopia, and Libya geared to these nations that will come in the end of time against Jerusalem. (Ezek. 38:5.)

Israel will remain a nation under the hand of God till the times of the Gentiles be fulfilled. "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21:24). Today, we find Jerusalem under the power and authority of the Gentiles and Israel. This is a divided city.

Christ will return to take this power and authority from the Gentile nations. "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12:2, 3).

In Isaiah 60 it is recorded what Jerusalem will be during the thousand-year reign of Christ. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted" (vv. 11, 12).

We can see that the nations of the world will be against Israel, and God's Anointed One, Jesus Christ. May the people of the world take notice, that God will not allow Egypt to rule over Israel. Israel will pay dearly for her iniquity of the past, but nevertheless, God will bring her back from the nations of the world.

Israel will be the winner in this conflict, by the hand of God.





# “Is Any Sick Among You?”

● Part 3

By Gene Davis, M.D.  
Phoenix, Arizona

**A**DVOCATES of faith healing rely most heavily on James 5:14, 15 to confirm their claims. This reads: “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”

This scripture is easily misconstrued if lifted out of context. At face value it sustains the faith healer's cause. This is yet another example of doctrinal indiscretion. The importance of the text is misplaced. Its significance is lost and not even considered by the modern healer. Thank God, our knowledge of the Bible is more than fragmentary. Thank God, our doctrine is derived from careful consideration of the inspired synthesis of the whole Bible. Of this we feel secure:

We have established in a previous article (See *THE RESTITUTION HERALD*, July 15) that the gift of healing, along with other sign gifts, was not intended to be a permanent gift. It was used for the beginning of the church. After the truth of God was communicated in the New Testament, miracles of healing were no longer needed. The sign gifts were to fail, cease, vanish away. (1 Cor. 13:8-10.) Faith, hope and charity would remain. (1 Cor. 13:13.) With this thought in mind an effective examination of the Epistle of James is tenable.

The identity of the writer and the time of writing of James has been a controversial subject. There is little doubt, however, that the writer was James, “the Lord's brother” (Gal. 1:19). He was one of the “pillars” (Gal. 2:9). It was he who gave “judgment” of the apostles and elders of the church at Jerusalem. (Acts 15:13, 19.) The epistle is one of the oldest, if not the earliest, writings of the New Testament. The distinctly Jewish character of the teaching supports this statement. The doctrinal tone noticeably follows the precepts of the Sermon on the Mount. (Matt. 5:7.) The Jews still assembled in synagogues (2:2); the “poor” were the heirs of the Kingdom (2:5); they were reprov'd according to the law (2:8); they had Abraham to be their father (2:21). They were in harmony with Acts 3:19-21, looking for the coming

(parousia) of the Lord which was “at hand” (5:7, 8). The epistle affords instruction for all believers, but it was plainly addressed “to the twelve tribes which are scattered abroad.” It belongs to the period of *Pentecostal dispensation* when the church was predominately Jewish. The elders had the “powers” of the Pentecostal days.

James specified that the afflicted were to send for the elders. The elders mentioned in verse 14 must have been the elders of Israel. (Luke 7:3; Acts 4:8.) They were of the local assembly or *synagogue*. (2:2—Gr.; *sunagoge*.) They were the ones called to minister oil and prayers in the manner Israel had come to know. (Mark 6:13; Luke 10:34.)

The ancients made considerable use of a variety of unguents in their practice of medicine. The Bible mentions many of these, and Israel's elders were not negligent in their application for the effecting of cures. Oil was frequently employed as a base or carrier in the preparation of these cerates. Oil was considered valuable as a healing agent, and was often used as a skin and mucous membrane emollient, so its popularity even as a medicinal remedy became widespread among the people of the East. It was in harmony with this practice that James gave instructions to call for the elders that they might anoint with oil; however, for those who had faith in God, the application of a medicinal remedy was not the end means.

Regarding elders of the church we find that they have the oversight of the flock, as is clearly revealed in Acts 20:17-28 and 1 Peter 5:1-4. “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.” The Scriptures illustrate the importance of the elders and their close relationship with the apostles and other disciples. (Acts 15:2-6; 16:4.) It is interesting to note that Peter and John both called themselves elders. (1 Pet. 5:1; 2 John 1; 3 John 1.) When spiritual gifts were distributed in the early church, by the imposition of an apostle's hands, it is reasonable to conclude that the elders were recipients of these gifts for the period of time for which these gifts were necessary in the church for the confirmation of the Word. (Mark 16:20; Acts 6:1-4; Heb. 2:3, 4.)



Before we study the pertinent verses of James in detail, a charitable assertion may be made from the foregoing. The sects, schisms, and modern faith healers postdate the New Testament church by hundreds of years, and can be found only in the annals of human effort. It seems certain that James had none of these in mind in his inspired epistle.

"Is any among you afflicted?" (v. 13). "Afflicted" (Gr., *kakopatheo*: to suffer evil, or suffering of evil) is used by James to indicate suffering derived from man's lusts or the existing powers of evil. Jesus taught us to pray for escape from such things. (Matt. 6:13.) Such prayer for deliverance culminates in *future* salvation. (Gal. 1:4; Jas. 5:20.) However, we cannot anticipate deliverance from *all* evil, today. This point was emphasized in the previous article. (Jas. 5:10; 2 Tim. 2:3; Rom. 8:18; 1 Cor. 15:22.) Prayer has limitations where physical illness is concerned. In Matthew 26:39, Christ prayed for God to remove the cup, but He added, "not as I will, but as thou wilt." In 2 Corinthians 12:7-9, the thorn in Paul's flesh did not depart after asking the Lord three times. Second Timothy 4:20 reveals that Paul left Trophimus sick at Miletum.

The word "sick" appears twice in James 5, once each in verses 14 and 15. "Sick" in verse 14 means to be ill (Gr., *astheneo*). In verse 15 "sick" (Gr., *kamno*) means to be weary as from labor, or weary in mind. Thus we have

two distinct connotations—the first, physical illness, and the second, spiritual illness. Hebrews 12:3 contains the same Greek word *kamno*. "Consider him that endured such contradiction of sinners against himself, lest ye *be wearied* and faint in your minds." Prayer for spiritual illness in verse 15 is directly related to prayer for affliction in verse 13. If one is to escape from the evil of his life by prayer (v. 13), he must offer a prayer of faith (v. 15). If he has committed specific sins, then they will be forgiven (v. 15).

In verses 15 and 16 one finds the words "sins" and "faults." The first is from the Greek *hamartia* (a failing from prescribed law). The second is from the Greek *paraptoma* (falling aside where one should have stood upright). This makes it clear that the circumstances in view are those of 1 Corinthians 11:30, which reads, "For this cause many are weak and sickly among you, and many sleep." The offenders were those who had wronged their brethren, or had shown an unbrotherly spirit. They had brought chastisement upon themselves. (V. 16.)

Assuredly, upon confession of sins, the helpful prayer or righteous men will avail much. (Vv. 16, 19, 20; Cp. 1 John 5:14-16.) But we have seen where prayer has limitations in God's plan. God answers prayer affirmatively only when offered to Him according to His plan and in harmony with His will.

## The Burden of Christ

By Robert H. See  
Oregon Bible College

**D**ID YOU know that the whole sum of the gospel can be found in only three verses? Matthew 11:28-30 presents to everyone the call and the offer. Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The character and description of the persons invited are "all that labour and are heavy laden." Christ calls those that not only acknowledge sin, but are sick of it. The Holy Spirit must first convince men of sin and then Christ can call them to Him. (John 16:8.) Remember how the prodigal was first convinced of his sin? (Luke 15:17.) Only then did he go to his father, confessing, "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Remember, too, the confession of the publican, "God be merciful to me a sinner" (Luke 18:13). These are the types of men and women whom Christ wants.

"I will give you rest," promised Christ. Christ can give us rest from the terror of sin. He can give us peace of

conscience, and He can give us rest from the power of Satan.

"Take my yoke upon you," bids our Saviour, "and learn of me." "Come to me, submit your lives to my will, love me, and make my yoke your yoke," is the cry of Jesus. Does Christ expect us to add to our already heavy load of modern-day living? How can He expect us to do more than we are already doing?

Friends, Christ does not want or expect us to add to our present yoke. No! He wants us to cast off our present yoke, He wants us to throw off the burden of sin. "Now that the old yoke is done away, take My yoke upon you. It is easy, and it is a yoke lined with love. Come to Me, for My burden is light."

Those seemingly harsh, but truly light, afflictions which we suffer for Christ constitute the burden of Christ. Let Christ be your teacher, for He is meek and lowly in heart. Christ can teach all who are willing to listen to Him.

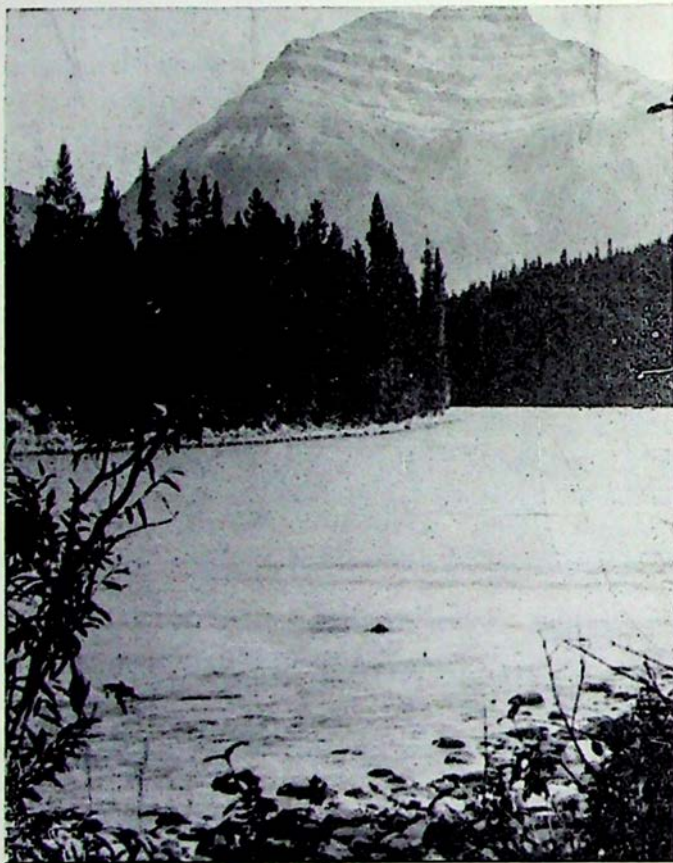
We are told in a few words what Jesus requires of us and it agrees with what God said of Him, "This is my beloved Son, in whom I am well pleased: hear ye Him."



Conclusion

By Pastor  
Grover Gordon  
Chappell, Nebraska

## Is Water Baptism Necessary?



**WE NOW** consider the question as to whether Jesus went under the water. It is not required to say He did or did not, since the very meaning in the original language meant, to dip or immerse, and all knew it. The text does not say that Jesus went *to* the water, neither does it say that He went *into* the water. There is a vast difference between *to* and *into*. The text does infer that He went into the water for Mark 1:10 says, "And straightway *coming up out of the water*." This was following the baptism *in Jordan*. (V. 9.) If language means anything, Jesus was baptized (dipped or immersed) and then came up out of the water. The same can be said of Matthew 3:16.

In Acts 8:36-39, however, we have a word picture of both Philip and the eunuch going into and coming up out of the water. Take particular notice that when they were down into the water "he baptized him" (v. 39).

Sprinkling as now practiced, is not done by both going into the water.

We will now deal with the statement about the three thousand who were baptized near Jerusalem. There are at least two pools spoken of by Jesus, in which people washed at that time. (See John 5:2-7, and 9:7-11.) The three thousand would not have had to immerse in a drinking fountain. The fact that the Judaists were in the majority, and would not have allowed them to immerse there, ignores the truth that one plus God is a majority. Elijah, plus God, was too much for four hundred fifty prophets of Baal. David, plus God, was too much for Goliath and all the armies of the Philistines.

Concerning one of the pools, "Siloam," we quote from Smith's Bible Dictionary: "Siloam is one of the few undisputed localities in the topography of Jerusalem, still retaining its old name (with Arabic modification, Silwan), while every other pool has lost its Bible designation." It is described as being "fourteen and a half feet wide at the lower (eastern) end, and seventeen at the upper; its western end side being somewhat bent. It is eighteen and a half feet in depth, but never filled; the water either passing directly through, or being maintained at the depth of three or four feet" That depth and size would be an ideal place for immersion. In addition, there was the pool of "Bethesda." (John 5:2-4.)

The baptism of the Israelites in the cloud and in the sea is considered in 1 Corinthians 10:1, 2. A cloud is a collection of visible vapor or watery particles suspended in the atmosphere, usually about two miles high. When low down, it is fog. This cloud covered the Israelites and was sometimes before them, and sometimes between the camp of the Egyptians and the camp of Israel. (See Ex. 14:20.) The water in the sea was a wall on the right and on the left. (V. 22.) The cloud above and behind them made a watery grave for them to pass through to their salvation. "Under the cloud, and all passed through the sea" (1 Cor. 10:1). Thus, they were buried in water, as a figure of the true. (See Rom. 6:3, 4 and Col. 2:12.) They were baptized unto Moses. The same sea and cloud which were salvation for Israel, were destruction for the Egyptians. (V. 23-31.) Drowning is never called immersion in the Bible or any other place; therefore, I would refrain from making such an application. When anyone is immersed for salvation, he comes out of the water alive. Paul calls "the cloud *and* sea" baptism for our fathers. The Egyptians were not under the cloud; the Israelites were. It was life to them, and death to the Egyptians. (Ex. 14:27, 28.)

Water was the means of saving Noah and those who were with him, but it was destruction to all of the others. "Few, that is, eight souls were *saved* by water. The like figure whereunto even baptism doth also now save us



(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:20, 21). "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. 6:4-6). Bury means to inter or cover over in the earth or sea.

There are several texts which show baptism was performed by immersion but not one showing that sprinkling was the mode used. Can we have, therefore, a good conscience toward God, if we do not do what He has told us to do? Jesus said: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

It is a matter of salvation to those who believe and do as He commanded, but condemnation for those who do not. "Being made perfect, he became the author of eternal salvation *unto all them that obey him*" (Heb. 5:9). I

often think about the servants of Naaman the leper when he objected to washing seven times in the river Jordan: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?" (2 Kings 5:13). I think, too, of the little girl, who had heard someone say that the Bible did not mean what it said. She said: "Mamma, if God didn't mean what He said, why didn't He say what He meant?"

I think we have met all of the objections, and have given all of the ways that the word "baptism" is used in the Scriptures; and have shown from the Bible and accounts of history and testimony of students of the Greek language, the true meaning of the Greek words from which we get our English words in regard to it. The true form has been changed from what it was originally. I do not ask anyone to agree with *me*, only as far as what I say agrees with God's Word. I do, however, urge people to accept God's Word (not as some say, the word of men), but as it is in truth, the Word of God.

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## Believe His Promises

● *By Mary L. Hale  
Rushville, Illinois*

**D**ID YOU ever receive a letter from someone in the service of his country only to find that about half of the things he wished to tell you were just big black blots? Then again, did you think, "What difference would it have made—no one would have seen it but me?" But the censor doesn't know who might use the information; therefore he makes for safety with a big blot.

This letter is not very pretty, but it is very much like a pattern of our lives.

How thankful we should be for the blots! "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

Humbly thankful shall those souls be whose sins are blotted out. They are as safely hidden as the information under the black blots in the soldier's letter.

Too many times we forget this wonderful promise! We expect God to blot out and forget our sins, but refuse to do likewise ourselves, thus making of ourselves worried mental wrecks. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

Then, too, there are Christians who have hardships and struggles because of their former reputations which someone is always ready to recall. Thus it behooves those who perhaps have had an easier life to lend a helping

hand and strengthen the weaker brethren that they may cease to look backward, and "press toward the mark for the prize of the high calling of God in Christ Jesus."

The following song was written and composed by Curren Henley, a former Methodist minister who died many years ago. It is a very inspirational song. We believe its message will help someone.

### *Faith in God*

When our hearts are sad and lonely,  
When we doubt His Blessed Word,  
When are seen the dark clouds only  
What we need is "Faith in God."

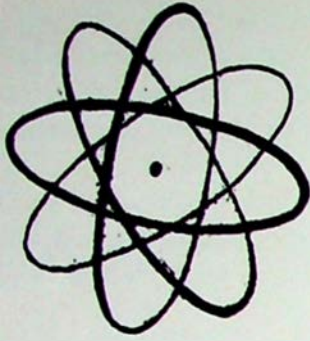
Then when in darkness you're repining,  
Pass through clouds beneath the rod,  
Each cloud has a silver lining  
And that lining's "Faith in God."

Earth is full of sin and sorrow,  
Trials beset us every day.  
Troubles which we sometimes borrow  
"Faith in God" melts them away.

You have weeping; you have mourning;  
Sorrows line the path you trod;  
What you need to calm your fearing  
Is abiding "Faith in God."

Consecrating all to Jesus  
Fills with faith its inmost chambers  
And secures His watchful care.  
Lifts the soul above despair.





# The Bible and the News

*By the Editor*

## BAN HARMFUL FILMS IN ISRAEL

The Film Censorship Board of the nation of Israel is banning films from Israel which have "excessive crime, cruelty, and violence." Mr. Ze'ev Meljon, Chairman of the Board, said that the reason for the ban is their detrimental effect on youth. Many of these films are exports from "Christian" America.

## NO FOREIGN MISSIONS BOARD

The new United Presbyterian Church has no "foreign missions" board. Realizing that growing nationalism in the former "backward" countries makes them resist any kind of colonialism, even "spiritual colonialism," Christianity can no longer be treated as a white man's export to foreign lands from the West. The church will hereafter concentrate on developing mission churches through already-existing native churches. These "younger churches" will not be considered foreign missions but equal partners in the world-wide program of the church.

## NEW STATE—NEW OPPORTUNITY

The United States are now forty-nine in number with the addition of the great Territory of Alaska. Alaska will now be the largest state in the Union, two and a half times larger than Texas, and twenty per cent the size of the whole United States. Alaska is a frontier and presents an opportunity for Church of God pioneer evangelists. "Who will go for us?"

## CATHOLIC CHURCH GROWING

The Catholic Church in the United States has grown from twenty-seven million members ten years ago to thirty-seven million members today. Much of this growth has been through immigration from southern Europe, and South America.

## THE NEW STATE NEEDS RELIGION

The new state, Alaska, has a population of 215,000. Of this number, only one half claim to be Christian, either Protestant, Roman Catholic, or Eastern Orthodox. The Eskimo population of Alaska is largely unevangelized. Here is an area larger than the State of Texas, within driving range, speaking the English language, and in need of the gospel.

## COMMUNIST POWER

Communist sources have revealed the number of members of the Communist Party in the world. Red China has twelve million Party members. Russia is second with eight million Communist Party members. The four countries outside the Iron Curtain with the most Communists are: Italy, Indonesia, France, and India. The thirteen states of the Soviet bloc control 26% of the earth's surface, nearly one third of the world's population, and about one third of the world's industrial output.

## SUNDAY ON THURSDAY

"The sabbath was made for man, and not man for the sabbath," Jesus admonished the Pharisees. This week Boston's venerable Unitarian King's Chapel will begin an experiment that might shock more than Pharisees: repeating Sunday's service on Thursday night for churchgoers who would rather spend Sunday playing golf, painting screens, or driving bumper to bumper.

Said Minister Joseph Barth in announcing the new plan from the pulpit: "The church no longer dominates our Sunday activity or lack of it. Sunday is becoming the church's chief contribution to the long week end. Why not, then, this spring, as not too radical a solution, extend Sunday morning worship opportunity into the week? Free the conscience of individuals for enjoyment of the long week end by repeating the Sunday service and sermon the following Thursday night. In the spirit of Jesus, we might say: the sabbath was made for man—especially in New England in the springtime!"—*Time*.

## RADIOACTIVE HEAVENS

It has been estimated by Dr. H. Bentley Glass of John Hopkins University that tests of nuclear weapons are spreading about ten million tons of radioactive material over the earth every year. About fifty million tons have been placed in space by the tests of the United States alone. One scientist estimates that the safe limit is seventy million tons.

Tests of missile Explorer I and Explorer III, according to Dr. James A. Van Allen, show that they ran into a radioactive belt of material about six hundred miles up in the atmosphere. We are already surrounded by radiation that could destroy the race.



# Button, Button

"Button, button, who's got the button?" Did you ever play that game? It is an old-fashioned one, but good for a rainy day. Even if you never played that game, you most likely have played with buttons.

Mother's button box is a most fascinating thing. Maybe your mother's buttons are in a glass jar so you can see the various shapes, sizes, and colors. Some of the buttons may have scraps of thread still in the holes. How very interesting this looks.

Perhaps they are in a pretty tin box. My mother's buttons were kept in a pretty blue tin box. By having them always in the same container, it was easier to find a button in a hurry when you needed to sew one on, or perhaps we needed it for a game.

Let's play with the buttons for a while. Shall we get a large needle and thread? Now, let's make a long string of buttons. It surely makes a pretty string. Just the other day in a store they were selling kits of gold thread and buttons to make a bracelet.

Let's play with buttons in a muffin tin. My, there are all sorts of ways you can have fun! We can put all the ones of the same color in the cups. I like to hear the buttons clink in the muffin cups.

We can use buttons for pretend money or play dishes or food. You can do lots of things if you play pretend. Maybe you just like to sort the buttons and count them. That is good practice. Oh, look, isn't this a strange one?

There are several uses for buttons. They are mostly used to fasten an opening in a garment so it will stay together. Or, they may fasten two parts of a garment together like a skirt or trousers to a shirt. Sometimes buttons are used just for decoration on a garment. Even your daddy's suit has several buttons on the sleeve just for trim. Do you remember some of your animal toys that had buttons for the eyes? Maybe the buttons made the wheels on the toy wagon or train.

Some buttons are a necessity to our comfort. For instance, our winter coats have buttons on them so we can fasten them to keep us warm and keep out the cold wind. When a button comes off our coats, then we remember how important one button can be.

*By Your  
Storyteller  
Muriel  
Hass*



Now, what do buttons have to do with a Bible story? Well, buttons remind me of prayer. You know that the only way we have of talking to God is by prayer. Prayer is very necessary in our lives if we are to be like Jesus. You remember Jesus talked often with God. He had to leave the crowds of people and go by Himself so He could talk to God, His heavenly Father. I think prayer is like a button, because it fastens us to God.

When we forget to pray or do not take time to pray, it is like when the button comes off our garments. We have a gap in our relationship with God. This gap will let things into our lives that are like cold air. These things take our minds off God and we want to do things that are naughty. The closer we are buttoned to God in prayer, the less chance there will be for anything wrong to enter our lives.

Then, buttons, or prayer, are a necessity in our lives. If we are to be like God, then we must talk to Him to learn how to be God-like. Just as buttons close or hold our garments together so we are comfortable, prayer is comfortable. You can tell God anything and He will understand. No matter how little the problem, or how happy or sad you are, you can share that feeling with God through prayer. When we are sad, we can ask God to comfort us.

Now let's play a game. "Button, button, I'm going to pray." Everytime you see a button, you pray. Pray for someone else. Thank God for a blessing, or ask Him to make you like His Son. Ask to do His will. Just pray. If you pray each time you see a button, you will probably pray much more often than you have in the past. Prayer helps us to grow into better Christians. If you think that prayer is just a game, you look up Luke 18:1. Jesus said, "Men ought ....."

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## CHILDREN'S CORNER

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## THE ANTICHRIST AND WORLD UNITY

(Continued from page 7)

The ability to cause fire to come down from heaven has always been regarded as evidence of divinity, or at least of divine approval. It is one of the accepted truths of science today that there is no life upon the earth except from antecedent life. This man will seem to have the power to give life to an image. This will be strong evidence and sure deception to those who do not know the words of the Scriptures with regard to the activities of this evil one, and are not thus forewarned.

Who is it that is deceived, and as a result of this deception perish, without hope of eternal life in the Kingdom of God? Going back to 2 Thessalonians 2:10, we find the answer. "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:10-12).

What shall be the end of this atheistic, anti-Christian reign? Paul declared that the Lord shall consume the antichrist with the spirit of his mouth, and shall destroy him with the brightness of His coming. Though he and his organization may appear to the people of the world to be irresistible and inevitable, both will fall before the might and brightness of the returning Jesus.

But what of those people who were deceived by the false promises and lying wonders of this worldly government? Will the return of Jesus save them? This is the really sad and distressing part of the whole picture. They are spoken of as "perishing" and "being damned." "But," you ask, "if they were sincere in their belief that this ruler could bring lasting peace and prosperity to the world through his unrighteous government, is it not unfair to condemn them because they were deceived?" If we stopped there, we might answer, "yes," but Paul lays the blame squarely upon their own shoulders. This deception was possible only because they "believed not the truth, but had pleasure in unrighteousness."

Those who know the truth will not be deceived! Paul assumed that his Thessalonian brethren were in this class. Therefore he concluded the warning regarding the coming Man of Sin with the words, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. 2:13-15).

## IS ARMAGEDDON NEAR?

(Continued from page 3)

human leaders may come and go. Nations may rise or fall. In it all, however, we see the revealed purpose of God.

God has begun to bring His people back to their homeland as He promised. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezek. 36:24).

God is also gathering the nations of the Gentiles here where He will judge them and punish them for their treatment of His people Israel. "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. . . . Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake" (Joel 3:2, 11, 16).

Here in the navel of the earth, with all nations gathered "together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16), at the crisis time of human history, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15). "Even so, come, Lord Jesus."

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### WONDERFUL BIBLE WORDS

By R. H. Judd

The shortest word in the Bible is "I," but it is remarkable in many respects. It speaks of life, for one must have life to say it. It speaks of individual personality, for it shuts out all others. It speaks of will and purpose, for both are required before utterance can be made. It pledges, in fact, the whole personality, and the very life he possesses as the guarantee of his statements.

Please note the following interesting passages. "Fear thou not for I am with thee; he not dismayed, for I am thy God; I will help thee; yea, I will strengthen thee; I will uphold thee with the right hand of my righteousness" (Isa. 41:10, R.V.). "I, even I, am he that blotteth out thy transgressions" (Isa. 43:25).

Note, please, how in the above-quoted verses the speaker is as truly an individual, as the one spoken to.

Oh, let us take God at His word  
(Psa. 119:130-160)

And believe His statements true  
(Psa. 12:6),

That He Himself alone is God  
(Deut. 6:4; Isa. 45:21)

That no other can be, too  
(Isa. 44:6; 45:5, 6).

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(Copies of this poem may be secured on printed cards for 5 cents each, 30 cents per dozen, from National Bible Institution, Oregon, Illinois.)



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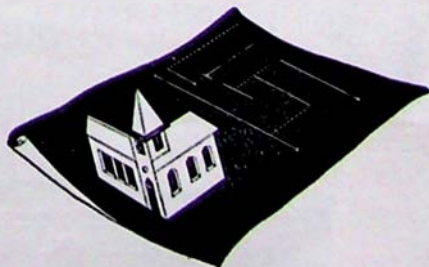
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The

# Restitution Herald

VOLUME 47, NUMBER 32

### HELPFUL MESSAGES FOR CHRISTIAN LIVING IN THIS ISSUE

- What Do Ye More?
- God or Excuses?
- The Importance of Faith

### MESSAGES OF CHRISTIAN DOCTRINE

- Two Kinds of Life
- The History of Gehenna-Fire

### FEATURES OF INTEREST TO THE WHOLE FAMILY

- Children's Corner
- The Bible in the News

### Giant City State Park

Pictured is one of the many state parks set aside by government to preserve some of the natural beauty of God's creation. However great may be the inventions of man, we still appreciate the handiwork of God and wish to preserve it.

(Photo by State of Illinois Department of Conservation.)



## Attend Church Services



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

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Pa woke up so suddenly the other night that he woke me, too. "Listen," he said. There wasn't a sound except a dog barking way off in the distance. "I don't hear anything," I said. "I wonder what time it is?" Pa asked. "That's what woke you up," I laughed. "The grandfather clock in the hall has stopped." Many people take the church for granted, but if suddenly every church were to close its doors, the silence of its bells would wake them up, too.



"Not Made of Things Which Do Appear"

Until recent generations man has not fully known the truth of the statement in Hebrews 11:3, that "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." With the isolation and breakdown of the atom we realize that all things are truly made up of particles invisible to the eye.

One Christian scientist speaks of the building blocks of the universe as being the three parts of every atom; electrons, protons, and neutrons. No matter how large or how small, how massive or delicate, how obvious or hidden, all matter is made up of these three building blocks formed into different combinations.

We can imagine how small an atom really is when we ponder this illustration of Dr. Donald H. Andrews of John Hopkins University. The total number of atoms in a human body is about an octillion. If each atom in a human body were the size of a pea, they would cover the entire earth to a depth of four feet. This gives us a hint of the smallness of an atom.

Dr. Andrews gives another illustration to emphasize how much empty space there is in an atom. If we could take one calcium atom and blow it up to the size of a balloon one hundred yards across and then step inside, we would see mostly empty space. Inside this huge balloon would be twenty particles the size of footballs traveling in great circles around a tiny speck of light the size of a pinhead. The twenty football-size particles would be the electrons, and the pinhead the nucleus. The entire weight of the atom is this tiny pinhead. It has been said that all the solid matter in man, if the empty space could be squeezed out of all his atoms, would consist of little more than a pinhead size particle. It would seem that there is more "breath of life," than "dust of the earth," in man.

Most amazing of all is the recently discovered fact that these particles traveling through the space of the atom give off sound waves that are harmonious and blend in harmony and melody with the sound waves of other atoms in the cell. Little is known of this "music" but much is being learned about it.

We plead our ignorance of the forces at work in the universe. We know only that the God of creation is the Author of such wonders as man has never even dreamed existed. We are fearfully and wonderfully made! The Bible statements that the stars, the trees, and the mountains sing the praises of God may not be symbolic language after all. Our faith is strengthened as we marvel at the wonders of God's creation.

When Job was faced with the marvels of God and compared his own feebleness to God, he was caused to cry out, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42:5, 6). Would that the new knowledge of the powers of God would lead men to this same humility and repentance!



# "What Do Ye More?"

● *By Pastor J. R. LeCrone  
Fredericktown, Missouri*

JESUS has a way of asking questions which, if graciously received and seriously considered, force us to thoughtfully and prayerfully examine the manner in which we, who call ourselves Christian, conduct our lives. Our own spiritual condition never stands so completely and starkly revealed as when, in our own hearts, we give an honest answer to one of His heart-searching questions.

One such question is found in Matthew 5:44. This is a part of Jesus' famous Sermon on the Mount. In the course of this sermon, the Master said a great many encouraging things to the followers who had gathered there to hear His message. He had called them the "salt of the earth" and the "light of the world." But He had also warned them of the dangers that they, as disciples of His, would be called upon to face.

Then He began to speak of the necessity for Christians to show love toward all men, including those who would be classed as their enemies. Said He, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5:43-48).

It is the soul-searching question contained in verses 46 and 47 to which we should like to give special consideration. "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?"

It immediately becomes crystal clear that Jesus expected His disciples to do something that others were unwilling or unable to do. He wanted them to feel and exercise love toward all men, and pointed out to them that if they failed in this they were doing no more than others who were not Christians would do. Hence the inescapable question, "What do ye more than others?" Jesus was not seeking those who were looking for an easy way of life. He was seeking for those who would dare to live accord-



ing to His spirit, even though it made them conspicuous and objects of ridicule in the eyes of their neighbors.

To the casual observer, the difference between Christian and non-Christian may not stand out so sharply in our own country as in some where Christianity has not been a part of the national life from the beginning. Our society has been so leavened by Christian teaching and preaching that there are multitudes who are Christian in certain of their attitudes though they acknowledge no loyalty to Christ.

Though it may not be so easily distinguished by casual observation, Jesus tells us how we may distinguish between those who are truly His followers and those who are not. Hear Him! "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 14:34, 35).

It was love one for another displayed by the early Christians that seems to have made the most profound impression upon the pagan world in which they lived. "How these Christians love each other," men exclaimed in awed wonder.

They also loved their enemies. Jesus gave the perfect example when He prayed on behalf of those who were exulting in His agony upon the cross and heaping all sorts of verbal abuse upon Him. "Then said Jesus, Father, forgive them; for they know not what they do" (Luke 23:34). No one will ever be able to say with regard to Jesus, "What did He more than others?"



The young disciple Stephen provides an example of how that spirit is manifest in the true followers of Jesus. He was a brilliant and gifted young man who had become a disciple of Jesus. To the Jews he argued Jesus' claim to being the Messiah and the King of the Jews with irresistible logic. When the enemies of Jesus were unable to find any flaws in the truths which he spoke, they followed the path of unregenerate men everywhere and at all times. They shifted their attack from the gospel which Stephen spoke to Stephen personally. They decided to get Stephen out of the way so he could no longer make them uncomfortable by opposing their ideas and pricking their consciences. They took up stones and stoned him to death. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:59, 60).

There is instruction for us on both sides of this picture. If we stone (literally or verbally) those who dare to speak truth to us, what do we that is different than those who are not Christians would do? If we curse and berate those who persecute us and despitefully use us, then in what respect are we different from men and women of the world?

No one will ever ask of Stephen, "What did he more than others?" Turned upon by those whom he was trying to help, dragged out of the city and stoned to death with no pretense at justice, not even a mock trial such as was accorded Jesus, he prayed for God to forgive his tormentors. We know what he did more than others!

Jesus never once suggested that the way of life eternal

would be cheap and easy. In fact, He often presented it as a challenge. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25).

Nor did Jesus make any secret of the fact that those who would enter the gates of life eternal must dare to be different, and walk, if need be, the lonely road. "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). To enter in at the strait gate and walk the narrow way requires the faith and courage to do something more than others are willing to do.

It is revealing that, in the prayer which Jesus offered to God on behalf of His disciples, He never once prayed for their ease and comfort. His only concern was for their spiritual development, what we are pleased to call today, their character. Included in that prayer, which is recorded in John 17 are to be found these words, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth."

Whether or not we think of it in those terms, Jesus expects us to be different and to do things that others will not do. The knowledge that one day He will ask of you and me, "What did you more than others," should give us reason for a great deal of sober contemplation.

If we love only those who love us, what do we more than others?

If we withhold love from our brethren in Christ, we have not even come up to the standards of the world.

If we resent and resist the truth, casting stones at those who dare to reveal it to us, what do we more than others?

If we value our physical comfort and ease above the spiritual values to be found in following Jesus, what do we more than others?

If we exclude from our fellowship those not of our own race, color, or stratum of society;

If we give into the treasury of the church only that which will cost us no sacrifice;

If we withhold from Jesus that which is costly and precious;

If we refuse to deny ourselves and take up our cross and follow Him:

*What do we more than others?*

# Church SERVICES

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# God or Excuses?

By Darrell Maddock  
National Youth Director

WHEN speaking to people about accepting Christ, one hears more excuses than could be imagined. Are you one of those who gives excuses, or one of those who imagines many reasons why you cannot or have not accepted God's offer of salvation? There are four reasons you might be using for not accepting Christ: "Not today"; "I don't need a Saviour"; "God is love; there is no danger"; or "There are too many hypocrites in the church." We will examine these four reasons, or excuses, in the light of Scripture.

## *"Not today"*

"I might tomorrow, but not today." This is the typical answer of those immersed in the hurry-scurry of today's living. Joshua gave the children of Israel some wise words as an answer for this excuse. "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:14, 15).

Elijah spoke to the people in 1 Kings 18:21: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." We might say it like this: "If God is your Lord follow Him; if your god is the world follow it."

May we ask you this question? Why not accept Christ today? We have the admonition of Proverbs 27:1, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." You might in turn ask, Why today? "Seek ye the Lord while he may be found" (Isa. 55:6). "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). "In such an hour as ye think not the Son of man cometh" (Matt. 24:44). Then, my friends, it will be too late!

## *"I don't need a Saviour"*

The greatest mistake you can make is to think that you don't need a Saviour. John 3:18 says, "He that believeth on him [Christ] 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." You are already sentenced by God the great Judge, if you have not believed in the saving name of His Son. "He that be-



lieveth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). You do need a Saviour, "for all have sinned and come short of the glory of God" (Rom. 3:23). God recognized your condition and mine, and sent to us the way out of that condition. Now you have only death to look forward to if you are outside of Christ. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "How shall we escape if we neglect so great salvation?" (Heb. 2:3). You do need a Saviour!

## *"God is love; there is no danger"*

Yes, God is love, but also judge of our righteousness. Christ said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). God is love, but wickedness and sin are an abomination to Him. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9).

Sodom and Gomorrah were cities of wickedness and were destroyed. Every imagination of men's hearts was evil continually in Noah's time, and all but Noah and his family perished. Listen to Paul in Romans 2:8, 9, 11. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

## *"Too many hypocrites in the church"*

God is also going to deal with this. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:11, 12). It is not for you to use the hypocrites in the church as an excuse, because God is going to judge them as well as you. Your condition is even worse outside of Christ.

Are you making excuses to God for not accepting His offer of salvation? Are you trying to find a way to sidestep the issue before you? Don't evade the issue! Don't make excuses, for "now is the accepted time; now is the day of salvation." Won't you accept Jesus today as your Saviour?



# Two Kinds of Life

● By Pastor James Mattison  
Blood River, Louisiana

The Scriptures speak of two kinds of life: life sustained by air, and eternal life.

## *The Breath of Life*

**WE ARE** air-breathing creatures. We live by continually breathing into our bodies the breath of life that God has provided for us. Our God has surrounded this earth with a great pool of air for us to use so we can continue living. There is no human life existing outside the boundaries of air. The life that exists outside air's boundaries is the life that God has—eternal life. God does not depend on air to live, but we do.

In Genesis 2:7, we are told that the dust man was lifeless until God gave him life. In the verse, this life force is called "the breath of life." This explains the statement, "the life of the flesh is in the blood" (Lev. 17:11), for we know today that our blood carries the oxygen we breathe to all parts of our body and gives and sustains life.

The life force called "breath of life" is also called "spirit of God" in some places. "The spirit of God is in my nostrils" (Job 27:3). Also, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

There is no other mysterious life force in mortal man today. A lifeless man was created by God's power, then God breathed into him a life force, called either "breath of life," or "spirit of God." When man dies, this life force goes back into the great pool of air surrounding the earth. (Eccl. 12:7.) Perhaps someone else uses that same air, purified.

## *The Spirit of God*

Now the "spirit of God" has other meanings in the Bible besides meaning the breath of life force. It also means the influence of God. Romans 8:9 tells us that if we do not have the Spirit of God in us we cannot be Christians. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

The love, kindness, mercy, patience, and many promises of God influence us for good. The fruit of God's influence in our moral lives is described in Galatians 5:22, 23: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

Here we see an interesting fact: in one way the spirit of God is in the wicked, and in another way it is not.

All people live by the "breath of life," also called "spirit of God" (Psa. 104:29, 30). Not all people are filled with the influence of God, called "Spirit of God" (1 Cor. 2:14).

## *The Spirit Life*

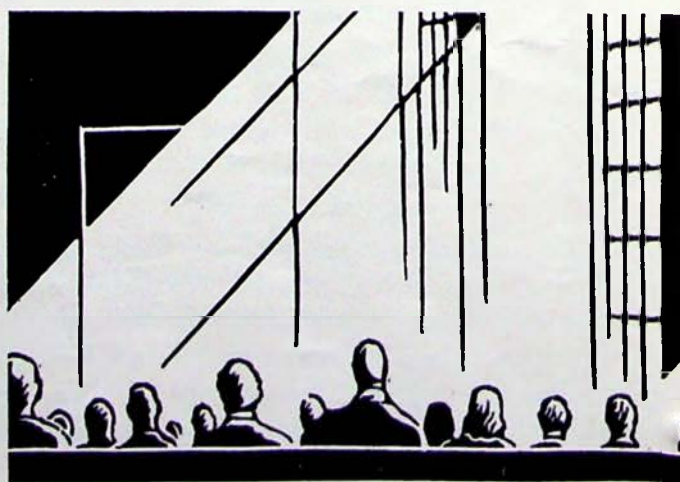
God invites world's peoples to share a new kind of life which we shall call spirit life. God is spiritual, not natural or mortal. He promises faithful men "spiritual bodies" (1 Cor. 15:44). He has promised to change our air-breathing life for a more abundant life, even His own eternal life. (1 Cor. 15:51-54.) This will necessitate also a change of the body. (Phil. 3:20, 21.)

No one can expect to receive such life unless he has God's influence in himself today. To receive such life one must be born of water and the spirit. The first part is to take place in this age, the second at the coming of Christ.

We cannot have—are not able to have—the eternal life of God, today, yet we must prepare for it. We prepare by following Scripture instructions for the development of faith, the breaking of our pride in repentance, the cleansing from sin through true baptism, and a life, then, continually under God's influence.

Such terms as "spiritual body," "changed" bodies, and "eternal life" must of necessity be realized in another era. Yet, without the Spirit or influence of God in our mortal lives in this age, there will be no hope of God's life for us. This is why it is true the wicked have their life from God today, yet will never have the second life. Only those under God's influence will have it.

We conclude that there are two kinds of life, called "natural" and "spiritual": one, the breath of life, the other, eternal life. We understand the second is to be far more pleasant than the first and is worth striving for. Why should the Christian be satisfied with a sordid life of sin during the few years he has as an air-breathing creature, when he knows there is a far greater life coming, and he has had a small foretaste of it?











# The History of

**WE BEGIN** our study of the history of Gehenna with a brief account of the reformation in Judah during the reign of the boy-king Josiah. Josiah inherited the throne at Jerusalem and a very wicked generation of people. The people had long forsaken the Lord and had built groves and idols of Baal. The most popular grove dedicated to Baal worship was located just south of the walls of Jerusalem. One needs only to read 2 Kings 21: 1-20 and 23:4-7 to visualize the sin that was associated with the Valley of Hinnom. It is believed that the wicked King Ahaz was the first to establish idolatry in the valley of Hinnom. The idols here were later destroyed by his successor King Hezekiah. Manasseh, the twelve-year-old boy-king, rebuilt the groves, erected altars to Baal, and surpassed the wickedness of his grandfather Ahaz.

Josiah, an eight-year-old boy-king, turned from the wickedness of his father Manasseh and commanded the Book of Law to be read, then proceeded to destroy every Baal altar. He even removed from the "house of the Lord" the grove that was within it. "He brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove" (2 Kings 23:7). The word "groves" does not carry the meaning of a park, in every place. Sometimes it was an artificially decorated stump, trunk, or tree, fashioned in the shape of men or women. Often, it was erected in the country, or on a hill near the city. These trees or groves became the symbol of the "tree of life."

In the days of Josiah, the women had given special attention and care to making curtains around each grove, perhaps to isolate each sodomite worshiper. Josiah continued to cleanse the land of these groves and every suggestion of Baal. "He slew all the priests of the high places that were there upon the altars, and burned men's bones upon them" (2 Kings 23:20). He defiled *Topheth*, which is in the *valley of the children of Hinnom*, that no man might make his son or his daughter to pass through the fire to Molech" (23:10). "Topheth was shunned with horror by the Jews. The origin of the word is doubtful. It is derived by some, from the Hebrew *toth*, a drum, in allusion to drum beating to drown the cries of the children burnt in the fire" (Americana Encyclopedia.)

"Topheth" or "the valley of Hinnom," began to be a synonym for judgment against anyone who was guilty of breaking God's laws. Josiah "brake in pieces the images, and cut down the groves, and filled their places *with the bones of men*" (2 Kings 23:14). As in the days of Jeremiah, "they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Topheth, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall *bury in Topheth*, till there be no place. And the *carcasses of this people* shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away" (Jer. 7:31-33).

Topheth, the one-time symbol of man-made pleasure and debauchery, was changed to a place to receive the bodies of those who continued to disobey the order of the kings. Anyone guilty of crime and sentenced to death was not eligible for burial in the city cemetery with others of his family. His body was to be cast over the hill into the Valley of Hinnom, called the "valley of the dead bodies" (Jer. 31:40), there exposed to the elements, fowls, and beasts in a disgraceful corruption. Here, too, fire was maintained to consume the refuse of the city. This ever-burning, perpetual fire was fed not only by the city refuse, but by the bodies of large and small animals.

The people of God continued to follow Baal, burning offerings to the "queen of heaven" (Jer. 7:18) and even offered their unwanted children upon the altar in the valley, until God said, "Mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched" (Jer. 7:20). "I will make void the counsel of Judah and Jerusalem in this place; and I will *cause* them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I *give* to be meat for the fowls of the heaven, and for the beasts of the earth" (Jer. 19:7). One hundred fifty years from the days of King Ahaz, the people watched wickedness, idolatry, and man's judgment grow in the Valley of Hinnom. Now God looked upon it as the beginning of the end. God threatened Israel with a similar disgraceful punishment unless she turned from her evil ways.

### *God's Punishment for Sin*

The clearest statement in the Bible on the subject of



# Gehenna-Fire

● By Pastor Emory Macy  
Litchfield, Minnesota

● the punishment for sin is, "The wages of sin is death." It is true that the statement is found in the New Testament, but the Old Testament is full of similar judgment upon all who have sinned, whether they lived in the days of Paul, or were contemporaries with the sins of Ahaz. We will quote a few Biblical verses, such as: "The wicked shall perish" (Psa. 37:20); "The transgressors shall be destroyed together" (Psa. 37:38); "Destruction shall be to the workers of iniquity" (Prov. 21:15); "The destruction of the transgressors and of the sinners shall be together" (Isa. 1:28).

However, the method of destruction that God will use against the "children of disobedience" is described in words like these: "Upon the wicked he shall rain snares, fire, and brimstone" (Psa. 21:9); "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" (Mal. 4:1); "They shall be ashes under the soles of your feet" (Mal. 4:31).

● The hard-hearted Israelites heard the scribe read these words from the Psalms and the prophets. They walked in the streets and heard Jeremiah voice God's Word against sin. They had stood in the valley and witnessed the kindling of the fire under the sacrifice to Baal. Jeremiah insisted that the people take warning because the fire that God will kindle cannot be controlled nor confined to a small area in the valley. "None can quench it" (Jer. 4:4). None will be able to stand a safe distance from the fire.

In the near future Christ will descend from heaven and destroy many people with the "brightness of his coming." Isaiah describes the time by saying, "They shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:24). The Israelites confined the area of destruction by fire, and worms, to the Valley of Hinnom, but some day it will be their task to spend *seven months* burying the dead who come against Israel in the last days. (Ezek. 39:12.) These bodies will be strewn over a wide area and will become offensive before Israel completes the cleansing of the land. In that day, Israel shall cleanse the land by burying the remains of the bodies, but in the day when God shall cleanse the earth "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).

## *Gehenna—New Testament Study*

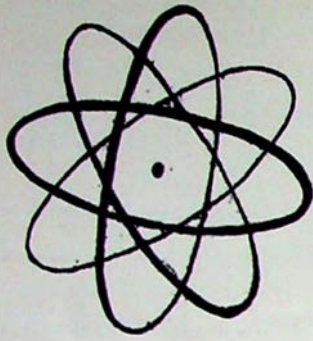
Gehenna is a transliteration from the Arabic form of the Hebrew "ge-hinnom," Valley of Hinnom. The word "gehenna" has been translated "hell" by the English translators. Gehenna has no connection with, nor has it any similarity to, the English word "hell" which is translated from the Greek word *hades*. Hades is a place to bury the dead. Gehenna is a place for the resurrected dead, into which they shall be cast alive. Jesus used the word *gehenna* when trying to impress upon His hearers the need of repentance before the great and terrible day of the Lord. The word *gehenna* appears twelve times in the New Testament, but the outstanding appearance is in Matthew 10:28, where Jesus said, "Fear him which is able to destroy both soul and body in hell [*gehenna*]." Here, *gehenna* does not refer to the fire in the valley outside the city walls, but to the fire God will kindle for the ungodly. God alone can destroy life and body.

Never was the Valley of Hinnom nor *gehenna* ever looked upon as being a place of the preservation of life. The agencies of destruction were associated with the valley. The Word of God gives a clear picture of the time when the ungodly will be cast into the fire of destruction. It is called the "lake of fire" in Revelation 20:18.

The discomfort and unhappiness should in no wise be minimized. The "lake of fire" kindled of God will be as real as the fire kindled by men in the Valley of Hinnom. God only will have control of it. He has set the bounds of the lake of fire to consume only "the [evil] works that are therein" (2 Pet. 3:10). "Every man's works shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13). The physical pain will be just as real as the pain suffered by the children burned in the Valley of Hinnom. Every evil device and idol will be cleansed from off the earth. God turned "the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly" (2 Pet. 2:6). Jude, writing about the same historical event, said that they were "set forth for an *example*, suffering the vengeance of *eternal fire*" (Jude 7).

The gehenna-fire, or hell-fire that the Lord kindles will be *complete* and *final*. There is no resurrection promised after God has meted out His punishment to those who live ungodly. Neither is there a promise of endless life during the vengeance of God. (Please turn to page 13)





# The Bible and the News

By the Editor

## SOUL WINDOW

Many of the older homes in Switzerland have a small "soul window" near the ceiling of each bedroom. The homes were built in this way so that the soul of the occupant at the time of death would have a way of escape.

Some Indian tribes put fishhooks around the bed of a dying comrade to catch the soul if it tried to escape.

Many strange customs have been kept because of the prevailing error that the soul is a conscious part of man which flies away to reward or punishment at death.

## REVENGE IN HUNGARY

Russian Communism has shown its true colors in Hungary. Even Communists in neutral nations have been sickened by the brutality of the Russian rulers of Hungary. The United Nations has been informed that since the 1956 Freedom Fight, the Russians have hanged 2,130 people in revenge for their support of the revolt. In danger is Lutheran Bishop Ordas, who may soon be arrested and "tried." The persecution is aimed not only at the freedom fighters, but also at the church and any of its leaders not wholly in favor of the Communist leadership.

## SLIME OF THE EARTH

A British scientist, Philip J. Alexander, has spent thirty years studying the creatures which live in the slime of the earth in an attempt to prove that this was the origin of man. His investigation is of the "myxos" or slime creatures which he claims "got stuck at the crossroads of evolution and could not decide whether to become animal or plant."

The press release, by UPI, in an unlearned attempt to give this theory the respectability of religion says, "A British scientist believes he has a clue to the 'slime of the earth' from which, according to the Book of Genesis, all life on earth emerged."

Life did not "emerge," but was created by God. God said, "Let the waters bring forth abundantly the moving creature that hath life . . . and God created great whales and every living thing that moveth" (Gen. 1:20, 21). We expect ridiculous theories from men, but we do not expect them to blame the Book of Genesis.

## THE UNITED STATES AT THE WORLD'S FAIR

The United States exhibit in its beautiful building at the World's Fair in Brussels has been receiving much comment and no small amount of criticism from visitors from America. It is claimed by some that the exhibits of modern "art" and rustic displays of an America of fifty years ago, give a false impression of the United States.

The editor of *Moody Monthly* makes an even more potent criticism. He observed that the whole exhibit is aimed at showing the material and cultural achievements of the United States, with never a hint of our Christian faith and traditions.

There is nothing at the Fair to show that the motto on our money, "In God We Trust," is anything more than a motto. Like Hezekiah, we have shown the world our material treasures, but have said nothing of our faith. Fighting materialistic Communism (which also has a large display of power and might) with materialism is a losing battle.

## BIBLE QUIZ IN ISRAEL

As part of the tenth anniversary celebrations in Israel, there is to be a Bible quiz between twenty-five champions chosen from as many different countries. Representing the United States will be a Georgia schoolteacher, Myrtle Davis, champion of the \$64,000 *Challenge* TV program.

## FAITH HEALING STUDIED IN ENGLAND

In October, 1953, the Church of England appointed a twenty-eight-man commission of ministers and medical men "to consider the theological, medical, psychological, and pastoral aspects of 'divine healing.'" Last week the report was out. Its gist: the hope and faith religion can provide a valuable basis for recovery, but barring the rare miracle, they are no substitute for pills and scalpels.

Anxiety and fear, the commission granted, lay a man low, and therefore "many sick persons are in need of assistance which medical science in itself cannot supply," but in cases of so-called spiritual healing "there could never be established scientific evidence which would compel the conclusion that it was a spiritual content of the ministrations which had brought about the cure."—*Time*.



## ALCOHOL ADVERTISING ON TELEVISION

Manufacturers of alcoholic beverages spent \$38,483,000 on "spot" advertising of beer, wine, and ale on television in 1957. The industry thus ranks third among advertisers who use this medium. A Gallup Poll has revealed that fifty-five per cent of the American people over twenty-one years of age drink "on occasion."

## CHRISTIAN BASKETBALL TEAM TOURS THE ORIENT

A squad of Christian basketball stars from the United States for the fifth year will tour the Orient playing championship Asian teams. The men use this means to witness for their Lord. During the half-time break, the United States team spends its time singing and speaking about the Saviour to the fans.

## LOW INTEREST LOANS TO CHURCH HOSPITALS

The government has given millions of dollars to private hospitals, mostly Roman Catholic. Some Protestant-affiliated hospitals, because of belief in the separation of church and state, will not accept these government grants. A bill is now being proposed which would allow such institutions to borrow the money on low-interest, forty-year loans.

## "IN GOD WE TRUST"

This motto which has long appeared on United States coins, is now being printed on the new three-cent postal cards in use by the Post Office. New postal rates have caused a redesigning of most stamps and other Post Office products. While the new rates will not affect the cost of mailing religious periodicals, it will increase the cost of mailing books and the other postal costs of religious institutions.

## LARGEST PROTESTANT CHURCH TO BE BUILT

The Presbyterians plan to build a multi-million dollar church in Washington, D.C. The pastor, Dr. Edward L. R. Elson, says it will be the largest ever erected by a Protestant denomination.

## NATIONAL SUNDAY SCHOOL WEEK, SEPTEMBER 28 TO OCTOBER 5

Sponsored by the National Sunday School Association this special week to be observed over the nation will emphasize the theme, "Millions for Christ—Now!"

We would do well to realize that the Sunday school is one of the most important agencies of the church in this great undertaking for the Lord to win the millions of lost to Christ. Why not plan a special emphasis for your Sunday school for this week in connection with the traditional Rally Day?

## THE CHURCH IN ENGLAND IS SICK

Delegates at the meeting of the Methodist Church in England, home of John Wesley, founder of the faith, were faced with the truth that the Methodist Church in England is in serious condition. The total number of ministers has declined every year for the last twelve years. There is a shortage of five thousand ministers in rural England. Total church membership is the lowest in thirteen years. More than one hundred thousand children were lost last year from the Sunday schools. Church buildings are run down, and services are poorly attended.

One solution suggested is reunion with the Anglican Church, which is also in serious spiritual condition. The Anglican Church is toying with the idea of reunion with Roman Catholicism.

Mergers and federations are not the answer to the spiritual problems of England, nor the United States. A return to faith in the Word of God, and the preaching of that Word to the people, is the antidote needed.

## UTILITARIAN FAITH?

American faith is in danger, if not already guilty, of becoming a "utilitarian faith" practiced for the purpose of getting something here and now, charged H. Richard Niebuhr of Yale University. We are trying to adjust religion to our Cadillac way of life, and to use it as a tool for mental health, a pathway to prosperity, and a substitute for tranquilizers. This religion forgets that God is just, He hates sin, and He demands obedience.

We agree that "Pealeism," in which religion is the ambitious executives' springboard to the good life, is a shallow substitute for Bible-based Christianity.

## BELIEVING IN EVERYTHING AND IN NOTHING

A Presbyterian professor, William Lee Miller of Yale, has put his finger on one of the great weaknesses of Christianity as we see it today in America. American religion, he says, is apt to be "believing in believing, and faith in faith." This is exemplified in the radio program, *This I Believe*, which has lots of "I," plenty of "believe," but not much "this." There is an inclination to hold almost all positions to be equally valuable and true.

We see this reflected in the often-repeated excuse for lack of conviction, "What difference does it make what I believe?" Then there is the old cliché, "Sincerity is the main thing. After all, we are all worshiping the same God and going to the same place."

Christian leaders have given up the idea of absolute truth, and right and wrong, and look at all things in a relative way. Favorable response, and unity of action have become more important than truth and the will of God. This attitude has sapped spiritual vitality and robbed of all feeling of urgency in the Lord's work.





## *Music at* **Oregon Bible College**

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Oregon Bible College  
Oregon, Illinois

## *I Went to Church*

By Mrs. Arne Lunderby  
Litchfield, Minnesota

I went to church last Sunday;  
I heard the sermon read.  
I joined the throng  
In heartfelt song,  
God called to me and said,  
"Why not share your experience  
With your fellow men in Christ?"  
I'd like to do precisely that.

We were permitted to listen to a song sung by one of our sisters. I always enjoy her singing. A couple of lines from the song gave this thought—"I pray for revival, Lord, and let that revival start in me."

I thought of the bereavement of it all. I am sure many of us pray for revival and are sincere in our desire to see revival come, but there so often our prayers are prone to die. Have we been willing to let that revival begin in us? All too often we are not willing!

It reminded me of a poem titled, "God Prays."

My voice is dumb  
Till my people come  
I cannot speak  
Till my people speak.

This is so true! He surely cannot speak until His people speak. I wonder! Are we adhering to a life of Jonah at Nineveh, or are we striving to attain to a life of Peter at Pentecost, or a Paul among the Gentiles?

---

### EVERY SUNDAY

I attend church every Sunday, because:

1. God has blessed the Lord's day and hallowed it, making no exceptions for hot or cold or rainy days.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the same excuses I give.
3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
4. By staying away, I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needed on Sundays when there are few, than on those days when the church is crowded.
6. Whatever position I hold in the church, my example must influence others. If I stay away, why may not they?

—Selected.



## HISTORY OF GEHENNA-FIRE

(Continued from page 9)

The length of time the wicked will suffer the pains of the *eternal death* should be no longer than the time required to suffer the Adamic death in the Valley of Hinnom. The statement is made, however, "and shall be tormented *day and night for ever and ever*" (Rev. 20:10). Scripturally, the phrases "for ever," "ever and ever," and "everlasting," do not always mean "eternity." Notice one of the laws concerning slaves in Israel. "Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy *servant for ever*" (Deut. 15:17). Here the slave could serve only until death, so the word describing the length of time was *forever*. Jonah stated that the "bars were about me for ever" when he was in the whale's belly. Jesus said Jonah was there only three days and three nights. A good definition for the phrase "*for ever*" is a "*period of time, the length of which is unknown. The end of the period of time is determined by a change in the conditions.*" Death would be the terminating factor of the service of the slave. The expulsion of Jonah upon the land would be a changing factor of the length of time Jonah was in hell. The governing factor of the length of time that the wicked will suffer the pains of death will be the time required to consume the body "unto smoke" (Psa. 37:20).

The scene of the "great white throne" is described in Revelation 20. At the judgment in that day, the worldly, the wicked, and the sinner will not so much as be able to lift their heads, because they know they are unworthy of eternal life. But the self-righteous, the professing Christian, the part-time servant of God, the lukewarm, the talent-hider, the foolish virgins, will be the ones who will challenge the judgments of God. They will require the "books" to be "opened" to prove that they, too, are unworthy of the eternal blessing. The *unprofitable servants* will be cast "into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25:30). The *part-time servant* will hear Him say, "Depart from me, ye cursed, into everlasting fire" (Matt. 25:41). The *Christian pretenders* who "for a shew make long prayers," the same shall "*receive greater damnation*" (Luke 20:47). The greater damnation that will befall every false disciple is that they must suffer the same consequences for sin, plus the disappointment and anguish, because they thought they were in good standing with God.

"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). Not one of us can feel ourselves secure from the tears of shame. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).



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## Like a Little Teakettle

By Your Storyteller  
Muriel Hass

**D**ID YOU ever try singing when you were in trouble. Someone has said that you cannot sing and be angry. So if you get angry just try singing and see if the anger doesn't fly out the window. It's worth a try and we as young Christians have to try constantly to win against the wrong things in this world.

Did you ever listen to a teakettle sing? You know it doesn't sing unless it is in hot water up to its neck. Most of us do not sing when we are "in hot water up to our necks." Instead, we become angry, or we pout about our troubles.

I can remember someone who sang when he was in much greater trouble than you or I will most likely ever have to experience.

Paul and Silas were in trouble and they sang. Let's see what kind of trouble they were in.

There were some fortunetellers who had a girl working for them that attracted much attention. They claimed that she was able to tell the fortunes of the people. She would foretell what would happen to people. She made lots of money for her employers. She was a very unhappy person, though. She followed Paul around and called so much attention to him that he was annoyed with her. Finally, Paul decided to heal her of her mental illness. When she was healed, she no longer tried to foretell what would happen to people. The men for whom she worked became very angry at her, and at Paul for healing her.

They caught Paul and brought him to the local police. They told the police that Paul was teaching and doing things that had hurt their business. They wanted the police to do something to these two rascals.

By this time a crowd had gathered and they were all ready to help the police. They tore Paul's clothes from him and beat him. Then they put Paul and Silas into prison. Imagine putting two men into prison for healing a person. Paul had actually shown the people how the Kingdom of God would be, and yet he was thrown into prison.

Not only did they put them into prison, but they put

them in the strongest cell they had. The jailer was commanded to keep a special watch over Paul and Silas so they would not escape. Such injustice! Such an insult!

Now do you know what Paul and Silas did? They prayed and sang. At the loneliest hour of the night these two abused men talked and sang to God. The other prisoners listened to them singing. Then an earthquake shook the prison. It was such a violent shock that the foundations of the prison crumbled and the doors were opened. The prisoners' chains were broken loose so that no one remained bound. Paul was free, but he did not escape.

The jailer awakened amid all the noise. When he realized the prisoners were not bound by chains and doors, he was ready to kill himself. Just before he drew his sword, Paul spoke to him, saying, "Do not hurt yourself. We are all here!" Well, that was good and yet it frightened the jailer because it was unusual. Just what was going on here?

The trembling jailer went to Paul and fell down before him. He asked, "How can I be saved?"

Paul quickly answered him, "Believe on the Lord Jesus Christ and thou shalt be saved." Paul further explained to him about Jesus and salvation.

This strange behavior, a kind answer for a beating, touched the jailer. He was sorry, and he washed their wounds. Then the jailer and his family were baptized.

The next morning the police sent word to the jailer to let the prisoners go, but Paul told the messengers that he would not leave secretly. Since he had been publicly proclaimed a prisoner, he should be publicly proclaimed a free man. So it was that Paul and Silas ended their prison term and went about preaching.

Do you think you could sing if you were suddenly so unjustly treated? You try it next time someone mistreats you. Of course, we do not expect to be so unfairly treated and thrown into prison, but there are many little problems that we must face. If we can sing and pray to God about each one, the outcome will probably be as earthshaking as the one in our story.

Then, like Paul, we must be ready with an answer to help people solve their problems. Paul knew that the solution to this man's problem was Jesus. Do you know Jesus well enough so you can introduce Him to your friends? Do you know what Jesus can do for a person so that you can tell your friends?

As you enter into your "little prisons," or meet your problems, remember to sing and tell others of Jesus.



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- 678. Mrs. Mollie Barnwell
- 679. Bill and Bob Gaspar
- 680. The Watkins Family
- 681. Mrs. R. Loie Jones
- 682. Mrs. William B. Town



## Tracts and Booklets

	Per	Per
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A sixteen page magazine issued thirty-six times per year. Contains articles, features, pictures, and editorials in the twice-monthly evangelistic issues, and news and church information in the monthly membership issues. \$3.00 per year, \$5.00 for two years.

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September 7, 1958

The

# Restitution Herald

VOLUME 47

NUMBER 33

## *General Conference Report Issue*



GLAD TIDINGS CHAPEL, Dayton, Ohio, which has received assistance from the Mission Builder's League is now under construction and will soon be completed and ready for use.

## DECADE OF HOME AND FOREIGN MISSIONS



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.



#### NEW SUBSCRIBERS NEEDED

About three thousand individual copies of this membership issue are mailed each month to Church of God homes. Of this number, only about thirteen hundred of the homes are subscribers to the regular twice-monthly issues of The Herald. Simple arithmetic shows that between sixteen and seventeen hundred Church of God homes do not subscribe to The Restitution Herald.

We need these subscribers, and these homes can find a real benefit from The Restitution Herald. If you are one who does not receive The Herald regularly, why not subscribe today? The price is only \$3.00 for thirty-six issues, or \$5.00 for seventy-two issues. This is less than 10 cents per issue, the price of a candy bar.

We also have Restitution Herald racks for those who would like to distribute The Restitution Herald as a missionary project. We will supply the attractive metal rack free and mail you ten Heralds of each issue to be distributed in the rack. The cost is \$7.20 per quarter for Heralds for the racks.

Order your rack, or mail your individual subscription to National Bible Institution, Oregon, Ill.



#### *A Wonderful Conference*

We have just completed one of the finest General Conference meetings in our memory. The Conference was well attended and a sweet spirit of love and fellowship prevailed in all meetings and contacts on the grounds. In spite of two bad storms, spirits were not dampened and the very air was charged with an atmosphere of desire to be up and doing the Lord's business.

The devotional talks, Bible studies, and evening sermons emphasized the salvation available to all men through Christ. With repeated stress, it was brought to our attention that only in Christ is there salvation, and that that hope of salvation is the most precious of the gifts of God's grace. We were inspired to more highly regard the wonders of the grace of God, and to be more diligent to bring the message of salvation to the millions in the world who have not heard. Perhaps it was this emphasis upon Christ, and upon the opportunities to bring Him to the world, which contributed most to the sweet spirit of the Conference.

Greatly emphasized throughout the Conference, by leaders and speakers spontaneously moved by the opportunities all around us, was the responsibility of the Church of God in the years to come to move ahead in missions and evangelism. There seemed to be a universal desire to launch out to win the lost through the services of the local churches, through the efforts of the state conferences, and through the offices of the General Conference; to enlarge our borders and win members to the body of Christ.

There were outstanding sermons during the Conference, presented by men who rose to the occasion with messages that challenged and inspired to greater sacrifice and service. There were messages, inspired of God, that served to jolt us from our lethargy and self-satisfaction to undertake something difficult for the Lord, rather than seek out the easy paths.

Some momentous problems were faced squarely by the Conference. There was a willingness to face facts and come to realistic grips with some of the knotty problems which have long plagued us. There was a sense of caution in the face of these difficulties, but there was also faith and optimism that a people inspired by its message of truth and its commission to preach the truth can overcome obstacles and move ahead with the Lord. It was acknowledged that we have a financial responsibility that *must* be discharged with a realistic program of tithing and sacrificial giving, if we are to accomplish the goals and use the opportunities that are presented to us.

Not the least of the joys of Conference was the fellowship. New friends were made and old friendships were renewed, as people from all over the United States and Canada joined with those of "like precious faith" to praise God and rededicate themselves to His service. May this bond of unity continue as we move on through the Decade of Development, bearing the gospel of the Kingdom and the name of Jesus Christ to the uttermost parts of the earth!



# General Conference Minutes



By Secretary J. R. LeCrone  
Fredericktown, Missouri

WEDNESDAY, AUGUST 13, 1958

The meeting was called to order at 10:00 a.m. by President Turner.

Bro. Warren Sorenson led in prayer.

Opening remarks were made by Bro. Turner in his capacity as chairman of the meeting.

The delegates were then seated, under the direction of the Credentials Committee, led by Chair Woman of the Committee, Sr. Evelyn Austin.

The Secretary reported that there were no communications to be read.

The Secretary's Report was then given by Bro. J. R. LeCrone.

Bro. Roy Humphreys moved that the Secretary's Report be accepted. Bro. Willard Naylor seconded the motion. The motion carried.

Bro. Turner announced that Sr. Leota Hanson would be in charge of the Delegate Pool, and asked that mileage be reported to her during the noon hour.

A short explanation and discussion of the operation of the pool followed.

Bro. Francis Burnett moved that only car mileage, at four cents per mile, be used as a basis for the pool. The motion was seconded by Bro. Roy Humphreys. The motion carried.

Bro. Harvey Krogh moved that, when any delegate travels by train, his train fare, or four cents per mile, be allowed, whichever is less. The motion was seconded by Bro. Francis Burnett. The motion carried.

The session was recessed at 10:39 a.m., with prayer by Bro. C. F. Pryor.

The meeting was again called to order at 11:00 o'clock by President Turner.

Bro. Harry Goekler led in prayer.

Bro. Turner read recommendations presented to the Board of Directors by General Manager Doan, and approved by the Board. He explained and commented upon several of these.

The proposed amendment to the By-Laws of National Bible Institution was read, and the reason for the proposal explained by Bro. Turner.

Moved by Bro. J. R. LeCrone, and seconded by Bro. Harry Sheets, that Article IV, Section 6 (F), of the By-Laws of National Bible Institution be amended to read:

(F) To employ a competent General Manager who shall be responsible to the Board of Directors for administering the business of National Bible Institution, for personnel,

for planning, for production, and for other such specific matters of business as shall be assigned him, and that Article IV, Section 6 (G), be eliminated from the By-Laws." The motion carried.

The Credentials Committee reported the attendance as follows:

Officers and Manager of National Bible Institution	6
Ministers	33
Delegates	63
	<hr/>
Total	102
For the opening session a year ago	95

The meeting was recessed at 11:50 a.m., with prayer by Bro. Alva Huffer.

## Afternoon Session

The meeting was opened with song, and then Bro. James Watkins led a period of guided prayer.

After this, Bro. Watkins introduced the ministers present to the delegates.

Following this, Bro. Turner again took the chair.

Bro. Don Overmyer presented the Treasurer's Report.

Bro. Howard Huey moved that the Treasurer's Report be accepted. The motion was seconded by Bro. Stanley Ross. The motion carried.

Bro. Overmyer presented the proposed budget for 1958-59.

It was moved by Bro. Roy Humphreys and seconded by Bro. Delbert Jones that the proposed budget be accepted.

It was moved by Bro. Stanley Ross and seconded by Sr. Ruth Bulthaus that the motion be tabled until Thursday's session. The motion carried.

Bro. Paul Louzecky reported for the Lay Member Committee on Church Unification.

It was moved by Bro. Edward O'Neil and seconded by Bro. W. J. Halls that the report be received. The motion carried.

It was moved by Bro. Arlen Marsh that the Conference express its appreciation to Bro. Louzecky and the Committee with a rising vote of thanks. The motion was seconded by Bro. Timothy Pearson. The motion carried.

Nominations for President were declared open, and Bro. Stanley Ross and Bro. Arlen Marsh were nominated.



Bro. William Wachtel moved, and was seconded by Bro. Roy Humphreys, that the nominations be closed. The motion carried.

Bro. Harold Doan summarized the condition of National Bible Institution in a brief report.

It was moved by Bro. Arlic Townsend that the report be approved as given. Bro. Edward O'Neil seconded the motion. The motion carried.

The meeting was recessed with prayer by Bro. Hollis Partlowe.

#### THURSDAY, AUGUST 14

The meeting was called to order by President Turner, and opened with prayer by Bro. Richard Dick.

The Secretary's minutes were read and, with slight corrections, approved as corrected.

The election of a president followed, with the result that Bro. Stanley Ross received 82 votes, and Bro. Arlen Marsh received 21 votes. Bro. Ross was declared elected.

Bro. Clyde Randall moved that all motions tabled on Wednesday be lifted from the table for consideration at this time. The motion was seconded by Bro. Harold Doan. The motion carried.

The Oregon Bible College Booster Club was given five minutes in which to promote membership. Bro. Randall reported that September 14 has been designated as Booster Day.

Bro. W. J. Halls led in prayer and the meeting was recessed at 10:25 a.m.

The meeting was reopened at 10:30 with prayer by Bro. Terry Ferrell.

The proposed budget for the next fiscal year was briefly discussed.

Bro. Clyde Randall moved, and Sr. Lottie Pickerel seconded, that the budget be adopted. The motion carried.

Sr. VanFleet moved, and Bro. Edward O'Neil seconded that the Manager estimate how much per capita we would need for the budget of 1959, and the amount per capita needed every month. The motion carried.

A discussion of the proposed boys' dormitory, to be built upon the present Golden Rule Home property, followed.

Bro. Harry Sheets moved and Bro. Raymond Brown seconded a motion to recommend that the Board of Directors be given the power to expand College facilities on present property as soon as financial conditions permit. The motion carried.

The Credentials Committee reported the attendance on Thursday morning.

Officers and Manager of National Bible Institution	6
Ministers	34
Delegates	68
Total	108
Corresponding session a year ago	95

The meeting was recessed with prayer by Bro. Louis Kump.

#### Afternoon Session

The meeting opened at 1:10 with a session of guided prayer, led by Bro. James Watkins.

Bro. Cecil Patrick discussed "Our Opportunities in Evangelism."

This portion of the services was closed with prayer by Bro. Clyde Randall.

The business session was called to order at 2:30 and led in prayer by Bro. Dale Ward.

The Secretary read the minutes of the morning session.

Bro. Timothy Pearson expressed the thanks of the Dayton, Ohio, Church of God for Mission Builder's aid.

A discussion followed concerning the advisability of converting Golden Rule Home into Golden Rule College Dormitory.

Bro. Dale Ward moved, and Bro. Roy Humphreys seconded, that the Conference recommend that the Board of Directors take such steps as they deem necessary to make Golden Rule Home a part of Oregon Bible College. The motion carried.

Bro. Charles E. Graham offered the following corrections to the report of the Lay Member Committee on Church Unification.

On page 2, the following reading: "In order to try to unify our churches into one body in Christ, working together as true Christians preparing for the Kingdom, your help in answering the following questions will be greatly appreciated."

Page 5, Section 2, Article 2, to be corrected to read as follows: "All churches stated that there is a great need for evangelistic and spiritual work among the members. It is often said that churches that do not have evangelistic services, and do not support missions, do not grow. This appears to be true in our regard. We should definitely encourage a greater evangelistic work among our churches, including the spirit-moving type of evangelism as well as the Bible-study type."

The preamble on the front of the suggested Church Constitution to be corrected to read: "We, the members of the ..... Church of God of the Abrahamic Faith, a congregationally governed body, in order to promote the work of the Church in the spirit of Christ and thus advance the Gospel of the Kingdom of God, do hereby adopt this constitution."

It was moved by Bro. Charles E. Graham and seconded by Bro. Arlen Marsh, that each Committee Member submit his or her reports to the Board of Directors for further study with the 1957 Ministers' Report, with instructions that they remove all identification as to what church or conference, or church school submitted them. The motion carried.



Moved by Bro. Dale Ward and seconded by Bro. Jerry Reeves, that the reports of the Lay Member Committee on Church Unification, and the suggested Constitution be referred to the churches and pastors for consideration and study.

Bro. Clyde Randall moved, and Bro. William Wachtel seconded, that the motion be amended to read, "to refer the Committee Report to the Board of Directors for further study before referring it to churches and pastors for further study."

Bro. Delbert Jones moved, and Bro. Harold Doan seconded, that the whole matter be tabled. Motion carried.

Bro. Delbert Jones moved, and Bro. Cecil Patrick seconded, that the Board of Directors appoint a committee composed of state conference presidents and district conference presidents, and elected heads of National Bible Institution departments. This committee is to study the reorganization of the Board of Directors and the formation of an advisory board which would meet with the Board of Directors. The motion carried.

Bro. Delbert Jones moved and Bro. Arnold Johns seconded, that a committee of two lay members and three ministers be appointed to review and revise to more concrete terms the Biblical Truths of A to O of the Constitution, adding thereto, if advisable, for approval in 1959.

Bro. Clyde Randall moved that the word "approval" be stricken from the motion, and the word "study" substituted. This was done by common consent. The motion with this change carried.

The Credentials Committee reported an attendance at the afternoon session of:

Officers and Manager of National Bible Institution	6
Delegates	65
Ministers	33
	<hr/>
Total	104

The meeting was recessed with prayer by Bro. Clarence Lapp.

#### FRIDAY, AUGUST 15

The meeting was called to order at 10:00 o'clock and opened with prayer by Bro. Weldon Holland.

The minutes of Thursday's afternoon session were read, and approved as read.

Bro. Stanley Ross, our newly elected President, made a few remarks. He pointed out that no organization ever stands still. We must either go forward or die.

It was announced that the 1959 Conference will again be held at Camp Alexander Mack.

Bro. Turner asked for an expression of the opinion of the delegates with regard to seeking another camp for 1960. There is some interest in this idea, but the majority expressed satisfaction with Camp Mack.

A proposed Home Study Course, which would use lo-

cal pastors as supervisors, to make corrections and administer the course, thus making personal contact with the students, was discussed.

Bro. Arnold Johns moved, and Bro. Roy Johnson seconded, that a free Home Study Course be printed for primary distribution by ministers of the Church of God of the Abrahamic Faith. The motion carried.

The possibility of having a uniform manual of instruction for candidates for baptism and church membership was discussed.

Bro. William Wachtel moved, and Bro. Arnold Johns seconded, that the Board of Directors appoint a committee to study the proposed instruction manual for prospective church members, to formulate concrete plans, and to present them at the 1959 General Conference. The motion carried.

Bro. Turner discussed a question asked with regard to what will be necessary to defray the Conference financial deficit.

Bro. Turner reported the Conferences and districts in the order of their numbers in membership and the percentage of the total membership of the General Conference that they represent. He then related these figures to the budget to show how much each should contribute to carry its share of the financial burden. He suggested that the delegates go home and explain these things to their churches.

It was moved by Bro. Don Overmyer that the Secretary be instructed to write a letter of appreciation to the Directors of Camp Mack. Bro. Harold Doan seconded the motion. The motion carried.

It was moved by Bro. Cecil Patrick and seconded by Bro. Delbert Jones, that a rising vote of appreciation be given Bro. Turner as the outgoing President. The motion carried.

The Credentials Committee reported delegate attendance at Camp Mack, August 13, 14, 15, 1958, as follows:

#### *Report of Credentials Committee*

August 13: morning, 102; afternoon, 107

August 14: morning, 107; afternoon, 104

August 15: morning, 68

Largest attendance 107 Officers and Manager 6

Smallest attendance 68 Ministers present 36

Average attendance 98 Delegates present 68

Membership reported by the churches returning Delegate Forms: Active, 2,781; Inactive, 470

Approximate membership reported by conferences and districts returning Delegate Forms: Active, 2,848; Inactive, 61

Delegate Forms were sent to: 2 districts; 15 conferences; 103 churches

Delegate Forms were returned from: 0 districts; 10 conferences; 51 churches

*(Please turn to page 15)*



# The President's Message to the Conference

By Willis H. Turner, Retiring President  
Oregon, Illinois



This is the Year of Leadership Development. It is also our first General Conference held since we adopted the new fiscal year of October 1 to September 30 in last year's General Conference. This Year of Leadership Development, then, takes on new meaning as we open this Conference as a "planning Conference" for the first time. Heretofore, all our Conferences were reporting Conferences to a large degree.

As we launch on further into the area of planning, the Conference plans will truly become the plans of the delegates of the worldwide Church of God! Needless to say, if we give birth to an idea we will nourish it with great concern and tender care until, with God's help, we see it mature into the very thing we desired and created.

In the past four years since the adoption of the Decade of Development, your Conference leadership has made several recommendations for change, for improvement, and for growth. They have all met complete acceptance by the voting delegates each year.

There has been a marvelous spirit manifested in each Conference session over which I have presided and I am gratified.

A review of a few of the improvements that have taken place in our Conference organization in the past four years would be in order at this time.

- 1) The National Sunday School Association was changed to be known as The Sunday School Department of the Church of God General Conference, by delegate action.
- 2) The National Berean Society became the Berean Youth Fellowship with a National Youth Director on the General Conference staff.
- 3) The National Missionary Society became the Church of God General Conference Department of Missions with both foreign and home mission emphasis.
- 4) A consolidated budget was adopted showing the entire needs of the Conference necessary over and above earnings generated by National Bible Institution.
- 5) During the past year, we have considered the Church of God at large in first position in all responsibilities of evangelism and home missions, with less emphasis on the General Conference through the Mission Builder's League.

## Just One Church

With this idea in mind, I propose that we consider and emphasize from this time forward the following nomenclature.

- 1) The Church of God Churches
- 2) The Church of God State Conferences
- 3) The Church of God General Conference and their respective departments such as Sunday School, Berean Youth Fellowship, Missionary Societies, and others—all departments of the Church of God.

## Future College Plans

During the past year, the Board of Directors of the Church of God General Conference has studied at great length the College Expansion Program and its many facets. We have progressed.

Of top priority in our thinking has been the matter of a sound financial basis on which to build and expand. In addition to this need, we have become aware of the need of a "perceptive overview" of our entire financial structure, including national, state, and local finances. With this in mind, your board chose four laymen at large who are well versed in matters of finance to work as a committee of finance with your Treasurer, Don Overmyer, during the coming year.

## Unity Develops Strength

The National Missionary Society was born as the result of the desire of some of our brethren to contribute more time and money to the spreading of the gospel outside their own local and state conferences. Time has passed and greater interest has developed by more people and more churches.

We then decided it was time for foreign fields development—possibly premature, but nevertheless we started.

During these years our missionary budget has increased almost annually. Now we propose quite freely several thousand dollars each year for this work. This is marvelous!

Efforts that are desirable, however, often have by-products that are less easily disposed of and somewhat undesirable. We are duplicating some effort and creating some confusion by adopting a budget for missions on Missionary Day by those who are not acting as official delegates of their churches according to the Constitution. (Art. III, Sec. 1; Art. I, Sec. 1a; and Art. III, Sec. 3, Sec. 5, Sec. 6e, d, e, i.)

We certainly do not wish to dampen any zeal for the Lord, but we have made some mistakes unknowingly at the time by those voting for support.

The Foreign Missions Department of the General Conference is an important part of our Conference work and opportunity. It involves more than emotions and sentimentalities. We must not allow this vital work to be weakened by by-passing the General Conference Board of Directors either in gifts or by correspondence, or by commitments and promises!

We propose that all money given for all mission work both home and foreign, or for any missionary, come directly to the National Bible Institution, either from the donor and (or) the Foreign Mission Department treasurer, and that all payments of all money

be made in the proper manner by National Bible Institution. A strict accounting of all these receipts and expenditures should be shown on the General Conference income and expense statement monthly under the title, "Department of Home and Foreign Missions." Copies of these financial statements then would be furnished to all board members and department heads for their mutual information.

Because of the particular abilities of our Foreign Mission Board and the fact that its members are vitally interested in this field of evangelism, we propose that it make regular and continuous reports of opportunities and trends to the General Conference Board member delegated the responsibility of evangelism. We feel led of the Lord to comment at length on this vital area of our work because there is evidence that we need to strengthen our overall understanding and methods.

May God continue to teach us in this great work is my prayer through Jesus Christ.

## Propose a Biennial Conference

With the ever-growing need to study methods of evangelism, as well as error that is creeping into our midst, we propose a radical departure from the past.

We propose a business Conference with predominant emphasis on the developing of plans once every two years. Then, each intermittent year, we would check those plans, correct as necessary, but spend most of our time in studying methods through workshops and the presenting of papers on all subjects pertinent to our spiritual growth and edification. This second year would be a family Conference of fellowship and study.

It has been suggested that we give some thought to this plan this year in this session.

## "Finally, Brethren"

After three years on your Church of God General Conference Board of Directors, we would propose consideration of a change in the Constitutional structure that has to do with the election of officers for the Conference work and direction.

This study has led me to believe that the original plan as adopted by the first General Conference in 1921 had some advantages along with the present method of Board selection.

The Board of Directors which is elected by the Conference delegates could be combined with an Advisory Board made up of the presidents of state and district conferences and elected heads of other departments such as the president of the General Conference Sunday School Department Board and the president of our General Conference Foreign Missions Board. It could also include an appointed chairman of our College Board of Education, and the chairman of the Church of God License and Ordination Committee.

This Advisory Board could meet with department heads of the General Conference and the General Manager at least once each year during midwinter Ministerial Conference.

We have one final and no less important



proposal concerning the election of the Board of Directors. It appears that the most democratic and practical way to elect Official Board members is as members at large without office title. Possibly the matter of official organization should be an annual election within the Official Board at its first meeting following General Conference. The Board would choose out of itself its own president or chairman and all other officers. This election within the board should be done annually. This will keep the leadership more constant and would not necessitate the removal of any man from office even though he had served a term of years.

This entire matter merits study during the coming year, and I propose that the chair be given authority to appoint a committee to study this area of organization and report back to the Board of Directors in June, 1959, as to their recommendations for Conference action in August, 1959, if Jesus tarries till then.

### GENERAL CONFERENCE SECRETARY'S REPORT

By Secretary J. R. LeCrone

Since the close of the General Conference business meeting last year, your Board of Directors has met on October 11 and 12, January 24, April 18 and 19, and June 14. Beside this, a meeting was held by telephone on December 4, and a great deal of correspondence relative to the work of the General Conference was carried on throughout the year.

If I may be permitted a personal observation: It was my privilege to serve on your Board of Directors as Second Vice President some ten or fifteen years ago. I have been much impressed with the improvements that have been made in administrative procedures and attitudes since that time. By way of illustration, when I first served on the Board, it was not uncommon to attend a Board meeting with no idea beforehand regarding projects to be discussed or problems to be solved. It was not uncommon for two or more of the members to be absent from any given meeting, and on one occasion I made a trip of more than two hundred miles, only to be told that the meeting had been canceled. Action was often taken without time or opportunity for careful investigation of the facts, or serious consideration of the probable effects of the action.

By way of contrast, during the past year at least, every member of the Board has received a copy of the proposed agenda previous to the Board meeting. He has been kept informed of pertinent facts regarding the operation of the work, and has been consulted with regard to any important changes of policy. Most significant of all, every member was present at every meeting during the year! In addition, our President was constantly available to employees for personal consultation, and individual members of the Board have given freely of their time and effort in seeking out the facts with regard to various problems and proposed projects. No Board action has been taken without careful and prayerful consideration.

Much the same sort of improvement has taken place during the same period in the manner in which General Conference business is transacted at the annual meeting. We have passed from a reporting to a planning Conference. Now, little time is wasted in "second

guessing" our Board or staff. Rather, our time and energy are used in planning for future development and service. Our attitudes indicate that we believe Jesus' declaration that "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). But, like the Apostle Paul, "forgetting those things which are behind, and reaching forth unto those things which are before," we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

Perhaps one of the most significant developments of the past year is the fine way in which our people have responded to the challenge of the Mission Builder's League. It is one of the finest ways we have yet tried of encouraging the growth of new churches.

A large graduating class from Oregon Bible College points up the Year of Leadership Development.

Granting the possibility that we may fall short of some of the goals set for the Decade of Development program, we all agree that we are surely farther along than we would be if we had no goals for which to strive.

We find the over-all prospects of our General Conference work most promising. There are, and always will be in this age, problems yet to be solved. The question is not whether or not there will be problems. The important issue is the manner in which we meet and solve the problems as they arise. In this respect, we believe that more and more brethren are exhibiting a desire to get all of the facts, and then give those facts careful and prayerful study and consideration before reaching conclusions and taking action. Issues are judged, not on the basis of personal likes and ambitions, but rather on the needs of the church. This always results in sound growth, spiritually and economically.

### REPORT OF NATIONAL SUNDAY SCHOOL DEPARTMENT

Sunday School Day was well attended and the National Sunday School Board appreciated the support of those attending.

Two hundred thirty-three persons were served lunch on Sunday School Day.

Section 2 of Article II of the National Sunday School Department was changed to read, "Annual dues of \$5.00 shall be payable October 1 of each year to the treasurer of the National Department."

The two new officers elected were Richard Smith, 3802 Springfield-Troy Rd., Springfield, Ohio, president; and Dwaine Demmitt, Rt. 2, Troy, Ohio, treasurer.

The two officers having another year to serve are Harold Newnam, 301 East Canal, Troy, Ohio, vice president; and Juanita Logsdon, Rt. 3, Oregon, Ill., secretary.

The treasurer reported a balance in the National Sunday School treasury of \$179.89 as of August 12. Each Sunday school is urged to become a member of the National Sunday School Department, and avail itself of the services and material available to it as a member. The membership fee is \$5.00 per year; fees for the coming year should be paid on or about October 1.

The money is used to keep our lending library well stocked. The board wishes to purchase some new teacher training films, but films are expensive and it is not easy to find them suitable for our purposes.

The National Sunday School Department constitution will be reprinted to contain the revision in Article II, Section 2. Anyone wishing a copy of the revised constitution may request the same from the secretary.

Juanita Logsdon, Secretary.

### NATIONAL MISSIONARY SOCIETY

By Ada Simpson

The seventh annual business meeting of the National Missionary Society was held at Camp Mack, Milford, Ind., August 11, 1958. President Alva Huffer presided. Bro. William Wachtel opened with prayer.

The secretary's report was read and accepted. The treasurer's report was distributed, read, and accepted.

Bro. C. E. Lapp gave a detailed report of the mission work in Nova Scotia, where he had spent the month of July. He stated that his first impression of the work was that it is strictly a mission field, starting from the ground up; that the people there are hungry for preaching and teaching.

The month he was there had been spent in preaching on doctrinal subjects. He and Bro. Roddy Pike often received calls requesting Bible study in the homes, which continued late into the night. He baptized seven persons. This brings the membership of the Digby Church to thirty-seven.

Bro. Lapp reported that there are about twenty-five young people who attend the youth meetings which are led by Bro. Robert Pike. They meet on Saturday night for singing and Bible study. They made a very informative scrapbook on Nova Scotia which was displayed at General Conference. Their latest endeavor is called "Project Real Estate." They hope to raise \$1,000 to pay for a tract of land on which a church may later be built. They had raised \$92.00 before General Conference, and after the project was presented by Bro. Lapp and Sr. Verna Thayer, the people present at Conference subscribed another \$288.00. Bro. Lapp summed up his report by saying that Nova Scotia is a most fertile field for missionary effort, but it needs crystallizing.

Next, Sr. Thayer gave a report of the Bible school which she conducted in Digby. She said it was beyond anything she had ever experienced and spoke enthusiastically of the young people's projects. One project had been to visit the elderly people. There were one hundred forty children enrolled in the Bible school which was the first Bible school ever held in Digby. Only a little more than half the children could attend each day because of lack of transportation. Mr. Snow, a business man and friend of the church, used his truck to bring them in. He took one group one day and another the next. She saw the need of conducting teacher training classes for the church there. When asked if there is any opposition from other churches in the vicinity, she stated that there is opposition from the four established churches.

Bro. Pike spoke words of appreciation for the support given him in money and clothing. Sr. Thayer spoke of the great sacrifices the Pike family had made to carry on the work. She had never witnessed anything like it.

Nominations were taken for officers to be elected in the afternoon. Bro. Alva Huffer stated that he did not wish to be re-elected to office. Bros. Kenneth Milne and Delbert

(Please turn to page 10)





### MISSION AT DIGBY, NOVA SCOTIA

Bro. Roddy Pike and his fine family attended the General Conference at Camp Mack in August. Also attending was Bro. Carvel Gray, delegate from the Digby Church of God.

The missionary work at Digby, under the direction of Bro. Pike, is administered by the National Missionary Society, a department of your General Conference. Included in the General Conference budget for the new year is the sum of \$3,600.00 to underwrite the wonderful work being done in Nova Scotia.

*A project Real Estate* to raise funds to purchase a lot at Digby for a permanent church site has been started by the young people. At present the church meets in a rented hall. Some funds have been raised at the Digby Church and others purchased blocks of the property at General Conference. The balance of the funds will be raised by the Missionary Society.

The Digby congregation has grown rapidly in the year since it was started by Bro. Pike. A recent record attendance of one hundred thirty was reported in the church bulletin published by the youth group.

Bro. C. E. Lapp, and Sr. Verna Thayer spent the month of July in the Digby area assisting Bro. Pike and conducting a vacation Bible school, the first ever held in Digby. These Conference workers reported amazement at the growth of the church and the abundant fruit of Bro. Pike's great efforts here. The Lord has blessed this work.

Your prayers for and support of the General Conference can help make this possible. Pastors are needed to do this follow-up work, and funds are needed to support missionary churches.

### CLEVELAND, OHIO, BIBLE SCHOOL

Pictured here is a group of workers and children at the colored Bible school in Cleveland, Ohio, conducted by Sr. Verna Thayer, evangelist for the General Conference, and Bro. C. F. Pryor and his family and assistants from the Golden Rule Church of God in Cleveland. This large Bible school is conducted in the church pictured here.

This is but one of several Bible schools conducted each year by Sr. Thayer for colored children. Others are held in Springfield, La.; Little Rock, Ark., and Morristown, Tenn., with possibilities for new ones in West Virginia and Wisconsin. Vacation Bible school lessons are furnished by the General Conference and the truths held dear by the Church of God are taught in these schools.

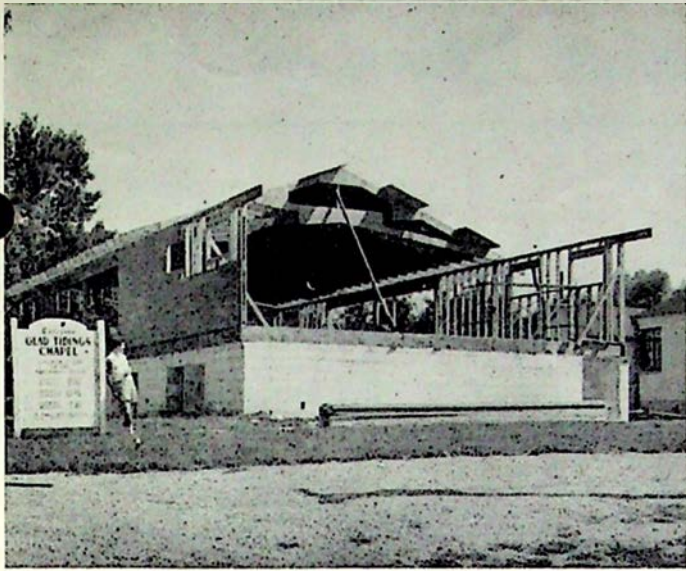
In addition to her missionary Bible schools for colored children, Sr. Thayer also conducts Bible schools for the Indian children in Michigan, and Bible schools in some of the Churches of God where special help is needed in teacher training and recruiting children for the Sunday school.

Sister Thayer also conducts many preaching and teaching services each year and many have been baptized as a result of her influence.

This work is also supported almost entirely by contributions to the General Conference from churches and individuals who have an interest in the missionary work of the Church of God as being carried on through your General Conference. Each year thousands of children are reached with the message of truth through the vacation Bible school program. The seed is planted, to be watered through the Sunday school and the church program of teaching and preaching.

# Church of God General Conference





### THE MISSION BUILDER'S LEAGUE

Glad Tidings Chapel at Dayton, Ohio, is the first Church of God to receive the assistance of the General Conference through the Mission Builder's League. The basement church was expanded and on July 28 work began, as pictured above, to complete the building.

The work is being done by the members of the church working with a crew of men under Bro. John Derbin, contractor and architect from South Bend, Indiana. It is hoped that the church building will be completed this month. The members of the Mission Builder's League brought \$3,579.59 from five hundred sixty people, to help with the completion of the building. It is hoped that the remaining one hundred members of the League will also respond and that \$4,000.00 will be available to the church.

Here is another opportunity for Home Mission expansion available to every member of the Church of God through the General Conference. Many more new church buildings are needed as the Church of God continues to grow.

The church owned its lot, and had paid for the basement building it was using. Response from an appeal to expand and grow. It is hoped that Mission Builders will be able to help in the construction of a new church building at the mission in Nova Scotia.

If you have not yet joined the Mission Builder's League, you will find a description of the League and its function on page 16 and a coupon to send in for your membership. This is a way in which, through the General Conference, we have opportunity as individuals and as churches and small groups to do together what one or a few could not do alone. This is the function of the General Conference.



### PASTORAL AID TO HELP SMALL CHURCHES

Pastor C. Alan McLain, pictured above with his daughter Alana Kaye, is one of the many pastors who has benefited from the pastoral aid program of the Church of God General Conference. This program of financial assistance to small churches helps them to secure a pastor to develop the local church. Bro. McLain pastors three churches in Arkansas: McGintytown, Lord's Schoolhouse, and Walnut Grove.

There are several other places which also receive this pastoral aid to help the church get started. At the present time pastoral aid is extended to Washington, D.C., Niles, Mich., Dayton, Ohio, Harlingen, Texas, Browntown, Va., Arkansas Conference, and Zeba, Mich., in addition, of course, to the aid given at Nova Scotia. This plan for Home Mission development can also be increased as funds are made available to the General Conference. This is another way in which the larger and stronger churches can help new work begin through the General Conference.

More than thirty per cent of the current General Conference budget is used in Home and Foreign Missions. This is our most important work and that which will be given most emphasis in the remaining years of the Decade of Development program. Through the General Conference we can reach out to help, to share, to establish new churches, and to preach the truth to those outside our present fellowship. The General Conference is not only a source of supply, it is a way to serve. It is a medium through which we can channel our talents and make them most effectively accomplish the Lord's will.

Pray for and support the Home and Foreign Mission fields of your General Conference!

# Home and Foreign Missions



# More General Conference News ---

## NEW BUDGET

The new budget adopted by the General Conference delegates for the new fiscal year beginning October 1, 1958, totals \$38,895.00. This is a basis budget for operating expenses and for missionary work. The entire budget will be printed and explained in the October 7, membership issue.

## IN THE MEANTIME

We must meet the current budget by September 30. The budget for this year has been \$34,135.00. \$27,882.82 has been received at this time, which means that \$6,252.18 must be received by September 30. In addition to this, we started the year with a deficit of \$2,100.00 which was not received in contributions in July, August, and September of last year.

Unless this total of \$8,252.18 is received by September 30, it will be necessary to sell bonds held in the Oregon Bible College building fund to meet this deficit. We trust that the Church of God will rise to the challenge so that we can start the new year without a deficit and with the building fund intact.

## BOOSTER DAY, SEPTEMBER 14

September 14 will be Oregon Bible College Booster Day. On this day members for the Boosters will be solicited and special emphasis will be given to Oregon Bible College.

Members of the Booster Club this year will receive a two-month calendar each two months, which will list special College days and carry a picture of Oregon Bible College activity. Two Maranatha issues of The Restitution Herald will also be published, and an Oregon Bible College scholarship will be provided.

## NAMES MISSING

Due to an error, a few names of Mission Builder's League were lost before they appeared in The Restitution Herald. If you have become a member of the League, but your name has not appeared in the list of members, please let us know. Thank you!

## NEXT YEAR'S CONFERENCE

Next year's General Conference is being planned for the second week in August at Camp Alexander Mack.

## CONFERENCE COSTS

Expenses for the recent General Conference meeting were \$3,016.75. Receipts from contributions were \$3,057.84. There are still a few small bills outstanding, so it appears that the Conference "broke even."

## NEW NURSERY QUARTERLY

Beginning with the October quarter, a new nursery quarterly will be available. It will use the same lesson book as the pre-school quarterly, but the handwork book for the pupils is simplified and made more usable by the little children. Sample quarterlies for any age will be sent upon request to National Bible Institution, Oregon, Ill.

## NEW PRESIDENT

At the General Conference a new president was elected to succeed Bro. Willis Turner. The new Conference president is Bro. Stanley Ross, elder of the Litchfield, Minn., Church of God, and an active officer in the Minnesota State Conference. Bro. Ross has served before on the General Conference Board of Directors as Treasurer and as Secretary, and will bring years of experience in the Lord's work on a local, state, and national basis with him to the Board.

In his brief remarks to the delegates the new president said, "We must go ahead from here. There is no need to look back except for contrast. We cannot depend upon past leaders, but must have confidence in the leaders of today. We must press forward, forgetting 'those things which are behind, and reaching forth unto those things which are before.'"

## YOUTH CAMP AND CONFERENCES

August 10-15 and 24-28

By Youth Director Darrell Maddock

### Youth Camp:

Another year has witnessed a successful Youth Camp at Quaker Haven, Syracuse, Ind. There was a total of seventy-four campers enrolled and nine counselors, giving a total of eighty-three at the camp.

We feel that because of the smaller age range in the camp, we were more successful in reaching the individual groups and providing a more centralized program. The response in the classes was good and Christian fellowship was enjoyed by all participants.

In our closing "Decision Night" service, fourteen of the young people expressed their desire to accept their Saviour in the waters of baptism. Six of this group requested baptism at Quaker Haven and the rest returned to their local churches for this sacred service. We know that all of you rejoice with us on behalf of these young people who have set aside their lives in the service of the King. For this reason alone the camp would have been successful, regardless of the work, the smallness of the group, or the effort put forth. We sincerely pray God's blessing to dwell on these new brothers and sisters in Christ and upon all of you who will be guiding and directing their progress.

Our youth are a tremendous blessing to the Church of God, so let all continue to work with them in whatever way our Lord provides.

### Youth Conference:

A new venture proved successful! Yes, this is how we feel about this new Youth Conference. We feel that God richly blessed all our feeble efforts put forth in this youth fellowship. We are happy and thankful for the response of our older young people in this new part of our youth program. Our camp enrollment was sixty young people. Here is a mark of our youth for the desire to fellowship together and to learn more about the work of the Lord and the various ways in which they can be of service to Him.

Our theme for the Conference was "Leadership Training." Our idea was to present to

our older youth the ways in which they can and should become leaders in their churches. Here, as in the previous camp, the classes were met with much enthusiasm and participation. Many helpful ideas were forthcoming from the young people in the various ways of reaching others with the gospel and for improving the various parts of our youth program now in existence.

Decision Night brought an inspirational service to witness for the Lord, as many of our youth (nearly all) rededicated their lives into the hands of the Lord. Pray to God for strength in their decisions.

The full value of the success of this Youth Conference can only be measured in true form by the days that lie ahead. Pray for our youth, that God will help in their decisions and give them strength in their service.

## NATIONAL MISSIONARY SOCIETY

(Continued from page 7)

Jones were nominated for president, Bro. C. E. Lapp for vice president, and Sr. Ada Simpson for secretary-treasurer.

The afternoon session was opened with a devotional period. Bro. Richard Smith spoke on the subject "What Determines Sin?"

The officers elected for the coming year were: Delbert Jones, president; C. E. Lapp, vice president; Ada Simpson, secretary-treasurer.

Bros. C. E. Lapp and Edward O'Neil moved that we continue to support Bro. Roddy Pike during the coming year and that he be given \$300.00 a month, which would include \$200.00 pastoral support, \$50.00 for parsonage rent, and \$50.00 for car expense. Motion carried.

Bro. Francis Burnett and Sr. Rose moved that we suggest to the Digby Church and other contributing agencies, that they send their contributions for Bro. Pike's support to the National Missionary Society's treasurer. Motion carried.

Bros. Harry Sheets and Arnold Johns moved that the National Missionary Society approve the plan of the Digby Church to purchase a lot for a church building site and that we recommend to the Board of Directors that it accept ownership of this property in the name of the General Conference. Motion carried.

Bros. Arnold Johns and William Wachtel moved that we assist the Digby Church to purchase the church lot through its "Project Real Estate" plan, which was originated by the Berean youth of the Digby Church. Motion carried.

Bros. Francis Burnett and Roy Humphreys moved that a Nova Scotia building fund be established within the National Missionary treasury and that money in the India Trip Fund be transferred to this fund. Societies and individuals who contributed money earmarked for the India Trip Fund would be notified of this action and they would be privileged to determine whether they wished their money returned or to be used for the Nova Scotia project. Motion carried.

The meeting was dismissed with prayer by Bro. Delbert Jones.



# What Your Contribution Does - - -

The General Conference budget adopted by the delegates to the Conference sets a goal of \$34,135.00 in contributions for the year October 1, 1957 - September 30, 1958. This is approximately \$7.00 per member of the Churches of God.

## What will \$7.00 per member provide?

- Support for the Nova Scotia missions.
- Pastoral aid for five young churches.
- Thirty students being trained for leadership in churches at Oregon Bible College.
- Vacation Bible Schools and lesson materials for five thousand children.
- Teacher training classes for twenty Sunday schools.
- Twenty-five thousand Truth Seekers' Quarterlies mailed this year.
- One hundred thousand Restitution Heralds mailed this year.
- Lessons and literature for twelve hundred young people and one hundred fifty ministers and leaders.
- Twenty thousand tracts distributed.
- Operation of a national office for information, assistance, and unity in the church.
- Conducting of summer camps for two hundred young people, and assisting in camps for another three hundred young people.
- Study and assistance of new fields for missions and evangelism.
- Planning and conducting the annual summer General Conference.

THE WORK OF THE GENERAL CONFERENCE BENEFITS ALL MEMBERS OF THE CHURCH OF GOD, AND MUST HAVE THE FULL PRAYER AND SUPPORT OF ALL MEMBERS OF THE CHURCH OF GOD.

\$34,135.00	- - -	Your Conference Budget
<u>27,775.22</u>	- - -	Received, August 30, 1958
6,359.78	- - -	

**\$6,359.78 Needed by September 30!**





# Churches IN THE News

## ILLINOIS STATE CONFERENCE

The Sixtieth Illinois State Conference recently ended and everyone who attended felt that "it (had been) good for us to be here." Bro. C. E. Randall, our guest speaker, gave inspiring sermons and lessons. One of his main themes was, as Peter said, "Master, it is good for us to be here"—that is, in these last days to see events coming to pass that were prophesied so many years ago.

A total of 348 persons were registered, compared with 223 last year, and it is the largest conference since the General Conference changed location a few years ago. We were happy to have visitors from Minnesota, Ohio, Colorado, and Nebraska.

Plans for the coming year include continuing our Peoria work and radio broadcasts in Rockford and Macomb and to keep our eyes open for other missionary opportunities. The Sunday School Department is asking for bigger and better zone rallies and that all the Sunday schools make a concerted effort to see that the inactive members are active members by conference time next year. Illinois has a wonderful group of young people and we are looking for more good results in the coming year. There is to be a youth retreat at Camp Emmaus, near Oregon, on September 19-21.

Officers for the conference this next year are: president, V. J. Reeves (Rockford); vice president, Paul C. Johnson (Oregon); secretary, Shirley Urish (Oregon); treasurer, Esta Starbuck (Rockford); board members, Elza Robbins (Peoria), Wayne Laning (Ripley), Bernard Hightower (Macomb), John Lewis (Eldorado).

If our Lord and Saviour carries for another year, we hope that we will have a fruitful season—returning those to the fold who have wandered away and bringing in others who have not known our heavenly Father and His Son Jesus. Shirley Urish, Secretary.

## ARKANSAS - OKLAHOMA CONFERENCE

We are grateful to report the good conference that was held at Driggs, Ark., July 18-20, 1958.

Our closing service was the Communion service in the afternoon. Brethren from Clark's Chapel helped make this conference a success by taking visitors to their homes. There were six fine ministers: Bro. J. M. Morgan, Bristol, Okla.; Bro. T. A. Drinkard, Arlington, Texas; Bro. C. Alan McLain, Russellville, Ark.; Bro. W. R. Simmons, Halleyville, Okla.; Bro. Eddie Mathews, Little Rock, Ark.; and Bro. Jess Humphreys, Royal, Ark.

Officers elected were: president, Jess Humphreys; vice president, Ernest Cox, Rt. 2, Magazine, Ark.; and W. R. Simmons, traveling evangelist for Arkansas and Oklahoma.

Our time to serve our Master is very nearly to a close. With this thought in mind, let us all be at conference next year, tho Lord willing. Ethel Humphreys, Secretary.

## DAYTON CHURCH GOSPEL TEAM

The Dayton, Ohio, Church of God (Glad Tidings Chapel) has a gospel team which has recently visited the Raker Church near Delta, Ohio. The visit was enjoyed by the host church and also by the members of the team. Is this an idea your church can use?

## MICHIGAN CONFERENCE PROGRAM

Southlawn Church — September 26-27

Conference Theme: "That Upward Look"

Friday, 7:30 p.m., sermon by Bro. Bud Goodwin

Friday, 8:45 p.m., business meeting

Saturday, 10:00 a.m., sermon by Bro. Dean Moore

Saturday, 11:00 a.m., Bible classes for all ages  
Basket dinner at noon

Saturday, 2:00 p.m., panel discussion on Sunday school work led by Sr. Isie Jenkins.  
Rhoda Hanson, Secretary.

## NEBRASKA FAMILY RETREAT

The 1958 Nebraska Family Retreat held at Camp Merrill near Fullerton was a profitable experience for those in attendance. Seventy-four persons registered during the week.

There were a number of factors working together to make the time enjoyable. The weather was almost ideal; the co-operation of campers was excellent; the leadership was fine; and there was an abundance of recreation and food, spiritual as well as material.

The elected board: president, C. E. Randall; vice president, V. E. Kirkpatrick; member at large, Valura Karnett; secretary, Carol Smith; treasurer, Ruth Wilson.

Plans were announced for a state-wide youth rally to be held at Holbrook October 18 and 19. Carol Smith, Secretary.

## ARKANSAS EVANGELIST'S REPORT

On June 5, 1958, Tommy Dale McGinty was united in marriage to Leona Evans of Quitman, in her home. They have moved to Conway, where she will continue her college education and he will continue to work for the Ward Body Shop. I was glad to assist them in their marriage. May God's richest blessings attend them.

On July 18, 1958, funeral services were conducted for Darrell Wonn, who had lived in the McGintytown community. He was a dairy farmer and had been a resident for six years. His wife Charlott and their daughter Susan attend regularly the Church of God at McGintytown.

Bro. William Lloyd Nunnlee was born in Rateliff, Ark., March 24, 1910, and died in Charleston, Ark., August 2, 1958. Several years ago I was happy to assist him in putting on Christ in baptism. Funeral services were conducted in the Presbyterian Church in Corksville on August 4. He leaves to mourn his death: his wife, Gertie Nunnlee, Rateliff, Ark.; four sons: Tommy, Wayne, James, and Gary living at home; and a daughter, Mrs. Bill Kack of Paris, Ark.

Our attendance at all places I serve has increased. The Lord's Schoolhouse service last Sunday had about thirty in attendance. The McGintytown Church of God sent me to the Arkansas-Oklahoma Conference conducted at Driggs, Ark., July 17-20. The conference was very good. C. Alan McLain, Pastor.

## NORTHWEST CONFERENCE

The Northwest Conference opened its fiftieth annual meeting at Corvallis, Ore., on the evening of June 12, 1958. Words of welcome were extended by Bro. John Humphreys. We were happy to have Bro. Gerald Cooper with us again as guest speaker, favoring us with a sermon at each of the ten services. Special musical numbers were rendered by the Humphrey sisters, Nellie Sue and Freda, Duane and Dick Emigh and Sr. Lena Upton, who also led the Sunday school lesson. Sr. Ava Kelley was unable to attend because of the serious illness of her husband, Grover Kelley. We were saddened to learn that he died the last day of the conference. He was a man of kindly word and manner and will be greatly missed by all.

Bro. Cooper's messages were Biblical and powerful. His talk on the Twenty-third Psalm brought out the prophecy of Jesus Christ as 1) the Good Shepherd who died on the cross to save man from his sins; 2) the Great Shepherd who oversees our lives, being our Mediator and only Way to eternal life; and 3) the Chief Shepherd to appear again as King to be Chief only over those who have fed and shepherded His sheep—even as He told Peter.

A sermon of particular current interest was on the Reality of Armageddon, a prophetic sermon on events that are coming to pass. Another was on Faith of Our Fathers. This was to remind us of what we owe to the unfeigned faith of the Word of God of our forefathers—how from about 1825 the ministers braved not only the elements but also opposition and adversity and went ahead to preach the true Word, making the church separate and giving the Church of God a reason for existence. We are truly thankful to Bro. Cooper for his interesting truth-giving messages; great benefit was derived therefrom, those present departing with renewed inspiration and determination to work together and go forward in work for the Lord.

Officers elected for the coming year are: president, Ava Kelley, Vancouver, Wash.; vice president, Flora Anthon, Corvallis, Ore.; secretary, Fern Bell, Portland, Ore.; treasurer, Leo Behrends, Independence, Ore.

Fern R. Bell,  
Northwest Conference Secretary.

## GLAD TIDINGS CHAPEL NEWS

We are happy to announce that on June 15, 1958, Miss Earline Calahan and her sister Miss Nella Calahan presented themselves to the Lord and were baptized at Lake Evergreen on June 18. The service was witnessed by about one hundred thirty-six people who were there attending the Ohio Youth Camp. We pray the Lord will richly bless these two young ladies both now and when He comes.

Glad Tidings is in the midst of a huge building program which is being supported by the Mission Builder's League. We hope to complete the exterior of the church during August. The Lord willing, the church will be dedicated in the spring.

Pastor Timothy Pearson.

## SISTER EDNA BREWER ILL

Sr. Edna Brewer, Rt. 2, Troy, Ohio, whom many will remember as first matron of Oregon Bible College is ill and has been in the hospital for several weeks.



# Baptisms - - -

## BAPTISMS AT FONTHILL, ONTARIO

During the recent National Youth Rally held at Lake Dewart in Indiana, fourteen young people came forward to accept Jesus as their own Saviour. Among them were two Fonthill youth, Grant Anger and Ray Hall.

These two were baptized in the waters of Lake Erie at Port Colborne, Sunday afternoon, August 17, 1958. Grant is the son of Mr. and Mrs. Maurie Anger of the Fonthill Church, and Ray is the son of the writer and Mrs. Hall.

Let us each remember all fourteen of these young people as we go daily to His throne of mercy—that they be strong and true in the dedication of their lives to the glory of God.  
Pastor E. M. Hall.

## BAPTISMS AT OREGON, ILLINOIS

Among those who confessed Christ at the Youth Camp at Quaker Haven were two boys from Oregon, Ill. On Wednesday evening, August 20, 1958, following a study of some of the saving truths of the Scriptures, Reuben Barnhart III, was baptized in the saving name of Jesus Christ. Immediately afterward, Bro. C. E. Lapp had the happy privilege of baptizing his son Jon in the name of Jesus Christ. Reuben's address is 700 S. First St., and Jon's address is Highway 64, both of Oregon. We pray God's richest blessing to rest upon these two boys as they begin their new life in Christ. Harvey U. Krogh, Jr., Pastor.

## BAPTISMS AT FREDERICKTOWN, MISSOURI

While at National Berean Youth Camp, Patricia Thal, daughter of Bro. and Sr. Walter Thal, requested baptism. Wishing to be baptized at home, she delayed her baptism until the Sunday following the close of the camp. Her example encouraged two others to make the same request. They were Roy Cooper, son of Bro. and Sr. Marvin Cooper, and June Bailey, a young matron, the wife of Bro. Maurice Bailey.

On Sunday afternoon, August 17, 1958, a number of the brethren met at the church at two o'clock. We then proceeded to the water, where the writer had the blessed privilege of immersing all three into the saving name of Jesus.

A fellowship service, for the purpose of formally receiving them as members of the congregation, was planned for the morning worship service on August 31.

We are convinced of the complete sincerity of all three, and are sure that they will dedicate their lives to serving their Lord faithfully and well. Their decision is the occasion for great rejoicing among the brethren of the Fredericktown congregation. We are praying that their example will encourage still others to take this vital first step in consecrating their lives for service to God.

Pastor J. R. LeCrone.

## BAPTISM AT ST. LOUIS, MISSOURI

On Sunday, June 15, 1958, April Couch accepted Christ as her Saviour and on June 22, was baptized in His name for the remission of sins. It was a joyous occasion for all, since this act united a husband and wife in the body of Christ.  
Pastor Kirby Davis.

## BAPTISM AT HOPE CHAPEL

Some time ago, Walter J. VanDusen expressed a desire to accept Jesus as his Saviour and Guide. After counseling with him concerning the gospel of salvation, he made public confession of faith on Sunday, June 22. It was our privilege, on June 26, 1958, to baptize him in the name of Jesus Christ for the remission of sins.

Bro. VanDusen, home on leave following "boot" training, has returned to the Navy and is now stationed in Florida. We regret that he could not remain with his church for a longer period of time following his baptism, but we know that God can keep him true and faithful to his sacred vows. We pray that God will give him strength to triumph over evil and temptation, keeping him ready at all times for the return of Jesus Christ.  
Pastor Harry Sheets.

## BAPTISM AT COOL SPRING CHURCH

We are happy to announce that Patricia Ann Manuel has accepted Jesus Christ as her Saviour and has been buried with Him by baptism. She made her confession of faith known by accepting the invitation given during a devotional service held at the Virginia State Conference. She was baptized by the writer on August 1, 1958. Sr. Manuel is now a member of the Cool Spring Church of God at Browntown, Va. We pray that God will be with her and guide her through a full, continuous, Christian life. Pastor Richard Dick.

## BAPTISMS AT LITTLE ROCK, ARKANSAS

It is our happy privilege to announce the baptism of Miss Anne Buckley, July 27, 1958, by Bro. R. D. Stanton, pastor of Oak Grove Church of God.

Mrs. Ruth Mathews, wife of Cecil Mathews, was baptized by Bro. Eddie Mathews, pastor of the Broadmor Church of God. Upon confession of their faith and trust in the all-saving name of Christ, they were immersed in Fouché Creek, southwest of Little Rock.  
Mrs. R. D. Stanton.

## BAPTISM AT ZEBIA, MICHIGAN

On July 20, 1958, it was our privilege to assist Ronald Spruce, Skance Road, L'Anse, Mich., to put on the name of Christ in baptism. Ronald is a member of the small congregation now meeting at a community hall in Zebia, near L'Anse. Sunday school is conducted each Sunday, and the General Conference has been sending a speaker to the church each month since May.

We pray that the Lord will continue to bless and use Ronald, and that He will prosper this church.  
Harold Doan.

## BAPTISM AT OMAHA

At the close of the Sunday morning service on August 24, 1958, the invitation was given and Miss Nancy Donaldson came forward, indicating her desire to put on Christ. At Nancy's request, the baptismal service was held at Carter Lake. It was performed by the writer, in the absence of Bro. C. E. Randall, who was on vacation. Our prayer for Nancy is that she will remain steadfast in breaking of bread, prayers, and the fellowship of the saints.  
A. T. Johns.

## BAPTISM AT HOLBROOK, NEBRASKA

The heart of everyone at the Western Nebraska Conference was gladdened when, at the close of the service Friday evening, August 15, 1958, Eska Evans responded to the gospel call and made his good confession of faith.

Sunday afternoon, August 17, the church body drove to the sand pit south of Holbrook, where it was our privilege to immerse Bro. Evans into the all-saving name of Jesus Christ. He joins his wife in a mutual faith which we pray will be of so much joy to them that it will have vast influence in the community in which they live. Bro. Eska Evans' address is 1303 W. Third St., McCook, Nebr.

Pastor V. E. Kirkpatrick.

## BAPTISM IN IOWA

On the afternoon of June 22 we were happy to assist Mr. Dick Nichols, Worchester, Mass., in putting on the Lord Jesus Christ through faith and baptism. May God bless him in his walk for Christ.  
Pastor Linford Moore.

## BAPTISMS AT LAWRENCEVILLE, OHIO

Mr. and Mrs. Neil Agosta went forward and accepted Christ as their Saviour August 3, 1958, and were baptized into the saving name of Jesus Christ. We pray God's blessing on them as they start a new walk of life with Him.  
Pastor Richard Smith.

## BAPTISMS AT OMAHA

The hearts of all associated with the Omaha Church were gladdened recently when Kay Frost, one of our young ladies, was baptized into Christ. Kay came to us from another fellowship where sprinkling was practiced. Having come to see the truth of immersion, she became obedient to the newly discovered truth.

Cecil W. Lovett, Jr., of Blythedale, Mo., came to Omaha and requested baptism and was baptized and received into church fellowship. He was accompanied on the trip by several of his kinfolk. We bid these two God-speed in their new walk of faith.  
Pastor C. E. Randall.

## BAPTISMS AT MOOREFIELD, NEBRASKA

At the close of our once-a-month service at Moorefield, Nebr., Mrs. Martha Cross came forward to confess her hope in Christ Jesus. It was our privilege, that same night, after journeying some miles south to a river near Stockville, to immerse her into the saving name of Jesus Christ.

At the same spot, again by the aid of automobile trouble lights, headlights, and flashlights, one month later, the evening of July 6, 1958, it was our privilege to immerse seven more into the name of Jesus Christ. Of these seven, two have placed their membership in the Holbrook Church. The remainder will hold membership in the Moorefield Church.

New members of Holbrook are: Johny Eugene Shepherd, Maywood, Nebr., and Rebekah Kirkpatrick, the pastor's second daughter.

New members of the Moorefield Church we would introduce to the brotherhood are: Muriel Harbert and her two daughters, Joan and Janet; Virginia Cross; and Linda Earhart. All may be addressed at Moorefield.

V. E. Kirkpatrick, Pastor.  
(Holbrook - Moorefield)



### MABEL NETTS

"Grandma" Mabel Netts fell asleep in Jesus, Sunday afternoon, June 22, 1958, at the age of seventy-nine years, more than fifty of which had been spent in active service for her Lord. She had been one of the guiding influences in the establishment of the Lawrenceville Church of God, more than forty years ago.

Mrs. Netts, with her husband Charles, who preceded her in death in 1952, traveled over the United States in the interest of our Golden Rule Home for the aged, a replica of which was placed in each church as a bank into which contributions could be dropped for its support.

Each of us lost a friend, though we sorrow not as others which have no hope. She is survived by her daughter, Margaret Ballentine; two sons, Walter and Ben; seven grandchildren; and several great-grandchildren.

"Grandma" Netts was laid to rest in Ferncliff Cemetery Tuesday, June 24, awaiting the resurrection call of her Master.

Pastor Richard Smith.

### EMMA C. RAILSBACK

Emma Charlotte Weeks Railsback was born January 13, 1870, in Coshocton County, Ohio, and departed this life, August 21, 1958. She was united in marriage to the late Ezra C. Railsback in 1891, and they lived in and near South Bend, Ind., until 1919, when they and their daughters moved to Los Angeles, Calif. She was baptized in the saving name of Jesus by the late Bro. L. E. Conner in 1893, and became an ardent church worker, serving as a minister of the gospel in various churches. She was an active member of the Los Angeles Church of God until the time of her death. She was laid to rest beside her husband in Forest Lawn Memorial Park to await the Master's call to life eternal.

Sr. Railsback leaves to mourn her death: four daughters; Mrs. Leta McLeod, Mrs. Verna M. Rahn, Mrs. Mildred Stantial, and Mrs. Thelma M. Moore; one brother, Charles W. Weeks; a foster daughter, Mrs. Jessie Seroggs; and three sisters, Mrs. Nellie Landon, Mrs. Cora Nicholson, and Mrs. Winnie Gardner. Also surviving are thirteen grandchildren, and nineteen great-grandchildren. Memorial services were conducted by the writer and Bro. William Dick, pastor of the Pomona Church of God. Harry S. Payne.

### TEXAS CONFERENCE

We have just finished a very successful and inspirational conference here in Texas. Many who had not attended before were present and several who had not attended for some time were in attendance.

We and the Kennedys (pastor at Harlingen, Texas) were fortunate in taking ten of our young people to the Southern Berean Youth Rally in Louisiana the first week of June.

The Maeyes were at our conference. We were happy to see and visit with them again.

Everyone enjoyed meeting Bro. and Sr. Richard Worley, new pastor at Gatesville and Mullin. They did a wonderful service at the conference and Bible school. We wish them Godspeed in the work in Texas. Pray for them in their new work, that they faint not. We must all labor together that the Lord's work may be done. Mrs. John G. Hayse.

### STILSON - HARRISON

On June 14, 1958, Sylvia Stilson of South Bend, Ind., and Bert Harrison of Fresno, Calif., were united in marriage at Hope Chapel Church of God in South Bend, Ind.

The services were performed by Pastor Harry Sheets, with Ronald Dilamarter of Aurora assisting.

Attending the couple were Denise Thompson and Alson Cottrell. Two songs, "Sylvia" and "The Lord's Prayer," were sung by Michael Whitley. Liz Stopher played the organ. All four are students of Aurora College.

Following a brief trip into Michigan, the college seniors took up residence in Aurora, Ill., where they will continue their education.

David Houser, Secretary  
Aurora Church of God

### FROST - JOHNS

Miss Kay Arlene Frost became the bride of Russell Dean Johns at 6:30 p.m., August 23, 1958, at a candlelight service held in the Omaha Church of God. Two sisters of the bride were the candle lighters. Kay is the daughter of Mr. and Mrs. Pat Frost of Omaha, Nebr. Dean is the son of Mr. and Mrs. Russell Johns of Bennington, Nebr.

Mrs. Carol Sass, sister of the bride was matron of honor. Kay was also attended by Janet Johns, sister of the groom. Ronald, Dean's brother, was best man. He also was attended by William Sass, brother-in-law of the bride. Two nieces of the bride were the ringbearer and flower girl. Piano selections were played by Mrs. Kay Murphy, cousin of the groom. The bride's uncle sang "Because." The double ring ceremony was performed by the writer, an uncle of the groom.

Both Kay and Dean are members of the Omaha Church. We pray that God's blessing may rest upon them and guide them in establishing a Christian home. A. T. Johns.

### CARLISLE - NEWHOUSE

Miss Mariam Colleen Carlisle became the bride of Mr. Roger Allen Newhouse in a double ring ceremony at two o'clock on Sunday afternoon, August 24, 1958.

Miriam was baptized by the writer on October 23, 1949. After finishing high school she secured employment in South Bend where she also made her home.

Unable to secure employment, Roger plans to re-enlist in the army. This will keep them from establishing a permanent home for the time being, but they plan to rent an apartment near where he will be stationed. We wish them a happy wedded life together.

Pastor Harry Sheets.

### ANTHON - FAUNTLEROY

On Sunday afternoon, August 3, 1958, Miss Eliska Anthon, daughter of Mr. and Mrs. L. C. Anthon, and Mr. John Fauntleroy, son of Mr. and Mrs. Sherman Fauntleroy, were united in marriage at the Happy Woods Church of God. Following the wedding a reception was held in the social room of the church.

Eliska is a member of the Happy Woods Church of God, while John is a member of the Blood River Church of God. Both of these fine young people are active workers in the church. We pray God's richest blessings on their new life together and their new home.

Pastor Harry Gockler.

### STAACK - JOHNSON

Miss Diane Staack, daughter of Mr. and Mrs. F. J. Staack of Lausling, Ill., and Mr. Robert Johnson, son of the writer and wife, were united in marriage at Lausling on Saturday, August 23, 1958. Diane and Robert plan to establish their home in Oregon, Ill., at 1011½ S. Third St. We pray that God will bless and guide them in the establishment of a truly Christian home. Paul C. Johnson.

### HOUSER - HAUPT

Marian Houser and Robert Haupt were married at Hope Chapel, at 7:30 p.m., August 23, 1958. The altar was beautifully decorated with rows of gladioli and lighted with candles. A background of soft organ music made the double ring ceremony solemn and impressive. A reception was held in the church basement following the wedding.

Mr. and Mrs. Haupt left for Michigan. They expect to visit the Strait of Mackinac and other points of interest before returning to South Bend where they plan to reside. We pray that God will bless them and their life together. Pastor Harry Sheets.

### HERALD RECEIPTS

Walter Huber; Herbert Edmister; Otto E. Dick; Mrs. Laura Keenan; Tandy J. Stinnette; Daniel Hayes (2); Gail Marston; Mildred Somers; Verna Thayer (3); Delbert Stedman (8); Harold Starbuck; Diane Huddleston (2); J. Arlen Marsh; Mrs. Ivan S. Powers; Edna Gruber; Mrs. Lucy Fuson; Iva M. Boyd; W. R. Simmons; Mrs. Trelle Venneberg; Mrs. T. E. Lynn; Mamie France; Mrs. Mary Jackson; W. W. Kirkpatrick; Mrs. Nelson Anthony (2); George Kugler; Lida M. White; Mrs. Eska E. Evans.

Everett Emmons; Charles L. Button; Carroll Cronbaugh; Belva Knife; Mrs. Goldie Sweeney; R. S. Anderson; Harold Gallagher; Arnold Johns; Lucille Appleby; Richard S. Dick; Mrs. Rose M. Peterson; Elmer H. Magaw; Ed Eades; Edwin C. Lussenden; Paul Louzcky; Mrs. Chas. Edmonds; David Stein; L. W. Hankins; Happy Woods Senior Class; Albert Schaer; Hildreth Worley; Maybelle Hanson; Mrs. Freda M. Berry; Marian I. Rich; Linda Wagganer; Mrs. C. Needham; Mrs. Flora Anthon; Mrs. Ray Coleman; Mrs. Olive Barts; Herbert Kasper; Mrs. Glen R. Booth; Mrs. Ruth Miller; Virda Sittler; Darrell Maddock (2); Madge Savage; Edward Rice; Clyde Randall.

Mrs. Mary O'Dell; Alice E. Sword; Mrs. Roy G. Carveth; Mrs. Joe Couch; Mrs. J. D. Shelly; James R. Howell; James A. Stillson; Orville Kinsey; Dale Ward; Timothy Pearson; Keith D. Baird; Thomas Lewis; Raymond Brown; Mrs. M. Anger; L. L. Burnett; Mrs. Carl Bottolfs; Clara M. Sandifer; Mrs. Norman Sylsker; H. F. T. Hill; E. G. Marrs; Verna Rahn; Fred E. Hall; Ruth Bauserman; George Hoke; Wayne Thompson; Delbert Jones; Mrs. E. W. Curry.

### PASTORS CHANGING

Bro. Arnold Johns will become pastor of the St. Cloud, Minn., Church of God September 1, 1958.

Bro. Leonard Brown, Cross Timbers, Mo., has announced that he will be available to accept a pastorate after September 1. He may be contacted directly by any interested church.



## JULY AND AUGUST CONTRIBUTORS

Following are the individuals and groups who contributed to the work of the General Conference during July and August. Church tithes and individual offerings are needed to carry on the vital work partly described in this issue. We are grateful for the people with whom we are undertaking this program.

Mr. & Mrs. Harold Domigan	25.00
Mr. & Mrs. Delos Andrew	10.00
Mr. & Mrs. Harold Allen	8.00
Dorothea Allen	4.00
Leila E. Whitehead	5.00
Mrs. F. L. Austin	5.00
Southwest Conference	58.71
Mr. & Mrs. Stanley O. Ross	10.00
Mrs. Emily W. Blackwell	25.00
Mr. & Mrs. John Taylor	100.00
Illinois State Conference	100.00
Mr. & Mrs. Elmo Gaspar	125.00
Litchfield S. S.	18.39
Mr. & Mrs. Fred Tavenir	10.00
Mr. & Mrs. Curtis Simpson	10.00
Joyce Stadden	11.00
Mr. & Mrs. Arnold Johns	60.00
Ripley S. S.	25.00
Maurertown S. S.	117.29
David Skinner	190.00
Mary Alice Groff	10.00
Verna C. Thayer	10.00
Fonthill Church	87.52
Mr. & Mrs. Ronald Riley	25.00
Denver Church	25.00
A Friend	5.00
Mr. & Mrs. Dwaine Demmitt	20.00
Mr. & Mrs. Clark Ballentine	20.00
Maybelle Hanson	7.00
Brush Creek Church	156.38
Mr. & Mrs. William Waehel	20.00
Brush Creek Bereans	7.96
Nora Johnson	25.00
Mr. & Mrs. J. R. Humphreys	10.00
Virda Sitler	20.00
Willis Turner Family	71.50
Bennellwood Church	171.83
Happy Woods Church	58.82
Mr. & Mrs. H. S. Bell	14.00
Mr. & Mrs. Ray Heyde	7.25
Mrs. L. D. Romine	5.00
Mrs. Fanny Lund	20.00
Berean Youth Fellowship	21.62
Mr. & Mrs. Robert Hightower	5.00
Hope Chapel, Arkansas City	90.65
Russell Magaw	29.00
Mary Jesky	20.00
Emma B. Coleman	20.00
Belva Knife	20.00
Macomb Church	32.22
David W. Stine	4.00
A Family	4.00
Mrs. William Driver	4.00
Larry Townsend	6.60
Hope Chapel, South Bend, Ind.	10.00
Gregg Doan	5.00
Chris Doan	5.00
Ripley Church	80.70
Mr. & Mrs. George McMurtrie	30.00
Mr. & Mrs. O. H. Berry	10.00
L. J. Elton	5.00
L. H. Anderson	5.00
Mrs. Glen R. Booth	25.00
Hildreth Worley	10.00
Elizabeth Ordnung	10.00
Bernell & Verna Story	10.00
Mr. & Mrs. Harold Simpson	5.00
Gordon Davison	10.00
Mrs. Pearl Davis	5.00
Raker Church	25.00
Mr. & Mrs. Ralph Lutton	25.00
Mr. & Mrs. Harry Payne	20.00
Blauchard Y. P. Miss. Society	25.00
Dixon Church	43.86
Blais Blakely	20.50
Fonthill Family	16.99
Mr. & Mrs. Lonnie Anderson	8.00
Mr. & Mrs. Claude Reinhart	25.00

Mr. & Mrs. G. M. Siple	100.00
G. & D. Sheeley	8.00
Nina Hatcher	3.00
Mr. & Mrs. Darrell Maddock	5.00
Mr. & Mrs. H. H. Moore	5.60
Mr. & Mrs. E. W. Johnson	25.00
Eden Valley Ladies' Aid	15.93
Mrs. Fred Nelson	10.00
Mr. & Mrs. L. E. Ashelford	25.00
Edward Houser	10.00
Walter & Dorothy Larsen	21.00
Mr. & Mrs. Otto E. Dick	25.00
Mattie Agard	20.00
H. U. Krogh Family	10.00
Lillian King	25.00
Mr. & Mrs. Dale Ward	12.37
Mrs. May White	10.00
Mr. & Mrs. Cecil Patrick	21.00
William J. Halls	70.00
Mrs. Frank Moran	5.00
Mr. & Mrs. Joseph Hightower	10.00
Muriel Hass	10.00
Mrs. Russell Kirkley	10.00
Linda Waggoner	50.00
Robin D. Bauerle	5.04
Litchfield Church	23.65
Oregon Church	62.08
Leila Mae Doeden	51.00
Mr. & Mrs. Elmer McChesney	100.00
Mrs. A. L. Eickmeyer	10.00
Daniel Hayes	5.00
Mrs. Harlan Witmer	5.00
Burr Oak Church	170.00
Robert Zeller Family	10.00
Bernice Roberson	25.00
Don Huffer	50.00
Mr. & Mrs. C. E. Lapp	60.00
Arlene Dearing	20.00
Mrs. Ray Maysilles	10.00
Truth Seekers' Church	50.00
Brush Creek Truth Seekers' Class	10.00
Mrs. Kirby Billingsley	2.00
Mr. & Mrs. Harold Doan	20.00
Julia H. Warren	20.00
Mr. & Mrs. Dallas Demmitt	25.00
Mr. & Mrs. Walter Thal	10.00
Mr. & Mrs. Don Swartz	100.00
Mrs. Doris Reye	10.00
Lawrenceville Church	45.74
Mr. & Mrs. George Jones	10.00
Mr. & Mrs. Hugh Huffer	10.00
Mr. & Mrs. W. D. Tierney	100.00
Mr. & Mrs. Loren Burnett	10.00
Mrs. Ruth Wannemaker	5.00
Mrs. Nellie Gesin	10.00
Fort Valley Church	100.00
Mrs. J. M. Prime	10.00
Mrs. A. J. Eyehaner	10.00
Albert City Church	60.00
Mr. & Mrs. Daniel Pyfe	10.00
Mr. & Mrs. Robert See	30.00
Mr. & Mrs. Arthur Otto	20.00
Tempe Church	48.54
Missions	1,888.00
Gospel Gleaners Class	6.00
I. M. Bowler	100.00
Mr. & Mrs. Paul Louzecky	25.00
Blessed Hope Church, Rockford	25.00
Philena M. Davis	20.00
Mrs. Lulu Stilson	20.00
Mr. & Mrs. S. W. Raymond	10.00
Hector Church	50.00
Waterloo, Iowa, Dorcas	5.00
Conger St. Church	11.94
Michigan State Conference	29.59
Ruby A. Johnson	4.00
Hillisburg Church	14.94
Dale Johnson	5.00
Little Beavers, Oregon S. S.	8.10
Mr. & Mrs. H. Cramer	5.00

"We are contributing to the budget because we believe that each department is missionary and interested in mission work. We know that there is a great need at this time and hope that other missionary groups will also help."—Mary and Martha Missionary Society, Oregon, Ill.

## EDEN VALLEY, MINNESOTA

Our pastor, Bro. Ellsworth Routson, and his family and Mrs. Chalmer Thoms have returned home from a busy and profitable several weeks in Virginia, where he was guest speaker at the state conference. They also visited Washington, D. C., and Norfolk, Va. On the homeward trip they attended General Conference at Milford, Ind.

Other Minnesota people who attended General Conference were: Mr. and Mrs. Stanley Ross, Mrs. Elmo Gaspar, and Mrs. Fred Bulthaus.

In the absence of Bro. Routson the local pulpit was filled by Bro. Stanley Ross, Bro. Walter Wiggins, and Bro. Tom Savage.

On Sunday, August 17, 1958, the annual Sunday school picnic was enjoyed by many at Long Lake Camp. Three young men, David Kirkpatrick, James Brossard, and Sammy Collins, were baptized in the saving name of Jesus by Bro. Routson during the afternoon. We earnestly pray that the lessons they have learned and the sermons they have heard in our church may be a guide throughout their future.

At the age of three weeks little Barry Wayne, son of Mr. and Mrs. Donald Albright, underwent surgery to correct a digestive defect and is gaining steadily.

Mrs. Earl Brossard, Reporter.

## EARL PEARSON

Earl Pearson was born August 29, 1888, and died at his home on July 16, 1958.

On November 16, 1907, he was united in marriage to Emma Eckerly. To this union were born nine children: Lora, Frank, Hazel, Clara, Ezra, Gladys, Mildred, Dorothy, and Rozella. On November 16, 1957, Earl and Emma celebrated their fiftieth wedding anniversary.

About forty years ago Earl was baptized into Christ by Bro. J. H. Anderson and became a member of the Brush Creek Church of God. He was an active member until just a few weeks before his death. He was a good example for others.

Surviving are his wife Emma, nine children, twenty-nine grandchildren, and three great-grandchildren. Funeral services were held at the church on Friday, July 18, with Bros. Celaine Randall and E. Richard Smith assisting. Burial was made in Curtis Cemetery.

Pastor Francis E. Burnett.

## GENERAL CONFERENCE MINUTES

(Continued from page 5)

Churches using Delegate Forms for the first time were: Niles, Michigan; and Digby, Nova Scotia

Committee: Evelyn H. Austin  
Ruth S. Tomlinson  
Janet Turner  
Assistant: David Krogh

Bro. Clarence Lapp moved that appreciation be expressed for the fine work of the Credentials Committee. This was done.

The Secretary's minutes of the final session of the Conference were read and approved.

Bro. Benjamin Carpenter moved, and Bro. Edward O'Neil seconded, that the meeting adjourn. The motion carried.

Bro. Kenneth Milne led in prayer. All joined in singing, "Blest Be the Tie That Binds."



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## MISSION BUILDER'S LEAGUE

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Membership is open to individuals, churches, Sunday school classes, men's classes, women's societies, missionary societies, and any others who desire to assist in the expansion of the Lord's work.

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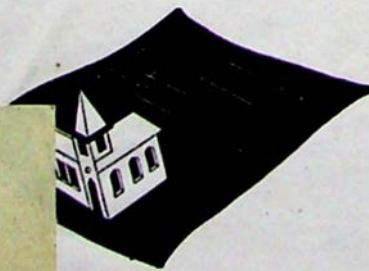
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City \_\_\_\_\_

State \_\_\_\_\_

Harvey Krogh, Sr.  
Rt. 3  
Blair, Neb.  
3-60



608. Kokomo Church
609. Mr. & Mrs. Jim Mills
610. Mr. & Mrs. Joe Gaspar
611. Pam and Danny Mills
612. Mr. & Mrs. Elmer C. McChesney
613. Mr. & Mrs. C. R. Appleby
614. Mr. & Mrs. George Kershaw
615. Mr. & Mrs. Ted Holtz
616. Clarence Welliver
617. Judy Peters
618. John Peters
619. Mr. & Mrs. Ed. Kirkpatrick
620. Donald Ward
621. Virda Sittler
622. Marie Brown Schrieber
623. Mr. & Mrs. William L. Schmidlapp
624. Floyd L. Kessler, Jr.
625. Mr. & Mrs. James Klepinger
626. Tommy Dale McGinty
627. John McGinty
628. Mr. & Mrs. J. D. Moreland
629. Mr. & Mrs. Pete McGinty
630. J. W. McGinty
631. Lois E. Hunt
632. Edna McCall
633. Mrs. T. M. Ferrell
634. Stephen Ferrell
635. Mr. & Mrs. Orville Kinsey
636. Jack Campbell
637. Anderson Chapel
638. Edith M. Sherrill
639. Charles Pryor
640. Mr. & Mrs. Clarence McQuinn
641. Mary Elma Bell
642. Fern R. Bell
643. Edith G. McKinney
644. Silas M. Claypool
645. Mrs. Wayne Wilson
646. Glad Tidings Sunday School
647. Mr. & Mrs. Chalmer Thoms
648. Richard E. Rahn
649. Donald Perkins
650. Mr. & Mrs. Burton Smith
651. Mabel Lindsay
652. Mr. & Mrs. Joseph Schlupp
653. Mr. & Mrs. Elmer Upton
654. Grace Ruhn
655. Felida Washington Church
656. Graytown Sunday School
657. Mrs. J. Don Swartz
658. Dale and David Swartz
659. Carolyn Groves
660. W. E. Boyer
661. Mr. & Mrs. S. L. Rife
662. Mr. & Mrs. Graeton Houser
663. Charles Dimmick
664. Mr. & Mrs. Richard Lindstrom
665. John McKinney
666. Tella Griffin
667. St. Cloud Doreas Society
668. Koszta Sunday School.
669. A Friend
670. Paul, David, John, and Thomas Louzecky
671. Mr. & Mrs. Arthur Otto
672. Green Street S. S., Rockford
673. Grace Laning
674. Mildred Gill
675. Mr. & Mrs. Clifford Eyster
676. Delbert, Dorothy, and Dee Ann Dunbar
677. Mr. & Mrs. Fulton Ramsey
678. Mrs. Mollie Barnwell
679. Bill and Bob Gaspar
680. The Watkins Family
681. Mrs. R. Loie Jones
682. Mrs. William B. Town
683. David Onderdonk
684. Southlawn Young Adult Class



September 15, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 34

## MESSAGES OF INTEREST IN THIS ISSUE

### DO IT YOURSELF

Individual initiative is needed  
in the work of the Lord!

### JONAH'S OF TODAY

Many are trying to escape  
personal responsibilities.

### ONE TENTH IS THE LORD'S

No faith is required for  
tithing, for the tenth is  
the Lord's.

Other messages of impor-  
tance for every member  
of the family.

### NO BABBLING BROOK

In upper Galilee, as this photo  
shows, the Jordan River gives  
little indication of its actual  
importance in current Middle  
East affairs.

Use of these waters to irri-  
gate land in the Jordan Valley  
could help resettle two hundred  
thousand refugees, thus re-  
moving a major obstacle to  
Arab-Israel peace. At present  
the Jordan flows unused into  
the Dead Sea.

—Christian-Palestine Com-  
mittee photo.



Attend Church Sunday



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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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Elmer's wife, Vivian, likes candles of all kinds. Lately she has been going in for the ones that leave no wax as they burn. When they are used up there is only a tiny bit of charred wick left. "After all," I told her, "all you need is a candle that gives a light when it burns." We can't know whether we will have anything to leave behind at the end of our days, but we do need to be sure we give a good light while we live.



### The Non-Conformist Is Gone

The day of the individualist is almost gone. The non-conformist is a man of the past, or so rare that his sanity is questioned. Today the goal is to be like everyone else. The security of the herd is sought above all and to be different one must resign from the human race. We must dress alike, talk alike, live in similar houses, think similar thoughts, agree with the majority, and be one of the masses. It is thought that through "togetherness" there will be security. Through labor unions there will be job security; through United Nations there will be national security; and through united religions there will be eternal security. The liberals of labor, politics, and religion would melt us all into one frictionless mold.

This thinking of the times has had its effect on the work of the Lord in this age. More and more there is a withdrawing from personal religion, from personal responsibility, from individual relationship with the Lord, into the "togetherness" of united action. Witnessing is left to the preacher; teaching to the Sunday school worker; evangelism to the church board; missions to the conference; finance to the committee. More and more we are finding ways of delegating our personal responsibilities to "them."

There is also evidence that many no longer wish to stand out as different in understanding, but in an effort to be like everyone else would minimize or entirely do away with those truths which separate and make them different. In an effort to conform to popular thinking some would justify themselves by saying, "After all, what difference does it make what we believe?" These soon become conformed to the doctrinal, moral, and ethical standards of the majority in an attempt to find security in the group. Of them Paul said, "Be not conformed to this world" (Rom. 12:2).

We also see the tendency these days to look for security in the "church." It is a fad today to belong to the church, and to present oneself there on Sunday morning as a show of solid citizenship and family-mindedness. One feels that by being associated with good people, standing behind ethical standards, and being one of the pillars he is assuring himself of eternal reward. We certainly urge each person to attend church for the purpose of hearing the Word of God and worshiping Him. At the same time we must remember that it is not the church that saves, but Christ. It is not being one of the crowd, in or out of church, that wins merit with God, but personal relationship to Jesus Christ the Son of God.

In this day when personal freedoms and personal initiative are ebbing away, we must be ever alert to our personal responsibilities in the service of the Lord. "Do it yourself," as one of our articles advocates. Like Jonah, heed the call of the Lord and do His will. Do not leave all the Lord's work to the church, or the preacher, or the board, or the committee, or the conference, but take up the burden of the Lord and carry it yourself. Be an individual, not conformed to the world, but be "transformed by the renewing of your mind" (Rom. 12:2).





# Do It Yourself

By Pastor J. R. LeCrone  
Fredericktown, Missouri



**N**O DOUBT all of our readers are aware of the "Do It Yourself" movement that is sweeping America. Our stores are filled with all sorts of "do-it-yourself" kits, designed to make it possible for the untrained amateur to obtain satisfactory results with projects which we had been accustomed to think of as the exclusive realm of the trained professional. The result is that millions of our fellow Americans are no longer depending upon the carpenter, the plumber, the painter, the paperhanger, and the cabinetmaker for minor repairs about their homes. In a surprisingly large number of cases they are depending upon their own efforts and skills for such major projects as the construction of homes, and are doing good jobs, too.

Of course, the "do-it-yourself" movement is not limited to the building trades, but has spread to include almost every sort of activity which our grandparents accepted as a normal part of their lives, but which we, in our highly specialized era, have left more and more to specialists.

Opinions differ as to the reason for this phenomenon. Some think that it is a direct result of the current high cost of labor. Others attribute the development to new materials and methods which make it possible for those unskilled in the trades to obtain satisfactory results. Others think that Mr. and Mrs. America are rediscovering their hands, and the satisfaction to be derived from doing constructive work with them. Possibly it is a combination of all of these influences, but whatever the reason, more and more people are doing things for themselves in preference to hiring someone to do it for them.

We see some evidence that the "do-it-yourself" spirit is invading the Christian churches, and we regard it as a healthy development—one which may be further encouraged with increasingly profitable results. We believe that we have gone too far in placing exclusively in the hands of professional Christian workers tasks in which the layman could share, both to their personal benefit and that of the churches of which they are members.

Thorough church organization and clearly understood duties and obligations are necessary to the successful op-

eration of any church. At the same time, however, the evidence indicates that many laymen are missing opportunities for Christian service and consequent joy in their own lives, simply because the idea of specialization has been carried to the point when any Christian who is not a specialist in some field of Christian service feels that he has no place in that field.

In the early church the need for organization and the assignment of specific duties among the brethren was soon recognized and provision was made to meet the need. When the Greek speaking members of the church complained that the Hebrew speaking widows were well cared for but that those who spoke Greek were neglected, the apostles decided that the time had come for more thorough organization. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them" (Acts 6:2-6).

This arrangement must have been pleasing to God, for the next verse tells us that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:7).

Did this organization and division of responsibilities mean that henceforth only the apostles were to teach the Word of God and pray, while only these specially selected men were to attempt to minister to the needs of the poor? Very evidently this was not the case, nor was it so intended. It was simply a provision for the clear delegation of responsibility in their relationships as an organized group. Where the church as an organization was



involved, it was understood that the apostles, or others ordained to do so, would teach the Word, and the deacons would assume responsibility for the administration of common funds for the relief of those in want. The apostles, however, were not forbidden to relieve the poor, nor were the deacons forbidden to pray or preach the Word.

Indeed, the next verse says of Stephen, one of the seven chosen to wait upon the tables, "And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts 6:8). It was this same Stephen who sometime later was stoned to death by the enemies of Jesus for preaching the gospel. The record of this is found in Acts 7.

Another of the appointed table waiters also became a powerful preacher, for we are told 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." Philip also taught the gospel to a household servant of Candace, queen of Ethiopia, and when the servant believed, baptized him.

Nor was the preaching of the gospel limited to those who held official positions in the church organization, for Acts 8:3, 4 informs us that "as for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they

that were scattered abroad went every where preaching the word."

We commonly think of preaching as limited to standing in a pulpit and giving a formal discourse on some phase of Christianity. The word here translated "preach" is the Greek *evangelizo*, from which we get our word "evangelize," and which means to announce a joyful message, regardless of the manner in which it is announced.

Some of Jesus' most impressive messages were delivered to audiences of one. They were not orated from a pulpit, but were spoken quietly and in a conversational vein. Jesus' message to the Samaritan woman at Jacob's well, His conversation with Nicodemus who came to Him by night, with Zacchaeus the tax collector who was short of stature, with Mary and Martha, the sisters of Lazarus, and no doubt with a host of others, would fall into the category of sermons preached to audiences of one.

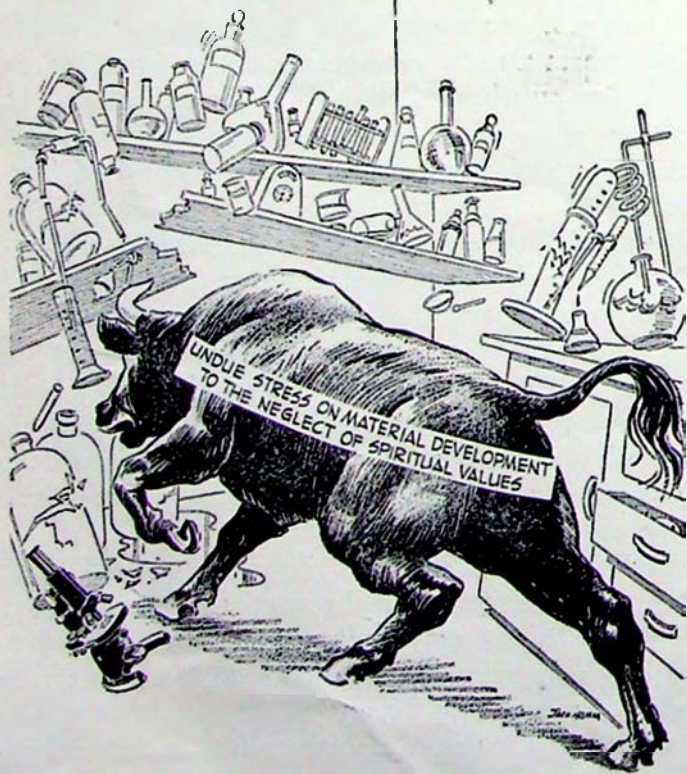
Any Christian man who can discuss the current standing of the baseball clubs in the pennant race, or any Christian woman who can tell her neighbor about the bargain that she found at the store, has the ability to become an evangelist for Christ. Indeed, such laymen will often find a more receptive audience than the professional preacher. Many of them have sufficient Biblical knowledge and spiritual zeal to do so if they were not hindered by a feeling that they would be infringing upon the field of the highly trained specialist—like the man who presumes to give legal advice without first having been admitted to the bar, or the doctor who practices medicine without a license.

The same is true of other branches of Christian service. Organized charity plays an important part in our complex society, but it was never intended to relieve the individual of the privilege and responsibility of performing acts of kindness and charity on his own. Jesus finished the familiar Parable of the Good Samaritan who cared for the wounded traveler at his own expense, by saying, "Go thou and do likewise." There is no substitute for personal interest and service.

We are not urging that professional Christian workers be dismissed and their places taken by laymen. These professionals are necessary to the continued growth and development of the organized church. But we do believe that it is equally essential that every layman realize that the fact that he is not a professional in no way bars him from any of the Christian activities. He cannot hire others to live his Christian life for him. That professional serves best who teaches him how to do his own service.

Let us permit no opportunities for Christian service to go by because there are no professionals immediately available to perform them. Rather, let each individual Christian layman recognize his own worth and abilities, and let him do it himself.

*The Living Scriptures—* by Jack Hamm  
**He Can Finally Wreck the China Closet**



"TO BE CARNALLY MINDED IS DEATH; BUT TO BE SPIRITUALLY MINDED IS LIFE AND PEACE."

— ROM 8:6



# The Tithe Is the Lord's

By the Editor

**WE** OFTEN think of the tithe as the ultimate in giving. It is assumed that tithing is the apex of faithful stewardship and sacrificial support. Perhaps it is time to take a long look at this philosophy in the light of God's Word. Is the tithe (one tenth) the maximum of faith and sacrifice, or the minimum?

*"Is the Lord's"*

An outstanding verse that has come to our attention is Leviticus 27:30, in which the Lord said, "All the tithe of the land, whether of the seed of the land, or the fruit of the tree, *is the Lord's*: it is holy unto the Lord."

The tithe is the Lord's. The verse does not say that it "should be given to the Lord," or "is a gift for the Lord," but it *is the Lord's*. Somber reflection upon this fact puts the tithe in a new light. One tenth is the Lord's from the moment that it comes into our hands. We cannot give it; we can only return it.

It is for this reason that God could say with all candor and honesty that Israel had robbed Him in that they had not returned His tithe to Him. The tenth did not belong to Israel but to God, hence His rebuke, "Ye have robbed me . . . in tithes and offerings" (Mal. 3:8).

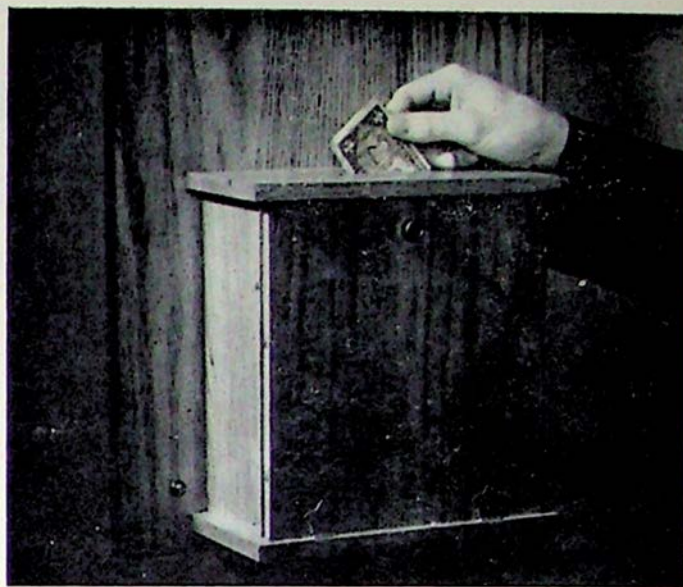
If the tithe is the Lord's then we must conclude that it requires little faith or sacrifice to tithe, since we are thus only turning over to the Lord what is already His. We cannot say that special patriotism is required for one to pay his taxes to the government, or that unusual honesty is demonstrated when one pays his rent. Nor can we think that special faith and sacrificial concern are evident when one returns to the Lord the tithe which is already His.

We conclude that the tithe is not the ultimate in the financing of the Lord's work; it is the basic minimum. Indeed, it is the least that can be expected of a Christian.

*Where Is Faith?*

Where can faith and love and sacrifice then enter into one's giving? They do not enter till *after* one has met the minimum by turning over to the Lord what is already His. *After* one has tithed he can go on into that kind of giving that demonstrates gratitude, love, and desire to serve. It is *after* the tithe that we can enter into the realm of offerings of love, pledges based on faith, and sacrificial giving over and above the minimum requirements of stewardship.

Perhaps this principle is included in the admonition of Paul to the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God



hath prospered him" (1 Cor. 16:2). Each one was to set aside an amount in proportion to the blessings he had received in the week past. This is systematic, proportionate giving. Certainly it was at least the tithe.

The motive for this "setting aside" as explained here is the real motive for all giving: "As God hath prospered." The Christian recognizes that God is the giver of every good and precious gift. God owns the cattle on a thousand hills. "The silver and the gold is mine," said the Lord. The Lord God gives the talents and the strength to perform the work which results in a profit at the end of the week, or the month, or the year. It is because he believes this and appreciates this that the child of God sets aside that tenth which is the Lord's, and then goes beyond this in love and gratitude to express his faith in offerings and sacrificial gifts.

The tithe acknowledges the ownership and the Lordship of God. It meets the minimum requirements of obedience. The pledge, the gift, the offering that goes beyond the tenth shows faith, love, gratitude, and desire to serve. The tithe should be the first goal of giving, but it is not the ultimate demonstration of faith.

*Church Giving*

We have often thought that a church which uses at least ten per cent of its gross income for missionary work outside its own community has reached the peak of accomplishment and can rest back in satisfaction. What is true of the individual is even more true of the church. The church which spends all its energy and income in self-centered pursuits and internal development is robbing God.

The church which expends only one dollar in ten for evangelism and missions outside its own immediate community has reached only the minimum of effectiveness. Strangely, those churches which have gone far beyond

*(Please turn to page 9)*





# Jonahs of Today

By  
Pastor  
Gordon Smith  
Clarence, Iowa

**W**HENEVER we mention Jonah, the picture of a great fish swallowing a man comes to mind. This is so true that the Book of Jonah has become a test of orthodoxy. Whether we can believe the whale could swallow Jonah, or whether this is merely an allegory, is the test. The book has been a battleground for critics, consequently the personality of the prophet, his place in the message and providence of God, and the truth that God was trying to impress on Israel, are lost sight of and obscured.

This book sets forth, more than any other in the Old Testament books, the truth that God is interested in all nations as well as the Jews. He seeks their salvation and not their destruction. We forget that as we quibble about the whale and whether a man so swallowed by a whale could live.

Jonah was a native of a village about four miles from Nazareth on the shores of Galilee. He was a prophet mentioned in the Old Testament, and so an actual historical character.

The book opens with a command to Jonah, "Arise and go to Nineveh." He was to tell them that in forty days they were to be overthrown, and he was to remind them that this threat was conditioned on their repentance.

Nineveh was the center and capital of the Assyrian empire. It was the constant rival and threat to the nation of Israel. It was a political menace, a center of idolatrous worship and the dissipation that went with such worship. "Its greed was proverbial, its cruelty unbelievable, its morals unmentionable." Other prophets, Nahum and Zephaniah, denounced it, and said it ought to be destroyed. While Nineveh existed, Jerusalem was in danger.

## *A Patriot*

Jonah was a loyal patriot. He had the interests of his nation at heart. The Jews were God's chosen people. Jonah thought of God as their God, not the God of any other nation. Why should Jehovah God be interested in any other people, especially those who wished only evil on the nation of Israel, who would be liable at any excuse to set on it and destroy it?

It was only natural that Jonah would be glad to see

this national menace overthrown and destroyed. So Jonah decided to flee, and get away from God and Nineveh. Jonah was not going to warn the Ninevites, lest they repent and God spare them. We should keep this in mind, for this loyalty to his nation was the reason and background for all Jonah's attitude and actions. It obscured his sympathy and compassion.

That was the reason for Jonah's anger when the city was not destroyed. When the gourd vine over his booth withered and left him exposed to scorching rays of the sun, Jonah was not so angry at the loss of protection, as that God used that as a rebuke of his narrow, bigoted attitude. If Jonah was "burned up" over the loss of a gourd, should not God be concerned over the inhabitants of a great city of nearly a million population? Jonah would rather die than see other nations being saved.

## *Patriotism Overshadows Mercy*

As God's prophet, instead of proclaiming God's mercy and rejoicing in it, Jonah's patriotism made him angry and bigoted, unwilling to see beyond the interests of his own nation and race. He refused to admit that God was interested in all, that His compassion embraced all nations and peoples, and that "the love of God is broader than the measure of man's mind."

Jonah's exclusiveness and bigotry stand in contrast to God's compassion and forgiveness, as Jonah later realized and admitted. (Jonah 4:2.) Let us see what a man who resents an unpleasant task does; a man who does not see the divine purpose carried out. Instead of going east, Jonah went west to the Mediterranean Sea, to the seaport of Joppa. He took passage in a Phoenician vessel bound for Tarshish (Spain) at the other end of the Mediterranean Sea, as far from his home as he could get at that time. He fled from a Jewish God, his duty, and his conscience. Here was a man assigned to a task, something he knew he ought to do, yet he thought he could get away from God and duty by going to Tarshish.

The reprehensible thing about Jonah is he had a call for definite good, an opportunity to understand God better, to see His compassion and forgiveness to a wicked city, to extend the knowledge of the true God to Nineveh, Israel's national enemy, and to have a part in turning a heathen city to repentance. He thus had the opportunity and the privilege in that way of showing what God can do with one man and so have partnership with God in the furtherance of His purposes. It is all summed up in that Jonah had a chance to make a definite contribu-



tion to the betterment of the world of his day, yet Jonah turned all that down. He wanted to run as far as he could from his duty. He thought he could be free from God and duty in Tarshish, and there be free from responsibility.

Jonah, as do we, needed to realize we cannot get away from God. He is conscious of our rebellion and brings punishment for it, not by direct intervention as in Jonah's case, but by the processes of cause and effect, the law of the harvest.

We need to realize the voice of duty is the voice of God. If we try to evade it we are disobeying a command of God. We could say Jonah rose up to flee to Tarshish from the presence of his duty as well as from his God. If we refuse to go where God wants us, do what God wants us to do, we renounce divine approval. God is not in fellowship, not in harmony, with the disobedient. When we evade responsibility, we get into trouble. Jonah got into plenty. The storm at sea was interpreted as a sign of God's displeasure on that ship and those in it. The sailors seized Jonah as the cause of their trouble and cast him into the sea. Only as he made a meal for a great fish was he rescued. He learned a needed lesson the hard way.

#### *We, Too, Can Evade God's Call*

There are parents who evade the responsibility of home in support or training of their children. They find in the tavern or cheap place of amusement the Tarshish where they evade their duty. Is it any wonder we have juvenile delinquency when parents take no thought or time in rearing children? The parent who evades responsibility of the home, with no religious life, with no determination to know the mind of Christ, is heading for trouble.

The person who works but does not give an honest day's work, who does not keep the interests of his employer in mind, who thinks the world owes him a living, is also headed for trouble. The employer who is interested in profits, but not in people, nor in decent living conditions or fair prices, is heading for trouble.

What of those who do little or nothing for the church? those who do as little as possible in its work or, if interested in its work, do just enough to carry on with no liberality, with as little forethought as possible? They are in the same class. We can see many departing to some *Tarshish* in the evasion of their duty.

#### *In the Church*

How little time is actually given in the service of the church! Forty per cent of its members attend morning services, fifteen per cent of its members attend evening services, five per cent of its members attend prayer services. All others are only occasional visitors. There are the five classes of church members: the nonresident absentee which is fifteen per cent; the has-beens, not now active, are fifteen per cent; those going to be, not yet very active, thirty per cent; those "just tolerables" doing enough to

get by, thirty per cent; and those doing their best, only ten per cent.

Only ten per cent of church membership is taking Christianity seriously. Ninety per cent are in the Tarshish of indifference and idleness! Is it any wonder we have so many struggling churches?

We criticize Jonah for running away from duty, and rightly so, but what about ourselves?

#### *In the Nation at Large*

The fact that American people spend so much money on evil things shows our interest in matters moral and sacred. We spend 5 cents per day for religion and welfare per person, 9 cents for tobacco, 15 cents for alcoholic beverages, 22 cents for recreation, 58 cents for transportation, 59 cents for taxes, \$1.12 for food, \$2.30 for rent, clothes, savings, medical expenses, \$115 on crime each year, \$51 on gambling per year, \$16 on education per year, \$4.50 on religious causes per year, \$11.70 on tobacco per year.

Our Tarshish is to well nigh stop the preaching of the gospel. People are not interested in the spiritual welfare of those about us any more than Jonah was interested in the people of Nineveh. Are we going to be like Jonah, not interested in the spiritual welfare of others and draw ourselves into selfish isolation?

#### *What Jonah's Disobedience Cost*

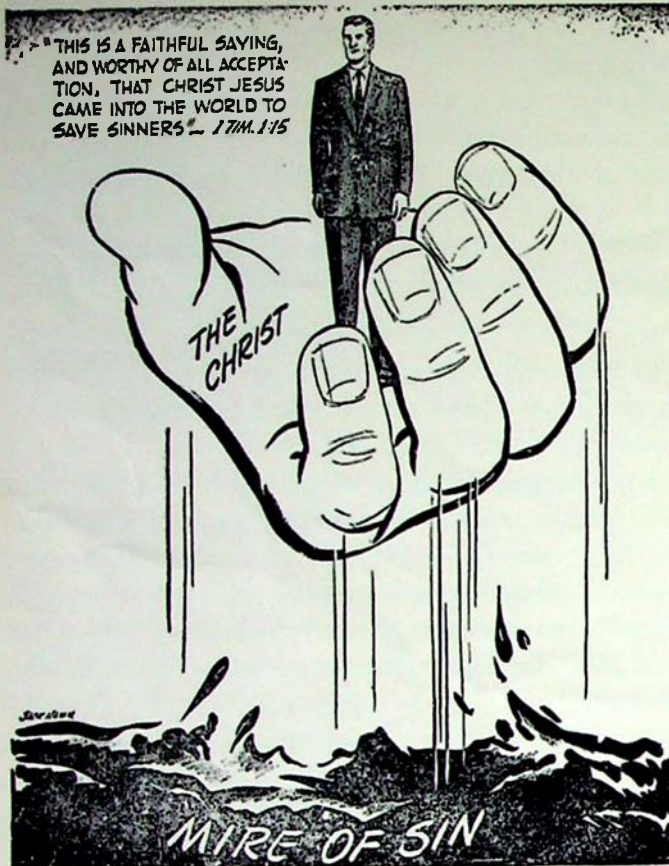
Jonah's disobedience cost him personal hardship. He paid his fare but did not reach Tarshish. It cost his self-respect. He had an uneasy conscience all the while. It cost his reputation. It cost God's approval. How greatly we need that "Well done, good and faithful servant"! Jonah came near to losing his life, temporal and eternal. Everyone who runs from duty will suffer for it.

When we accept responsibility God will help us fulfill it. That happened to Jonah. When he came to his senses, when he realized he could not evade God, he said, "I will pay what I have vowed." In Nineveh he was successful beyond expectation. He converted a city noted for its immortality and cruelty to a God-fearing people in a few days' time. Surely God helped and opened the way for him!

The same is true in our lives. When we accept responsibility for Christianity in the home we will find it. If we will bear responsibility for the welfare of the church we will be blessed for it. If we help to make a cheerful, congenial home we will find our families enjoy being there. If we accept responsibility for church, religion will have more meaning, vitality, and importance to us.

When we accept responsibility, God will help us fulfill it. Jonah finally was a man who responded to duty and responsibility. We honor him for it. We, too, may be just as noble in character. May we ever be found at the post of duty!





● By Pastor Gerald L. Cooper  
Campbell, California

"fell" only on those who had been commanded to wait for it, enabling Peter and the others to speak in other languages to those Jews from many lands gathered together for the Day of Pentecost feast. Because this great event and the gift and promise Peter spoke about are both in the same chapter, most students seek for no other answer except that they are the same.

In Acts 10:44, 45 we find these words concerning Cornelius and his company: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." That this "gift" was the same as that which "fell" on Peter and the others on Pentecost is made plain by Peter when he said, "As I began to speak the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15). There is no record of God's Holy Ghost (or Spirit) being manifested in a miraculous way since the death of the

## The Gift of the Holy Ghost

**T**HEN PETER said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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" (Acts 2:38, 39).

The preceding is one of the most misunderstood passages in the entire Bible. My thoughts concerning this passage certainly are not profound, nor are they new. Careful research has shown that many early Church of God preachers, teachers, and writers had similar ideas. My interpretation, however, is different from the usual ones.

Our chief concern is to find out what "the gift of the Holy Ghost" was in this particular instance. In order to do so it is necessary to consider briefly what it was not. Please note that it was not "a gift," nor one out of many gifts. It was not "spiritual" gifts, nor "diversities of gifts," as described in portions of 1 Corinthians 12. Neither was it the same as that which came on those who were gathered together in the upper room earlier that same day, as described so vividly in Acts 2:1-4. It should be obvious to the most casual reader that the Holy Ghost at that time

apostles, including Paul, until this day, nor shall there be until the Kingdom comes.

What is the "gift of the Holy Ghost" of Acts 2:38? To determine our answer let us examine the context of Peter's sermon which he was able to preach because of having been filled with the Holy Ghost. His listeners were all Jews, either by birth or religion, even though they came from all over the civilized world. First of all he proved to those men of Israel that the Jesus of Nazareth whom they had taken and by wicked hands had crucified and slain, had been raised from the "pains of death, because it was not possible that he should be holden of it." Because of the Jews' great respect for their ancestor David, and the Psalms he had written, Peter proceeded to use one of them as proof of Jesus' Messiahship, and that He had indeed been raised from the dead. He then proved that this resurrection and accompanying exaltation were the result of Jesus "having received of the Father the promise of the Holy Ghost," and that the shedding forth of that which they saw and heard was a *result* of the promise, not the actual fulfillment of it.

When the Jews realized the full significance of what they had done, they knew they had forfeited their oppor-



tunity for eternal life, for, being Jews, they knew that such life could come only through the Messiah. So, in anguish they cried, "Men and brethren, what shall we do" to gain eternal life? Yes! As it is now, so eternal life has always been the prime goal of humanity!

One example of this yearning was the rich young ruler who came to Jesus and asked but one question. "Good Master, what shall I do, that I may have eternal life?" As "salvation" really means to be saved to eternal life, I believe that in every case when Peter, Philip, Paul, and others of the apostles were asked the question, "What must I do to be saved?" that the questioners were chiefly concerned with eternal life. Too, the answers were always similar to that of Peter, which is recorded in Acts 2:38, 39; "Repent, and be baptized in the name of Jesus Christ for the remission of sins." The reward for this is the gift of the Holy Ghost, or the "promise," the same promise that had been given to Jesus Christ and fulfilled with His resurrection.

There are other texts which also concern our subject. One of the most familiar of all is that of Romans 6:23, which reads, "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Some may say, "What has this to do with the gift of the Holy Ghost?" Just this: the terms "Holy Ghost" and "God" are sometimes used interchangeably. In the story of Ananias and Sapphira we read that Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost . . .? Thou hast not lied unto men, but unto God" (Acts 5:3, 4). "God" and "Holy Ghost" are the same here.

Again, in Romans 8:11, we read, "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." Putting all of these verses together and knowing there is no contradiction in the Scriptures, my conclusion is that the promise of the Holy Ghost; the gift of the Holy Ghost; the gift of God; the Spirit of Him that raised Christ from the dead, are all referring to the same thing. That all-important thing is the bestowal of eternal life upon those who are worthy.

Thus far, only one, Jesus Christ, has received this gift of the Holy Ghost, eternal life. To say that we have the gift now is appropriating something that does not yet belong to us! There is, of course, a manifestation of God's Spirit toward us today, not in a super-miraculous way, but with the still small (calm) voice of the Word of God. These benefits can best be illustrated by the following. A man of wealth has died and left his inheritance to his son, but for some reason or another the bulk of it will not become his for some time. However, a "trust fund" ample to care for all his needs has also been provided by a thoughtful father. So it is with our Father in heaven. The

great gift of the Holy Ghost, eternal life, is yet to come, but the "trust fund" of blessing that comes to those who "seek it," is abundantly provided! It is promised us in His Word!

What does all of this really mean to you and to me? The uppermost question in our minds is, "What must we do to be saved?" that is, to gain eternal life. Remember that we are in just as much danger of losing eternal life as were those Jews who first asked the question. Their sins had required the death of Jesus on the cross. His blood had been shed on their account. Likewise, our sins also required His death and the shedding of His blood. Our answer is the same as that Peter gave on the Day of Pentecost.

Doing these things shall bring us the gift of God, which is eternal life. "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).

Jesus became this "firstfruits" when God fulfilled the promise of the Holy Ghost and raised Him to eternal life. This same promise, the "gift of the Holy Ghost," is eternal life. Peter said it is "unto you, and to your children and to all who are afar off even as many as the Lord our God shall call," and will be received "at his coming." Only to those who have accepted Jesus Christ and have followed the instructions laid down by God's manifestation of His Holy Spirit, the Word of God, will receive it.

My prayer and hope is that these thoughts of mine will help all who read to realize that the promise, that is, the gift of the Holy Ghost as expressed by Peter on Pentecost Day is the gift of eternal life, the goal of all humanity since the beginning of time!

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## THE TITHE IS THE LORD'S

*(Continued from page 5)*

the tithe realize this the most. They are the most concerned about going out beyond the minimum, in faith and sacrificial giving. Tithing for missions is a "First Step Goal," beyond which is an unlimited challenge to faith.

The tenth *is* the Lord's. It is the least that can be expected of a Christian to return what is already God's. Beyond the tithe, the Christian begins to show his appreciation for the blessings of God, his love for the God who is the Author of salvation, and his willingness to sacrifice that the knowledge of the Lord and His Son Jesus Christ might be made manifest to every creature. Tithing is the first step toward sacrificial giving, but is not the ultimate goal of the faithful individual and church.



***This is THE way***SELECTED BY THE EDITOR FROM  
CONTEMPORARY THOUGHT AND OPINION**How Much Are You Worth?**

● *By Pastor Timothy Pearson*  
*West Milton, Ohio*

**I**F YOU mean how much money do I have, it might not be a question I would care to answer. Such matters are usually considered one's private business.

If you mean how much am I worth as a man, regardless of my wealth, then that is another matter. I guess I must be worth something if the Son of God died for me.

Every day, though, men are treating each other like so many animals. They are cheating, forcing, browbeating, hurting, or slandering each other. It is as if I were the only one that mattered and the others were expendable.

The mind and feeling of other people are precious, however. When hurt, physical pain is felt; when forced, pressure is felt; when slandered, irreparable damage is done. Even leaders have sometimes been guilty of imposing and forcing their ideas upon unwilling souls.

As personality develops and maturity arrives, we all need to learn the worth of another man's opinion, his feelings, his faith. We need to embrace no false ideas from another while being his friend. But we do need to recognize his right to be wrong if he wants to be. Even God permits this and is quick to forgive errors when such errors are corrected.

In our desire to eradicate false doctrine, to cleanse the church, to maintain the faith, let us not forget to respect the opinions of those we would oppose. We must remember that when the Lord taught, "Love thy neighbour as thyself," He knew that the neighbors of some of us would be false teachers or total unbelievers. But He also knew that only by loving and respecting them could we help them.

No one has yet been able to put a value on the hearts of men. How much are *you* worth?

**Life and Service**

● *By Pastor John Lewis*  
*Eldorado, Illinois*

**I**F WE were to list the attributes of a church or of a Christian, probably at the top of the list would be service. Service should be one of the primary objectives of a Christian. He should not only be of service to God,

but to fellow Christians, the community, and ultimately to the world. When a person is won to Christ and has the love of Christ in his heart, it is only natural that he should give himself over to service.

We often have found that when a new convert is won to Christ, if he is not given a responsibility in the church he becomes a liability rather than an asset. However, if a novice is placed in some department where he can be of service to the church and to God, we find that he will grow in faith and knowledge of God's will. We should realize that the church is a workshop for disciples of Christ and not a mutual admiration society for the saints.

We cannot overemphasize the need of Christian service. However, we know that there are those who are working in the church who are doing more harm than good. If a Christian cannot work in the church with joy and gladness and if he cannot show this joy in his service, then it would be better if the church and the Lord did not have the help of this saint. Certainly we are joyful because we can be called servants of God. There is no greater joy than the joy a Christian has in faithfully serving God and His Son Jesus Christ.

The greatest inspiration we have for service is the fact that we will be rewarded for our efforts. The reward shall be given us when Jesus comes. The Christians who realize this will be inspired to greater service.

As a Christian grows in faith, he will also grow in service to the church, to God, and to mankind.

**Serve Ye the Lord**

● *By Pastor Francis Burnett*  
*Tipp City, Ohio*

*"As for me and my house, we will serve the Lord"*  
*(Joshua 24:15).*

**T**HESE words were spoken by Joshua to the house of Israel. He was their leader, having succeeded Moses. God spoke through Joshua to Israel and reminded them of the many blessings that He had bestowed upon them. He first told them how their fathers on the other side of the flood had worshiped idols, and how He had brought Abraham out of that condition. Next, God spoke to Israel of the plagues in Egypt, how they were spared and were finally led out of Egypt by Moses. Continuing, God reminded this chosen people that upon entering the land of Canaan, strong armies were delivered into their hands. Last, He told Israel that now they were living in a land for which they had not labored. After this, God commanded that they choose the god which they would serve. Joshua chose His God for himself and his family—the Lord God in heaven and of Israel.

Each one of us could list the blessings that we have en-



joyed of the Lord. The number would be astounding. We are very little different than Israel. When the Israelites would not accept Jesus, the gospel was preached to the Gentiles. It is because of the downfall of the Jews that we enjoy the privilege of studying and hearing the Word of God. God has blessed us abundantly, yet there the times when we, like Israel, fail to respond.

This is the day when we should choose whom we will serve. When we make that choice, like Joshua's, it should include our families. Meeting together in a worship service is one way that we can reveal to God our desire to worship Him. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

## A Fairy Story

● By Pastor William Dick  
Pomona, California

YOU MAY have heard about the frog who found himself caught in a very deep rut on a country road, and though his friends tried with might and main to help him get out, their efforts were to no avail. And at last they left him in deepest despair.

The very next day one of these friends was hopping along that country road, and whom did he meet but the very same frog who the day before had been hopelessly stuck in the rut of the road.

"Well," the friendly frog said, "I thought you were stuck in that rut and couldn't get out."

"That's right, I couldn't," the first frog said, "but a truck came along—and I *had* to."

It is exciting to ponder over just what would happen if all of us used for even one day the total power of all our resources usually used just when we think we *have* to.

## JUVENILE DELINQUENCY AND CHURCH ATTENDANCE

Judge Bertil E. Johnson of Pierce County Juvenile Court, Tacoma, Wash., had over two thousand young people, ages ten to eighteen, appear before him in two years. All but one listed a denominational preference; however, at the time of their arrests, less than two per cent were in regular contact with a church.

## MEMBERSHIP DROPS

For the first time in several years the increase in church membership failed to keep pace with the increase in population. While population increased 1.7% in 1957, church membership increased only .9%. Last year's increase was 3%.

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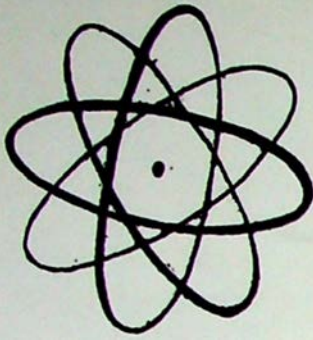
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# The Bible and the News

*By the Editor*

## BIBLE HISTORICALLY TRUE

Dr. Nelson Glueck, president of the Hebrew Union College—Jewish Institute of Religion, Cincinnati, Ohio, said, "I have always gone on the assumption that the historical statements of the Bible are true. On that basis I have made some of my most important finds." Dr. Glueck has been responsible for the discovery of Solomon's copper mines, and some of the oil fields of Israel, by following the historical statements of the Bible. The discovery of several rich archaeological diggings has been the result of following the directions given in the Bible as to the location of ancient cities and holy places. Water was found in the middle of the Negev desert because of a statement in Deuteronomy 10:7.

While many Christians are casting doubt upon the Word of God and going to great lengths to prove that it is not dependable and does not mean what it says, others with simple faith are finding in it the directions to the blessings of God and the way to eternal life. The Bible is true!

## RELIGION IN RUSSIA

Many tourists point to the churches in Moscow as evidence that religion is allowed under Communism. One expert, however, Dr. Gustave Celmins, has pointed out that there used to be four hundred churches in Moscow, and now there are only fifteen. There are no churches in the provinces where the tourists are not allowed to visit.

A land without the influence of the church knows no moral law. We can expect that Russia will be guided only by opportunity to better itself, and will have no moral scruples against doing whatever is necessary to gain its goals.

## JORDAN WATERS WASTED (See front page)

Oil and water are the two most valuable liquids in the Middle East. Much of the difficulty there centers around them. Thirsty lands make an impoverished people, and the oil which makes the rich richer is a prize that is eyed by both East and West.

The Jordan River is small, only two hundred miles long, and never very wide. If the water were properly

used, however, it could irrigate a quarter of a million acres of land, and generate enough electricity for homes and factories of two hundred thousand people.

Because the river flows through both Arab lands and Israel there has been no agreement as to the use of the water. The hatred of the Arabs for the Jews keeps them from entering into any contract for the use of the river that would benefit both. Their hatred makes them willing to lose the benefits of the river if it will in any way hurt the nation of Israel. Consequently, the river which has always played such an important role in the history of Israel, flows unused into the Dead Sea to be evaporated by the sun.

## ISRAEL DWELLING IN CONFIDENCE

In spite of the troubles that surround Israel it is reported that there is a surprising calmness in Israel itself. Like people who live on the side of a volcano, the Israelis are used to crises and are determined that there will be business as usual.

This is admirable, but also prophetic. Both Ezekiel and Paul indicated that in the last days the people of Israel would be dwelling "safely" or, as one translation says, "confidently," immediately before the final battle of the age.

The fact that we have all become accustomed to living under the shadow of war is indicative of how near we are to the conclusion of man's day.

## TROUBLES IN JORDAN

In spite of the presence of British troops in Jordan, it is repeatedly rumored that the Jordan government is on the verge of collapse.

President Eisenhower's representative in the Middle East has warned Egypt's Nasser that if Jordan falls, Israel will move in to take over much of her territory. Nasser, in turn, has warned that the Arab's will resist any such attempt.

With most of Jerusalem now in the hands of Jordan, and with Israel anxious to take this holy city from the "Gentiles" for the first time in twenty-five hundred years, future events there will be of special interest to Bible students.



## FINDING THE LOST SHEEP

The following advertisement was printed in the Charleroi, Pa., local paper: "Lost or strayed (hope not stolen)—a few hundred of the Lord's sheep. Not seen for weeks. Please return tomorrow morning to the green pastures of St. Mary's Church in Charleroi where a table will be prepared and the cup running over. No questions will be asked."

The pastor reported that "fine results" were accomplished by the advertisement.

## STUDENT MORAL PRINCIPLES

"Today's students believe it is more acceptable to use poison gas on the civilian enemy than it is to forge a check or to commit adultery. It is more evil to commit suicide or to falsify a Federal income-tax return, than it is to deal unjustly with a weak nation over which a stronger nation has power," said Dr. Benjamin Pasamanisk, a research psychiatrist on the staff of Ohio State University. The statement was the result of a university-sponsored study that is repeated each decade.

"Each time the university has asked undergraduates to rank a list of the same fifty sins (stated in the same words) in order of immorality. This year's sample of 489 students went along with their predecessors in listing kidnapping and hit-and-run driving as the worst sins. Their sex morals, however, were conspicuously more liberal than they have been in past generations."—*Newsweek*.

## SALVATION BY WORKS

The Brotherhood of Penitentes, a sect of self-torturing men who live in the mountains of New Mexico, has been recognized by the Catholic Church after having been banned for nearly one hundred years.

The sect, a carry-over from the Dark Ages, practices forms of self-torture, including gory crucifixion ceremonies in which sufferers have been known to die. Beating themselves or allowing themselves to be beaten, walking on sharp objects, cutting themselves, wearing chains and other implements of suffering, the participants practice these "acts as devotion" to atone for sin.

While this is an extreme similar to that practiced by the heathen in Asia and Africa, there are many people who try to atone for sin by works. With good works they try to overbalance their evil works so that their imagined scales of good and evil will weigh heavy on the good side. With feelings of guilt and self-punishment they try to atone for their sins. How futile this is, for the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Works of righteousness and tears of repentance are reflections of the salvation purchased by Christ through His death on the cross.

## LINCOLN SQUARE CASE SET PRECEDENT

The Lincoln Square slum clearance project in New York City, which purchased land by right of eminent domain at the cost of \$16.00 per square foot and resold a large part of it to Roman Catholic Fordham University for \$7.00 per square foot, a loss of three and one-half million dollars, has set a precedent. Several appeals have been lost and apparently New York politicians have succeeded in repaying some of their debts to the church. The move has encouraged similar action in other places.

In Providence, Rhode Island, the city sold some of its choice land at about half its assessed value for a parochial school. In St. Louis, Missouri, St. Louis University, a Jesuit institution, will go ahead with plans to acquire, at a non-competitive bid, a spacious piece of city property for expansion of its facilities.

It is believed that future slum clearance projects in many cities will include land give-aways to the Catholic Church.

## WORLD'S CHAMPION BIBLE STUDENT

Fifteen contestants competed in a Bible quiz at Jerusalem to choose a world's champion. Contestants were from fifteen countries, including Myrtle Davis, winner of the \$64,000 *Challenge*. The entry from Israel was Amos Hacham, partly paralyzed, barely articulate, orphaned son of a Jewish Bible scholar.

The contest was conducted in the auditorium of Hebrew University before a packed audience. All questions were based on the Old Testament. Questions were difficult. Sample: Where is the eternal nature of God's reign first expressed? Answer: Exodus 15:18.

The winner was Amos Hacham, and runner-up was Simone Dumont from France. Myrtle Davis tied for seventh place. The contest has had the beneficial effect of calling attention to the world's most wonderful Book, the Word of God.

## POST TAKES LIQUOR ADS

The *Saturday Evening Post*, with a circulation close to six million, was one of the last holdouts against liquor advertising. Former Editor George Lorimer was set against liquor ads and would not even allow liquor glasses in the illustrations of articles and stories.

Pressured by the economics that have been forcing more and more magazines into discontinuing publication, the Curtis Publishing Company, publishers of the *Post* have decided to take liquor ads beginning with the October 4 issue.

Liquor producers are the third largest advertisers, after automobiles and food. Liquor ads will bring millions of dollars to the *Post*. Only time will tell, however, if the lifting of the ban on booze will disgust enough subscribers to overbalance the gain in advertising sales.



# Grandmother's Story



By  
*Your Storyteller*  
Muriel Hass

**J**IM AND JOE had come home from school. They stopped at Joe's house. His little cousin, Mary, was there. Grandma had been taking care of her. Mary was on the floor clumsily building with her blocks. The boys laughed at her buildings. They didn't seem to remember when they were small boys.

They helped Mary build and knock down the block towers. They could build high towers with the blocks. Some of them leaned a lot. It was great fun.

The boys tried to outdo each other. In fact, each one bragged about how much better his block building was than the other's. They were getting rowdy and noisy. Grammy thought it was time to quiet down. "Boys, and Mary, I have a story for you about building. It is a true story," she said.

"Oh, good, Grammy, you tell such exciting stories," said Joe.

"Yes, I like them, too," said Jim.

"This is a Bible story. It's about building. It is written in Genesis," said Grandmother.

"It must be a real old one if it is in Genesis. That's the first book in the Bible," said Joe.

"Yes, it is old; but just because it is in Genesis doesn't make it the oldest Bible story," added Grandmother.

"But you said it was about a building. I didn't think they had buildings then. Weren't there just tents made of skins?" asked Jim.

"Yes, they had animal skin tents and even churches. But this building was more substantial. It was made of bricks," continued Grandmother.

"Bricks! That sounds modern," piped up Joe.

"Well, I'm sure the men who were going to build thought it was modern. They were quite proud of their plans," said Grandma.

"Let's begin at the beginning, though," said Grandma. "Do you boys know that at one time everyone on earth spoke only one language?"

"You mean English?" asked Joe.

"I don't suppose it was English. It probably was Hebrew. But everyone was able to understand each other. It was not like at the store where Mrs. Olson speaks Swedish, Mrs. Lupino speaks Italian, and another lady speaks German. There was just one language," explained Grandma.

"Boy, I'd like that. I always wonder what those ladies are saying, it sounds so funny," said Joe.

"Just a minute, Son, it may sound funny to you, but did you ever stop to think our English is just as queer to other people? We must not feel so right and better than others," continued Grandmother.

"Back to the story now. These people felt proud of their language. They were proud, too, that they had learned how to make bricks. They decided to build a city. They would build a tower. This tower was to be very high. It was to reach way, way up into the sky," she said. "Then they wanted to pick a name for themselves because they were so proud of what they would accomplish.

"About this time, God visited the people to see what great things they were doing. He knew that their accomplishments were great. He knew they were proud. He knew that this was only the beginning of their 'showing off.' God said, 'They imagine they are much better than they are. We must stop them.' So God stopped them," said Grammy.

"How do you mean? Didn't they finish the tower?" interrupted Joe.

"No, they didn't finish the tower, nor did they finish building the city. You see, God confused their language. He made them speak many languages instead of one. You can see how difficult it would be to build together when they could not talk to each other. They discovered they were not as great as they had thought," Grammy replied. "The name of the finished portion of the city was called Babel, which means 'confusion' or 'senseless.'"

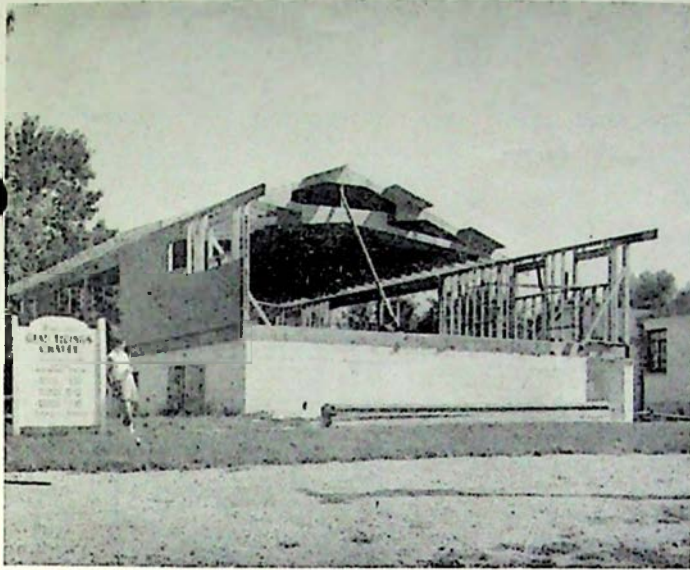
"Well, God surely fixed them, didn't He?" Jim said.

"Yes, and boys, He will do the same today. We are very proud people and we think we are very smart. We feel so smart that we sometimes forget to talk over things with God. We forget to give Him of our money. We forget to share our time with God. We think we can outsmart Him, but that is not so," Grandmother finished.

"You boys get the Bibles over there and look up Proverbs 16:18 and see what that says. It is a good verse to learn and remember," continued Grammy.

Grandma was right! Why don't you look it up and learn it, too?





## MISSION BUILDER'S LEAGUE

Members of the Mission Builder's League have responded to the first appeal for assistance, and have contributed about \$3,600.00 toward the completion of Glad Tidings Chapel Church of God at Dayton, Ohio. Worship services will soon be conducted in this attractive new church.

The Mission Builder's League is an opportunity for you to help build new Churches of God in mission points in the United States and Canada. Contributions of Mission Builders make possible the actual construction of church buildings from which the gospel can be taught and preached.

Membership in the Mission Builder's League is urged for individuals, Sunday school classes, youth groups, churches, missionary societies, and any others who have an interest in this evangelistic challenge. Members agree to contribute at least \$5.00 each time an appeal is made by the Board of Directors of the General Conference in behalf of a new church. Appeals are limited to two or three a year. We hope soon to have 1,000 members in the Mission Builder's League. Send the coupon below and become a Mission Builder!

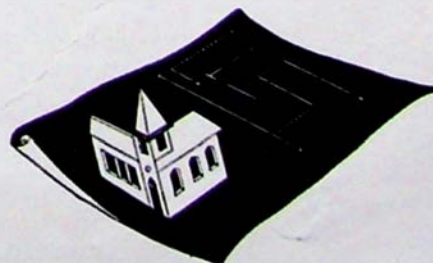
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September 30, 1958

The

# Restitution Herald

VOLUME 47, NUMBER 35

## SALVATION AND RESTITUTION

A Biblical look at the present  
and future salvation of the  
child of God.

## "BE YE SEPARATE"

A Christian is called to holiness  
and separation.

## BIBLE LANDS THROUGH STAMPS

An interesting Bible travel-  
logue of Turkey.

## ELEVENTH HOUR LABOR

An eleventh hour call to service  
and reward.

Other interesting features for  
the entire family!

## SUNDAY SCHOOL RALLY DAYS

Our cover picture of Kathy and  
Beth Kinsey reminds us that  
children are the parents' most  
precious possession. They are  
the gift of the Lord who will  
require of their parents faith-  
ful stewardship in their up-  
bringing.

Rally Day will be here soon,  
and there is no better time to  
rededicate ourselves to the pur-  
pose of helping our children to  
find the Lord through the home,  
the church, and the Sunday  
school.

—Photo by Orville Kinsey.



Attend Rally Day Services!



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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Helen Bascom is busy collecting dried weeds, seed pods, and fungus from rotten logs. Pa said she was crazy first time she did it, but after he heard how much the gift shop in town pays her for the arrangements she makes with them, he didn't say any more. When they are put together by someone that has the knack that Helen has, they are beautiful. There is hope for our own ugly lives if we put ourselves into the knowing hands of our Creator.



Why Don't They Do Something?

In a recent editorial (Sept. 15) we mentioned our opinion that American people seem to be losing individual initiative. Instead of asking, "What can we do to better our position and fill our responsibilities?" we too often ask, "Why don't 'they' do something?"

This was brought out in a television interview of Governor Leo H. Hoegh, who is now National Chairman of Civil Defense and Mobilization. A group of reporters questioning him about the progress of national civil defense probably reflected the thinking of the majority of people when they asked, "Why doesn't the federal government build shelters for us to protect us from the fallout of an atomic bomb attack?" Governor Hoegh explained that it is the program of the government in this regard to give people the information they need to protect themselves through knowing what to do, and providing their own shelters in their own basements. This did not satisfy the reporters, however, and they continued to harass the Chairman with the question, in different forms, "Why don't they do something to protect us?"

Governor Hoegh pointed out that our forefathers built a stockade when they built a house and did not sit back waiting for "them" to furnish protection from the Indians. They had the initiative to see to the protection of their own families. Today we look to the government to protect our lives and security; to the union to protect our jobs; to the Agriculture Department to protect the price of goods; and to social security to provide for the future.

The church has not escaped from the consequences of this thinking. The individual Christian asks, "Why doesn't my church expand? Why doesn't it do something about all the people who have not heard the gospel and about the terrible conditions of the times?" The individual church inquires, "Why doesn't the district conference and the national conference do something to enlarge our church, and start new churches in our community, and win the people so we can serve them?" We have discovered a balm for the conscience in the question, "Why don't they do something?"

"Every man shall bear his own burden" (Gal. 6:5). There are burdens that we cannot transfer to others.

In this age of united effort, there is need for a return to the personal religion that is reflected in the question of the Roman jailer, "What must I do to be saved?" There is need for individual Christians with personal convictions, with personal understanding of the Scriptures, and with personal initiative, who will say, "What can I do to support and further the cause of Christ?" These individuals will work together in churches, and their churches will work together in mutual undertakings in conferences, but they will also take action in their own lives, their own homes, their own communities, their own churches to uphold truth and win the lost. Such people not only have a world-wide vision, but they see themselves and their place in fulfilling that vision, and are willing to ask, "What must I do?" and then do it.



CHRIST'S work is divided into three parts. His first ministry was in the role of the great Prophet. Now He is the great High Priest. He is coming as the King of glory. We may truly say: He has saved me; He is saving me; and He will save me. He has saved me from the penalty of sin. He is saving me from the power of sin. He shall save me from the presence of sin. We have past, present, and future salvation. Each step is important! One may save a drowning man by getting him out of the water, and then getting the water out of the man. Before man can be saved from the presence of sin, he must be saved from its penalty and power.

What Christ did in His first ministry affects all men. "He tasted death for every man" (Heb. 2:9). Through His sacrifice, all men will live again, and be saved from the Adamic death in which we had no choice. Now He lives as our great and only High Priest, and gives to as many as receive Him the power to become the sons of God. (John 1:12.) Jesus will come again to receive unto Himself those who have accepted His sacrifice and permitted Him to transform their lives through His power, through the Spirit.

Each of these phases of Christ's work is important. We find some who see their salvation in Christ's first work, and think what He does in His people today is unimportant. There are those who take the future work of Christ as the only important phase of Christ's work. They look at the reward and forget how we ought to live to reach it. Yes, it is as a three-link chain—take any one link out and you have no chain. What Christ did for me is His part. What I do for Him is my appreciation of what He did for me. He died for me that I may live for Him today, and with Him in the world to come. Salvation is what He did *for us*; what He does *in us*; and what He shall do *to us*.

What Jesus did started with His baptism, and ended with His ascension. What He does in us, individually, starts when we find Him and ends with our present life. As a whole, it started with His being received into heaven, and will end when He returns to this earth. What He shall do to us, will begin with His second coming to this earth, the third phase of His work of redemption which will never end.

We want to turn your attention to the words of the Apostle Peter. Speaking by the power of the Holy Spirit to the early church, He said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21), Christ's work in its order

## Salvation and Restitution

● *By Pastor Walter Wiggins  
Grand Rapids, Michigan*

is here perfectly outlined. Peter was speaking to the people who had rejected Jesus, and he told them it was through their ignorance that they did it. Then he said, "Repent ye therefore." Why? "That your sins may be blotted out." When? "When the times of refreshing shall come from the . . . Lord." When will times of refreshing come? When "he [God] shall send Jesus Christ." Where is He now? In heaven! How long will He be there? Until the times of restitution. Restitution of what? "All things which God hath spoken by the mouth of all his holy prophets since the world began." If this were the only scripture we had, it would be sufficient for anyone to have a clear understanding of Christ's great work of redemption.

The word "restitution" is used only once in the New Testament. It has many relatives, such as "restore," "redemption," "regeneration," "resurrection," and so forth. "Times of restitution," include all these great works.

The "times of restitution" are known to the minute, for they will come when God sends Jesus Christ. Then the times of restitution will begin. Peter was speaking after the Day of Pentecost, which does away with the idea that the coming of the Holy Spirit on the Day of Pentecost was the second coming of Jesus Christ. Jesus was in heaven and will be there until the times of restitution.

Restitution is a word expressing the giving back of something which was lost. We may say that what we lost in Adam will be regained in Christ. This includes the restoration of the earth to its Edenic condition. Comparing the conditions under which man lived before sin, with John's description of man's condition after sin is removed, finds each in a garden, with the tree of life in the midst of the paradise of God, with no curse and no sin; with God dwelling with them and being their God. The age of restitution is an important age, for in it man will receive the fulfillment of all the things which God has promised by the mouth of all His holy prophets since the world began. What a wonderful age Jesus' coming will bring!





# Bible Lands Through Stamps

• By J. R. Glen

*Izmir, the gateway to the Bible lands of Turkey.* In ancient history, Izmir was known as Smyrna. Today it is a thriving port on the Aegean coast, and the center for Turkey's famous figs, sultanas, and raisins.

ONE of the easiest ways for the sedentary traveler to explore the world is to start a stamp collection, then there is hardly a place he cannot visit. For example, most of us at some time or other have longed to see the lands of the Bible. As several countries have issued Biblical pictorials—postage stamps commemorating Biblical sites and history—touring the Holy Land becomes easy with such a collection.

The Lebanon and Syria have brought out several, mostly of Beirut and Damascus, cities frequently mentioned in the Bible. Greece is another country that has produced some, one of the most notable being a 1947 stamp of the monastery on Mount Patmos where the Apostle John wrote the Revelation. But the greatest number of Biblical pictorials come from the modern Republic of Turkey. This is not so surprising as it might seem, for Turkey is astonishingly rich in Biblical sites and associations.

The first Turkish Biblical pictorials date from 1919. One issue of that year shows a fountain in the Sinai Desert, familiar to the reader of the Bible as the place where Moses, freed from the oppression of the Pharaohs, led the march into the wilderness. Another stamp of the same year commemorates the Dome of the Rock in Jerusalem, venerated by both Christian and Moslem. Until 1919, Sinai and Jerusalem were in Ottoman-Turkish domain. Many believe that the Dome of the Rock was the spot where Abraham prepared to sacrifice his son, while others say it is the original site of Solomon's temple.

An interesting 1938 set was produced for the Izmir

International Fair, an annual event that brings buyers and visitors from many parts of the world. It shows several views of the city, Kemal Ataturk, founder of the modern Republic of Turkey, and the region's famous figs and grapes. In ancient history, Izmir was Smyrna, one of the first centers of Christianity. Its church is one of the seven mentioned in the second and third chapters of Revelation, and the city was the birthplace of the poet Homer. The early Christian martyr, Polycarp, was burned in Izmir.

Today it is a modern, well-planned city, delightfully situated on the Aegean coast. Less than two hours from Istanbul by plane, it can also be reached by rail, road, or boat from Istanbul, the latter being a particularly attractive journey along the picturesque coast. Only an hour's drive from Izmir is Ephesus, one of the glories of the ancient world. In its heyday, Ephesus was the Mecca, the Wall Street, and the Paris of the civilized world. It was also the center of Diana worship until the Apostle Paul brought Christianity to the city. One of the most interesting of the many archaeological remains is the double Church of the Virgin Mary, which appears on a 1953 pictorial. The structure dates from the second century A.D., and was transformed into the first basilica in Christendom during the fourth century. It was here that a major Council of the Roman Catholic Church enshrined the mother of Christ in 431 A.D.

Panaya Kapulu, only a few miles away, is another spot  
(Please turn to page 11)



# "Be Ye Separate"

By Pastor Harry Sheets  
South Bend, Indiana

**G**OD'S PEOPLE must keep themselves separate from other people. This has been God's requirement from the beginning. Jehovah made it emphatic from earliest time that He expected His followers to live lives of holiness and righteousness. To do this man was required to curb his carnal, sinful nature.

It is a struggle for mortal man to overcome his natural bent for sinning. God recognized that victory would be easier if His followers separated themselves from the people of the world, so He requested His people to separate themselves from others.

God's first request to Abraham, the father of the faithful, was: "Get thee out of thy country, and from thy kindred, and from thy father's house" (Gen. 12:1). Abraham's people were idolaters, not followers of the true God, therefore, God requested separation even from his relatives.

Relatives can be a real handicap to us in our service to God. When this happens, a separation must take place. Unhampered service to God should be our first and primary aim. Anything less is not loving God "with all your heart and with all your soul."

It is well known that God commanded Israel to keep themselves separate from the nations about them. They were not to intermarry lest they be drawn away from worshipping the true God.

God used the ceremonial law to emphasize separation. Notice His commands in Deuteronomy 22:9-11. "Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together."

The Jewish farmer, recalling the words of God, might

say: "I must not mix my seed, for God wants me to remember not to mix with unbelievers." He also might say: "I must not plow with a mixed team. I must remember that God's people cannot work effectively with the people of the world."

God seems to have no objection to all woolen or all linen garments, but He did forbid the Israelites to wear garments which combined the two materials. God did not approve the combining of unlike materials.

God expects Christians to be separate from the world. He does not approve of combining with the people of the world. Paul instructed: "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 Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18).

This states very clearly that if we want to claim God as our Father, if we want to be His sons and daughters, we must separate ourselves from the world and refuse to touch the unclean thing. This may seem to be harsh and narrow, but it is the Lord who spoke these words.

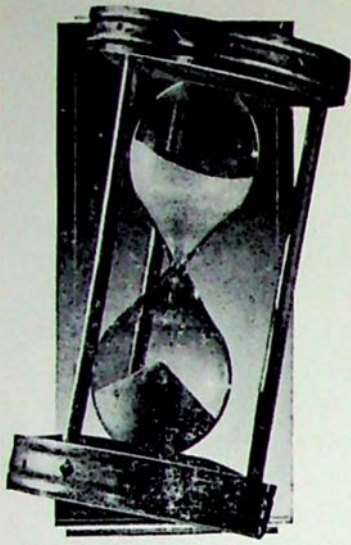
The Bible indicates clearly that it is dangerous to be unequally yoked together with unbelievers in business, in lodges, in churches, or in marriage, for "how can two walk together, except they be agreed?"

## Rally Day --- October 5

Sunday, October 5, will be Rally Day in most Sunday schools. Special effort will be made to have everybody on the roll in attendance that day. There will be promotions to new classes, programs by the children, new officers taking over their duties, and new teachers taking up the responsibilities of training young minds in the doctrines and life principles of the Bible. Rally Day will mark the beginning of a new season of activity in most churches. The summer slump will be over and everyone will have fresh zeal to be up and about the Lord's business. This can be an important day in your church, and we pray that you will be in attendance to make it a success and to help get the new church year off to a strong start.







# Eleventh Hour Labor

By Pastor  
J. R. LeCrone

Fredericktown,  
Missouri

THERE is a parable told by Jesus which concerns the pay of men hired at different hours of the day to work in a vineyard. In order to refresh your memory, we will quote the parable to you.

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

"So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

"But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many are called, but few are chosen" (Matt. 20:1-16).

This seems to be a simple and straightforward parable, but there is, among various students of the Bible, a wide

variety of opinions with regard to its meaning and purpose.

Some think the various hours of the day when workers were hired to labor in the vineyard represent periods in the Christian dispensation. According to this interpretation, the first hour would represent the time of the apostles, and the eleventh hour the Millennium.

Others suggest that the hours represent different periods of time covered by the record of the Acts of the Apostles.

Some think that the vineyard represents Israel. Others, with equal confidence, insist that it represents the Christian church.

Still others see the first-hour laborers as representing those who are converted to Christianity while they are still children, and the eleventh hour laborers as representing those who make deathbed confessions of faith in Christ.

When, however, we restore the parable to the context in which it appears, and consider it in connection with that context, it seems evident that all of this speculation unnecessarily complicates and confuses the message of a simple parable with a straightforward purpose.

The parable explains its own purpose when we consider that Peter had just asked a question concerning the reward that he and the other apostles might expect for having left all and followed Jesus. Peter's question, in turn, had been prompted by Jesus' admonition to the rich young ruler to sell his possessions, give the proceeds to the poor, and follow Jesus, to the end that the young man might have treasure laid up in heaven. When the rich young man went away sorrowing, unwilling to part with his riches, Jesus commented, "Verily I say unto you, That a rich man shall hardly [i.e., with great difficulty] enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23, 24).

At first this saying amazed the disciples, for they had been accustomed, even as you and I, to thinking of material possessions as an evidence of God's approval and blessing upon the individual. When Jesus' meaning began to penetrate their consciousness, they remembered that they had left profitable businesses to follow Jesus, and began to wonder what sort of treasures were laid up in heaven for them. As usual, it was Peter who spoke for the group. He asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"



"Then Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first" (Matt. 19:27-30).

It seems highly probable that Peter's question carried a suggestion of self-satisfied smugness. Had not the apostles been the first to forsake worldly things to follow Jesus? Surely, they reasoned, being, as we would say today, "in on the ground floor," they were entitled to a richer reward and greater honors than any who might later follow their example. Jesus assured them that the rewards of the Kingdom were not issued on a priority basis, and that being among the first to enter His service was not, of itself, an assurance of the greatest reward.

The parable of the laborers who went into the vineyard at different hours, but who all received the same pay, was given to illustrate His point. The parable was for the purpose of forestalling the possibility that His announcement concerning their sitting upon twelve thrones might beget in them haughtiness, selfishness, and a resentment of equally great rewards to be received by others who should believe in Jesus and follow Him at a later date.

In Christianity there are no seniority rights, nor priorities based upon length of service. In equal measure, we are all dependent upon the mercy and generosity of God for our rewards, and not upon our own abilities.

We sincerely doubt that this parable was intended to teach that all will be equally rewarded, regardless of the service rendered. So interpreted, it would contradict and nullify the lesson contained in the parable of the pounds, in which those who served the most faithfully received the greatest rewards. It simply emphasizes the truth that the Lord is free to give or withhold rewards according to His own judgment of what is right.

Neither is there anything in this parable which supports the idea that men are privileged to refuse the invitation to work in the vineyard of the Lord until the eleventh hour, with the assurance that they will receive the same reward as those who have rendered to Him a lifetime of faithful service. There is no evidence that the eleventh-hour laborers had received the invitation to work in the vineyard in the first hour and had steadfastly refused the invitation until the eleventh hour. When questioned as to why they were idle all the day, their reply was not that they did not choose to work during the heat of the day, but rather that they had not been given the opportunity. Their answer was, "Because no man hath hired us."

*(Please turn to page 11)*



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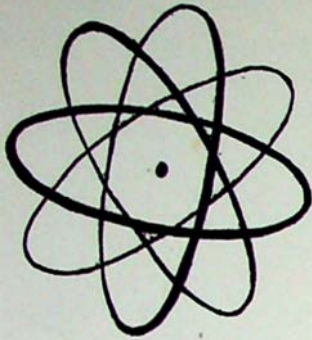
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# The Bible and the News

*By the Editor*

## RUSSIAN CHURCH AND WORLD COUNCIL

Discussions are in progress to bring the Russian Orthodox Church into the World Council of Churches. Several branches of the Eastern Orthodox church are already represented in the Council. One must wonder what influence will be exerted in Council policy if the Russian church is included in the Council. The Russian Orthodox Church is dominated, of course, by the Communist government.

## THE UNCHANGEABLE GOD

In the *United Israel Bulletin*, September, 1958, there is an article by Louis Weiss on "The Unchangeable God." In the course of the article in defense of Judaism, Mr. Weiss states, "To believe in Judaism therefore, one must needs believe in the one, sole, indivisible God, who speaks in terms unmistakable: 'I am the Lord thy God . . . thou shalt have no other gods before me' (Ex. 20:2; Deut. 5:7). His prophets, the messengers and bearers of His Word and of sublime truth, convey to us His assurance that He is the only God, and that He would not give His glory to another. (See Isa. 42:8; 48:11.) Neither does He ever change. (Mal. 3:6.) Yet our Christian brother tells us that He is not one, but three in one. Did the prophets deceive us, or did the Lord rescind His assurances and did give to Jesus His glory and did change from unity to tri-unity?"

It is as impossible for the Jewish scholar of the Bible as it is for us, to accept the erroneous teaching that God is a triune or three-part God. It is small wonder that Jews reject this theory which was adopted from paganism and which is in such contrast to the teachings of the Word of God.

Continuing his article, Mr. Weiss points out some truths from the New Testament that it would be well for trinitarians to ponder. He notes that the Apostle Paul in his writings "always makes God and Jesus two different objects." Paul invariably began his letters with the phrase, "Grace to you, and peace, from God our Father, and from the Lord Jesus Christ." Peter, John, and Jude also use the same expressions.

This Jewish scholar, admittedly not a Christian, points out to Christians from their own New Testament that Paul said, "There is one God, and one mediator between

God and men, the man Christ Jesus" (1 Tim. 2:5). He shows also that the New Testament teaches that after His resurrection Jesus sat down "at the right hand of God." There is no claim that He was very God.

This man states finally, "If the New Testament is a God-inspired work, faithful and correct, Christians have no authority to confound Jesus with God." Those who do have put an unnecessary stumbling block in the way of those of Israel who would accept Christ as the Son of God, the way that He is presented to us in the Word of God.

This presents a challenge to those who accept the Bible truth that God is one, and that Jesus is the promised Messiah, the only begotten Son of God and Saviour of the world, to reach Israel with this message.

## OUR CRIME BILL

In a talk to the American Bar Association, F.B.I. Director, J. Edgar Hoover, brought out the economics of crime, in an effort to inspire some action to combat our rising crime rate.

Hoover stated that the annual bill for crime in the United States is twenty-two billion dollars. That is \$128.00 for every man, woman, and child in the United States. This means that crime costs \$1.11 for every dollar spent on schools; that crime costs \$12.00 for every dollar contributed to American churches; crime costs half as much as the latest appropriation for national defense.

Hoover also spoke against the tendency in our courts to be "overly solicitous of criminals." The frequency with which known criminals and even confessed criminals are released from sentences or acquitted on technicalities does nothing to deter crime in the nation. Fifth-amendment hoodlums who have paraded before the McClellan Committee with little fear of the law and respect for no one, and are allowed to continue their lawless operations under the noses of the police, are an indication of the state of the morals of the nation.

In an article prepared for the American Legion magazine, Mr. Hoover says that America has its choice of law or barbarism. Appalled by the violent crimes of gangs, he likens crime in America to the worst that pagan Rome and Europe under the Barbarians produced.



## PROTESTANTS IN SOUTH AMERICA

With Protestant missionaries being forced out of many countries because of Communism and nationalism, South America has become a prime target for Protestant missions. It is now estimated that there may be a total Protestant community, including young and old, of ten million people. Because South America is nominally Roman Catholic, the pope lists four "mortal perils" which face South America: Communism, Protestantism, secularism, and spiritism.

## DEAD SEA SCROLLS ON DISPLAY IN JERUSALEM

Seven of the Dead Sea Scrolls are now on permanent display in Jerusalem. They are housed in the basement of the Hebrew University until a new building to be called "Shrine of the Book" is completed for them. Scrolls held by the Jordan government have not been made public and Jewish scholars are not allowed to study them.

## SEVEN THOUSAND BAPTIZED

In one of the largest mass baptismal services in the history of Christianity, more than seven thousand young people and adults were baptized at the convention of the Jehovah's Witnesses in New York City in July. The baptisms were conducted in Long Island Sound in a service that lasted for several hours. Delegates from all over the world attended the large convention.

## A TWENTIETH CENTURY ODDITY

Said Bill Henry in the Los Angeles Times of June 8: "People as a rule get pretty sore at other people who always turn out to be right."

Commenting on this, fighting Bob Shuler, writing in *The Methodist Challenge*, says:

"Mr. Henry might have said that being right the majority of times usually muddies up a man's popularity something terrible. I know folks who are afraid to be right, lest they lose their friends. They would rather be wrong and go with the crowd than to be right and walk alone.

"It was not always thus. Some of our old stubborn fathers set their teeth, dug their fingernails into their palm and were deliberately right even if they had to move out of the country. But not now. We accommodate ourselves to the times in which we live. We have learned to be modern. When it pays to be right, we cautiously venture on that course. But when it costs too much, we creep under the cover of the underbrush and whisper softly. If a man should walk upright down the streets of Washington, D.C.—a man who would actually rather be right than be President—he would be a twentieth century oddity!"—*The Plea*.

## ONE IN THREE

According to *United Evangelical Action*, one person in every three on the earth is isolated from the services of a missionary. Many areas of the world are shut to Christian missionaries and one day soon only Christian radio will be able to reach behind these barriers.

## THANK YOU

*The editor is thankful to the following people who have regularly sent news items to his desk for use on these pages: Mrs. Betty Thibault, Mr. Glenn Birkey, Mr. Paul Wanamaker, Mr. Arlen Marsh, Dr. Leila Whitehead; and to others who have also sent news and magazines of interest.*

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***This is THE way***SELECTED BY THE EDITOR FROM  
CONTEMPORARY THOUGHT AND OPINION**Son of Man**

*By Pastor William Dick  
Pomona, California*

The title "Son of man" occurs eighty times in the four Gospels. Why did Jesus prefer to call Himself the Son of Man?

1. *Jesus was a man.* He had a human birth (Gal. 4:4), and a normal human development (Luke 2:40, 52). He possessed a physical body, was subject to normal infirmities, and then died like any mortal man. He had the physical appearance of a man (Heb. 2:16), is a man now (1 Tim. 2:5), and will be a man when He returns to earth (Matt. 25:31; Acts 17:31).

2. *Jesus was a humble servant.* He showed His humility to the disciples by serving them meat and washing their feet (Luke 22:27). Jesus did not want to be equal with God and be a ruler over men, but He humbled Himself by living on the same plane as men (Phil. 2:3-8).

3. *Jesus suffered human death.* If Jesus had not suffered, He would not have died (Luke 9:22). If He had not died, He could not have made an atonement for our sins (Heb. 2:14, 15). If He had not been a mortal man, He could not have tasted death for every man (Heb. 2:9, 10).

4. *Jesus endured human temptations.* He was "in all points tempted like as we are" (Heb. 4:15). As our High Priest, He understands perfectly our infirmities and offers to help us endure our trials (Heb. 2:18).

**Eternal Life Is Conditional**

*By Pastor C. E. Randall  
Omaha, Nebraska*

Eternal life is conditional. We do not possess it by nature. That which is "born of flesh is flesh," (John 3:6). Eternal life cannot be evolved from this present life no matter how favorable the circumstances or conditions. It is written, "A clean thing cannot come out of an unclean." The order given in Scripture is the natural first, afterward that which is spiritual. Eternal life is conditioned on the acceptance of the Son of God as Saviour.

In 1 John 5:10-12, we have these words: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. . . .

He that hath the Son hath life; and he that hath not the Son of God hath not life."

If these words are true, and they are, then eternal life is not the possession of the natural man. Man does not receive eternal life through heritage. Eternal life is obtained and comes to us through the Son of God. So important is this proposition, that John says that unless we believe this record, we make God a liar. In other words, to teach that man has by nature a never-dying life within him, is to make God a liar, for only those who have the Son have any hope of eternal life.

Eternal life which God promises through His Son will be given the believers when Jesus comes the second time.

**Money for the Lord**

• *With the nation suffering a recession without a compensating reduction in prices, many churches and church organizations are suffering financial difficulties. With costs rising and contributions dropping, some Churches of God, and National Bible Institution, find it difficult to "make ends meet." The problem, however, is not in the recession, it is centered in our lack of full stewardship and concern for the Lord's work. Even in recession a tithing people could experience the open windows of God's blessing and the church could move forward with unreduced vigor. Read what Pastor Dale Ward of Maurertown, Virginia, has written about stewardship.*

"They voted the treasury dry." These words describe the action of a missionary group who had a need for all their present funds.

Today in Christian service there is a need for all the present funds, and much more besides. Woe to the church or department of the church that builds up a fund in the treasury without any plans for using it when other needs are all about. What would the administrators of these idle monies say if Christ should say, "Give account of your stewardship"?

While missionaries struggle along and pastors leave their pulpits because they have grown tired of a continual financial worry while their members are well off financially, the officers of the churches keep a tight hold on the purse strings.

National Bible Institution has a number of worth-while projects at a standstill because of a lack of funds. One half of the idle money in the church at large would immediately solve the problem, and let the leaders get on with the business.

You officers who are saving up for the old age of your churches may use that money to bury the church some day.

Get the money to work for the Lord at some worth-while service in the local church, or in some outreach work. When the church increases its commitments, the Lord usually blesses with increased income that the church will have no lack.



*(Continued from page 4)*

closely associated with Mary. It was in Panaya Kapulu that Mary spent some of her last days with John, into whose care Christ had entrusted her. Called the House of Mary, a church was built over the site in the fourth century, and is commemorated in a 1953 pictorial.

Last year, 1957, two special issues appeared marking the annual Bergama folk and drama festival. Bergama is about 75 miles from Izmir and easily reached by bus or car. It was the ancient Pergamum alluded to in the Book of Revelation as another of the seven Asia Minor churches. It once had a population of 130,000, and the remains of some of the noblest buildings in the Roman world can be seen here. During the second century, B.C., Bergama possessed the finest library of the age, 200,000 volumes inscribed on parchment, for the city was the first to use this writing material, and it was exported all over the civilized world.

A 1952 pictorial shows the falls on the river Cydnus which runs close to the city of Tarsus, birthplace of Saul of Tarsus who became Paul. The town, which is in southern Turkey near the shores of the Mediterranean, is so ancient that no one is quite sure when it was founded. In antiquity, however, it was a place of considerable importance, for in the Acts Paul said that it was "no mean city." Today it is a busy agricultural center.

Paul is also connected with Konya, a city in central Turkey, one hundred sixty miles from the capital, Ankara. Konya, known to the ancients as Iconium, is portrayed on a 1952 stamp, and it was here that Paul first preached the gospel to the Gentiles. Later it received its present-day name, and in the tenth century, became the capital city of the Seljuk Turks, who glorified it with some of their loveliest architecture.

A 1956 stamp of particular interest to western collectors is one of Saint Nicholas, better known to us as Santa Claus. Not everyone is aware that the benign saint of Yuletide was born in southern Turkey's semitropical Antalya. He became Bishop of Myra, now Demre, only a few miles from his birthplace, and the church where he preached is still standing. The pictorial shows the long, low building with a line drawing of Nicholas towards the upper right-hand corner.

These stamps are of considerable interest to the topical collector, and bring Biblical history closer to the rest of us. They are but a few of Turkey's Biblical pictorials, with many more to speed the armchair traveler on his journey into the early days of the Christian church.

(Photo and article furnished by Turkish Information Office.)

*(Continued from page 7)*

Today, we invite you, in the name of the Lord, to go and work in His vineyard. If it is for you but the first hour of the day, it is not too early. If it is the eleventh hour, it is not too late for you to receive the reward of God's grace. The responsibility is clearly and definitely your own. Never will you be able to answer the Lord's question as to why you are idle by saying, "Because no man hath hired me."

Friend, go work today in the Lord's vineyard, and He will repay you what is right. Said He, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life."

What are you waiting for?

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### ONE NIGHT FREE FOR CHURCH

For the second year Omaha, Nebraska, schools will leave one night each week open for religious programs of churches. In many places the schools so fill the student's time with extra-curricular activities that he is hard pressed to attend church services.





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## Children's Corner

# Let Me Iron!

By Your Storyteller  
Muriel Hass

"Mommy," asked Sue, "How much longer are you going to iron? I want you to read to me."

"Well, Sue, it will be a while yet," answered Mother.

"Why do you have to iron, anyway?" complained Sue.

"You know why I have to iron. The clothes get soiled, so we wash them and then we have to iron them to make them smooth. The ruffles on your dress wouldn't stand out so nice and perky if we didn't iron them," explained Mother.

"Oh, I do like that ruffled dress the very best," Sue said. "Do you like to iron, Mommy?"

"I don't mind ironing, Sue, because I can see so much improvement. Of course, I'd really much rather play with you than iron," replied Mother.

"Can I iron, too, Mommy?" asked Sue.

"Yes, I guess when you get to be a big girl," said Mother.

"No, not then, I mean now, right today," persisted Sue.

"Well-I-I, the iron is very hot. You'll have to be very careful. You see, it is the heat in the iron and the dampness of the clothes that make them nice and smooth," said Mother.

"I'll be so careful, if you'll let me try," promised Sue.

"Just a minute until I finish your brother's shirt. I'll get you started. You can use the travel iron," Mother said.

"Oh, goody, goody, I'm going to iron! Mommy, can I iron one of Daddy's shirts?" she chattered.

"No, my dear, you cannot start on something so difficult. There are some pretty hankies to iron. I'll find some more for you, too, if you do a good job on the hankies. Now let's see, we'll make an ironing board over here. We'll have to have some padding for it. There, how's that, Sue?" Mother asked as she finished the ironing place for Sue.

"Now, how do I do it?" asked Sue.

"First of all, you straighten out the hanky to be ironed. You don't want to make more wrinkles. Then iron it carefully way to the edge to get it smooth. Be sure to keep

your iron moving or it will scorch," explained Mother.

"What's scorch, Mommy?" asked Sue.

"It's the beginning of a burned piece of material. We must try not to scorch the fabric. It isn't always easy to remove a scorched spot," reminded Mother.

"Oh, I'll be careful, Mommy. Just think, if I help you iron, then you'll get done sooner and you'll have lots of time to read to me," Sue enthusiastically promised.

"Yes, Sue, I'll be glad for your help," said Mother.

So they ironed. Sue did well for her first experience at ironing. But she soon tired of her job. She asked, "Mommy, tell me a story—one about ironing."

"Oh my, I'll have to think of one," hesitated Mother.

"Hurry, Mommy, your stories are so good, I can hardly wait to hear it," said Sue.

"When Jesus was on earth teaching, some people were always trying to confuse Jesus. One day a group of scribes and Pharisees brought a sinful woman to Jesus. According to the law of Moses, she was to be stoned. So these men asked Jesus what they should do.

"Jesus did not answer them in words. He stooped down and with His fingers wrote something on the ground. This action, instead of words, disturbed these men. So they continued to question Him. Jesus stood up and said, 'He that is without sin among you, let him first cast a stone at her,'" quoted Mother.

"Oh, Mommy, Jesus wouldn't really want anyone to stone her?" asked Sue.

"No, of course not. That's why He said anyone without sin. You see, everyone has sinned. That was really a very clever answer. These men wanted to confuse Jesus; instead, He confused them. Then Jesus stooped down again and wrote some more," said Mother.

"What did He write?" asked curious Sue.

"I don't know, Sue. I've always wondered, too. When we see Jesus in the Kingdom, we'll have to ask Him," suggested Mother.

"Did they stone her, then?" continued Sue.

"No, the men were so ashamed that they walked away, every one of them. When Jesus stood up, He saw the men were gone. He asked, 'Where are the people who wanted to stone you?'

"They are gone," she answered.

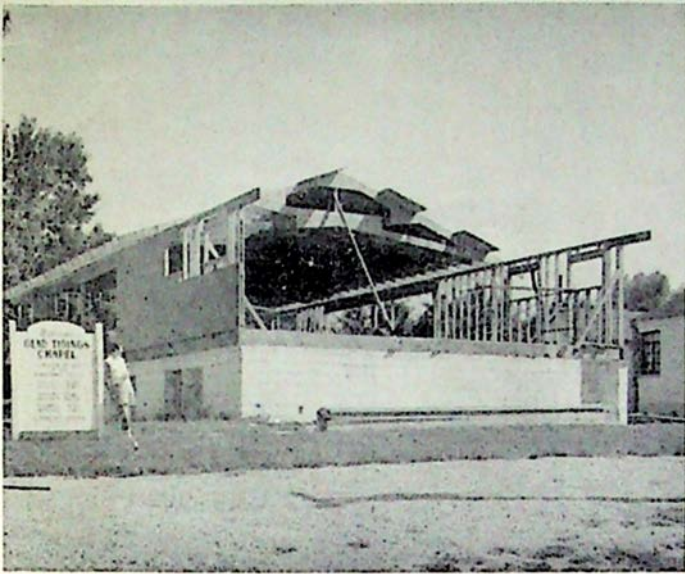
"Jesus said, 'You go, too, and do not sin any more,'" said Mother.

"Jesus was always forgiving people, wasn't He?" asked Sue. "But what has this story got to do with ironing?"

"Well, I'm reminded how Jesus was always smoothing out the wrinkles. No matter how wrinkled or how sinful, when Jesus is in control, everything is smoothed out.

"We must learn to take our ironing—our wrinkles or our problems—to Jesus. Just as we iron out the wrinkles and make garments look right, Jesus will do the same for us," finished Mother.





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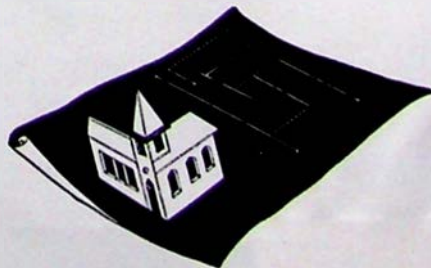
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