

WOL. 36



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## God Walks upon the Hills

"God walks upon the hills! I saw Him in the flight  
Of wild geese winging south at morn; and when the night  
Came running eager down the stairway of the trees  
I found the hollow of His footsteps in the grass  
Where yesteryear I watched the fires, devouring, pass.

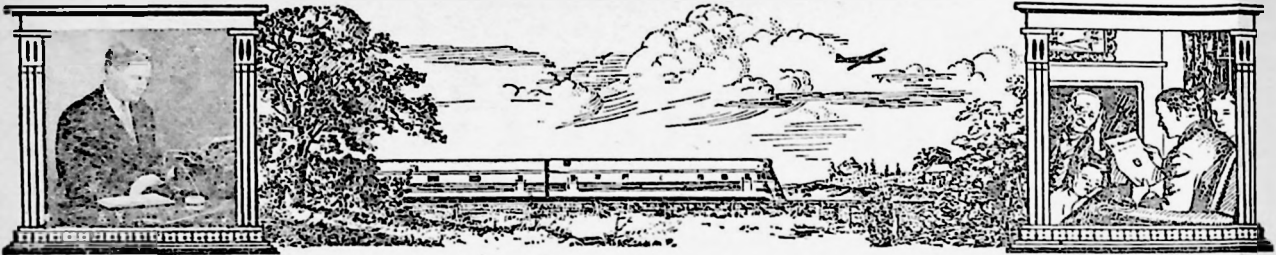
"I heard Him in the brush when some young timid deer  
Went down on little feet to drink the waters clear;  
He laid His cool hand on my fevered soul, in rain—  
God walked the hills today, and He will walk again!

"God walks the valley: closed by mountains round.  
I saw His shadow tremble on the ground.  
In flicker of that butterfly's bright wings,  
And in the lark's sweet note I heard *God* sing.

"His breath blew from the river's bank across  
The panting fields where ripened wheat-heads toss;  
And in the dark His face shone there afar,  
Reflected on the waters from a star.

"He pointed out the uptrail through my pain,  
That I might walk the heights with Him again."

—Selected by Paul M. Hatch  
from *Anna Blake Mezquida*.



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## Surgery and Miracles

Modern achievements in surgery, far surpassing successes of yesterday, seem almost to vie with the miracles of Christ. Unless one is careful in his analysis, appreciation of surgeons may steal his devotion to the Lord.

About three years ago, Mr. and Mrs. Edmund Goudy, Rockford, Illinois, planned that Dr. Perritt, Chicago, should attempt a delicate operation whereby their blind daughter, Bette, might be enabled to see. Their hope was shaken, though, when Dr. Perritt entered the army. Shortly thereafter, they moved to Artesian, South Dakota. Bette there learned "to read Braille, to ride a bicycle, to swim, and to roller skate" (*Rockford Morning Star*—September 27, '46).

Following the war, Mr. and Mrs. Goudy again contacted Dr. Perritt, and, supported by the crippled children's division of the South Dakota Board of Health, arranged for the formerly planned operation. Accordingly, on September 12, the parents arrived with Bette in Chicago where the difficult operation was performed one hour later. Dr. Perritt transferred the cornea removed from the eye of a still-born baby to Bette's right eye. Then came a two-weeks' waiting—a bandage being required over the eye for that length of time. Slowly the two weeks passed; then nurses carefully removed the bandage. Would Bette see?

There had been fourteen years of blindness. Indeed, all her lifetime, Bette had lived in a world of physical darkness. She had never seen—not even her mother.

"Can you see anything?" asked the mother, as the bandage was removed—tears of anticipation entering her own eyes as she dared to ask the question.

"Yes," replied Bette. "Yes, Mother, I can!" . . . A grand new day has dawned for the blind!

Thus modern surgery moves forward, being amazingly successful. Thus far, however, only a very small percentage of earth's afflicted millions are benefited through this medium of science. Other adventures of science destroy and maim life more rapidly than surgery can atone. Moreover, persons who are so fortunate as to recover sight or hearing or use of a withered limb soon discover that, with

rapidly passing years, the flesh tires, weakens, and pales into death. There science ends. There surgery offers no clues. There is the difference between surgery and miracle, the difference between human skill and the Great Physician.

When Christ ministered, nineteen centuries ago, He healed almost promiscuously. All afflicted ones brought to Him were healed—the lame, lepers, lunatics. Even the dead were raised. Witnesses "were astonished with a great astonishment" (Mark 5:42). They were "beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak" (7:37). Others were "amazed, and glorified God, saying, We never saw it on this fashion" (2:12). Indeed, never again will men "see it on this fashion" if the Son of God, Christ our Lord, should not return. *He* only is "the resurrection, and the life" (John 11:25). *He* only is the One who "shall change our vile body" (Phil. 3:21). O! Glorious Day!—when Jesus comes!

"All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). We "shall see the glory of the Lord, and the excellency of our God" (Isa. 35:2).

"Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. *Then* the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Then* shall the lame man leap as an hart, and the tongue of the dumb sing" (vv. 4-6). *Then* blessings of healing, no longer limited to hospitals, will be unfurled throughout the earth, for He, Christ, "shall speak peace unto the heathen: and his dominion shall be from sea even to sea; and from the river unto the ends of the earth" (Zech. 9:10).

## None Sick When Jesus Comes

"Thine eyes shall behold the king in his beauty" in "the land that is very far off," and "the inhabitant shall not say, I am sick" (Isa. 33:17, 24). *Come*, thou Great Physician!



# IN THE WAKE OF THE <sup>Great</sup> COMMISSION

James M. Watkins



## *What Is Evangelism's Place in the Church?*

To what extent shall we use the term, "Department of Evangelism" when considering this particular part of our work? At its inception, the church was to go forth and "preach the gospel to every creature." By the very fact and method of its creation, the church, throughout every part and function of its make-up, was dedicated completely to the principles of one of two things: first, to fulfilling the Great Commission to carry the gospel message to the world, and, second, the teaching and pastoral oversight necessary to build those who accepted the gospel call. "In the unity of the faith, and the knowledge of the Son of God . . . unto the measure of the stature of the fulness of Christ."

The obligation to "feed" the Church of God was a responsibility placed on local leaders and teachers. Anyone above these offices was devoted entirely to the labor of missionary and evangelistic work. Even then the primary work of the local units was to educate and win others to a place with Christ in the church, which in itself was a purely evangelistic motive. In short, the church, in its entirety, was a "Department of Evangelism" and dedicated its every function to this aim and purpose.

## *How Shall We Accept This Example?*

With every branch of the early church centered in missionary effort, and every part of the work above the office of pastor devoted to this work, it would indicate that any national or international organization which we build must have as its justifying motive the sole purpose of serving the interest of missionary effort and extending the fellowship necessary to build the faith of those who have accepted a place with Christ. Every branch of any denominational effort is in the final sense merely a part of the "Department of Evangelism."

## *What Practical Application Shall We Make?*

Are we not then justified in saying that missionary and evangelistic effort should be the number one item of any national work? Would it not be more nearly correct in the future to consider our entire budget a missionary and evangelistic budget, underwriting the needs of other departments to the extent that they serve the needs and pur-

poses of this evangelistic aim? How much more in keeping with the avowed faith of any group who believes in the return of their Lord at a very early date this would be!

## *The Outlook a Missionary-Centered Aim Offers*

Let us consider the *minimum* possibility of creating, in addition to the evangelistic effort of our Sunday school, Berean, and church work as a whole, at least ten new fields for pastoral work per year. This easily can be the simple part of our work, if we continue the practice of encouraging and assisting each state conference to maintain an evangelist over its own state in addition to our national workers. This effort, of course, must be based upon a sufficient amount of seed-sowing work, such as printing, tracts, HERALD subscriptions, possible radio work, creation of missionary classes, Sunday school work, etc. Such a budget, when the returns from workers are deducted, probably would be little more than we now plan, but consider its possibilities.

In addition to the outstanding development of our work as a whole, the requirements of this program would mean many things. First, it would mean that it would require an annual enrollment of ten or more new students, which would make our college entirely self-supporting and require no special contributions for its upkeep; second, it would mean that the much-needed enlargement of our printing facilities could be made, and, as a result, our print shop would become self-supporting; third, THE RESTITUTION HERALD could be developed as our best instrument of evangelism and its small deficit justified to support this aim; fourth, our publishing and sales department could be made to pay the cost of bookkeeping and office cost of the Institution, thus requiring no contributions for office overhead. Golden Rule Home, the Berean Society, and National Sunday School Association would easily be self-supporting. Then, we would require no contributions other than for missionary and evangelistic work and the expansion of other departments as may seem justified by the General Conference. A sound walk in the wake of the Great Commission offers plans that will make these things a reality, not in years to come, but as soon as we are willing to give them our whole-hearted support.

# BIBLE LESSONS

By Norman J. McLeod (Pomona, California)

## 1—Abraham and the Promises of God

(7) Why are the promises of God to Abraham important to us?

### Golden text:

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22:16-18).

Text: Genesis 12.

### Historical setting:

Abraham was born about two hundred years after the building of the last of the pyramids in Egypt. During his lifetime, and down almost until the time of Moses, Egypt was ruled in a feudal system under the Hittite kings. The Hittites were related to the Hebrews and were friendly to them. The "new king" who knew not Joseph was of the native kings. We would say a "new family of kings arose that had not known Joseph," or were not friendly to Joseph. For reference to historical works, see *The Middle Kingdom, or Feudal Age in Egypt*.

### Events preceding the lesson:

Abraham had left Ur of the Chaldees with his father Terah and had not gone all the way to the Promised Land. After his father's death, he journeyed on to the Holy Land. Ur of the Chaldees was an important city under the old Babylonian Empire.

### Questions on the text:

- (1) In the three verses at the beginning of the text, what three parts are there to the promise to Abraham?
- (2) Find other texts in Genesis that tell of each part of the promises. Were those promises fulfilled at any time in the past?
- (3) Why was Abraham chosen to be the "father of the faithful"?
- (4) Give as many references in Genesis as you can that tell about the promises to Abraham.
- (5) Find New Testament references to the promises to Abraham.
- (6) When will the promises to Abraham be fulfilled? (Acts 7:5.)

### Discussion of the lesson:

Abraham was an outstanding man of his age: he believed God and did the things that God told him to do. Because of that, God made him certain promises that are the foundation of the whole Bible story. He made an agreement with Abraham which we find stated in Genesis 12 and repeated in many places. This agreement was interpreted by the Apostle Paul and others as referring to Jesus Christ. (Gal. 3:16.) Because of this statement of the Apostle Paul, we find the gospel, in a limited scope, stated in Genesis 12:1-3 and Galatians 3:27-29.

### Readings for the week:

Genesis 12; 13:14ff; 15:18ff; 22; Hebrews 6; 11:8-16.

### Practical applications:

Abraham's faith was a thing of growth. He did not spring forth fully grown in faith as did adherents in some of the pagan myths. There is no doubt that his faith wavered at times, even as our own, because he was human. When he left his established home, however, and went out not knowing where he was going, he did a thing that showed great faith. In contrast to others of his family and of his day, he was an outstanding man of faith. God has not asked us to leave our homes and go forth to a place we never have seen, but He has asked us to be faithful to Him in spite of all the attractions of this world, in spite of family often, in spite of friends frequently. Jesus said: "Who is my mother, or my brethren?" Then He "looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:33-35). Abraham realized that the affections of home and all that it signifies were not as important as to obey the Word of God.

### Related topics:

- (1) There were eight covenants that God made with man. Can you name them? Edenic, Noahic, Abrahamic, Mosaic, in the Land of Moab, \_\_\_\_\_, \_\_\_\_\_,
- (2) The people who teach "Anglo-Israelism" say that

Joseph built the pyramids. How do we know that that is not so?

(3) Who were some of the rulers of other nations at the time of Abraham? What other nations were then in the world?

(4) How is the Book of Galatians related to the promises made to Abraham? (Gal. 3:26ff.)

*Some additional references:*

Genesis 8:20-22; 9:1-17.

Is the covenant mentioned in Jeremiah 31:31ff the same as that made with Abraham? or is it another? (Gal. 3:16, 17.)

Exodus 19. How did the children of Israel keep the promise they made in this chapter?

Is the Covenant in the Land of Moab any different from the Mosaic Covenant?

Deuteronomy 28:1, 2, 9-36, 37, 45, 61, 63, 64, 65-68; 30:1-3.

## 2—Abraham and the Problem of an Heir

*Golden text:*

"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee" (Heb. 6:13, 14).

*Text:* Hebrews 6.

*Historical setting:*

Among the Hebrews, the law said that the oldest son was the only heir. If there were no sons, the nearest oldest male relative was the heir. In Abraham's case, Lot was to all intents his heir until Isaac was born. When Ishmael was born, a new problem presented itself, because he would be the heir instead of Lot. God, however, told Abraham that Isaac should be the heir. A strange coincident of history is that the *(Please turn to page 9)*

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# Adam, a Type of Christ

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*By James A. Patrick (Ashland, Ohio)*

**I**N ROMANS 5:14, it is said of Adam: "Who is the figure of him that was to come." In 1 Corinthians 15:45, it is said: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." This shows that the likeness between Adam and Christ was very marked.

There are those who claim, however, that Adam was the Serpent that tempted Eve, and there are others who claim that Adam developed a Serpent mind in order to tempt Eve. It is strange how some people read their Bibles—or rather, do not read them. Let us turn to the record: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her; and he did eat" (Gen. 3:6). If there was any tempting, Eve did it.

If Adam had to develop a Serpent mind in order to tempt Eve, and if Christ was tempted by His mental reactions, then Christ must have developed a Serpent mind in order to be tempted by those mental reactions. That would have made Him a sinner. That would have been entirely contrary to the record, "For he made him to be sin for us, *who knew no sin*" (2 Cor. 5:21).

In 1 Timothy 2:14, Paul said, "Adam was not deceived, but the woman being deceived was in the transgression." Thus we see that Adam believed God and ate, knowing what the consequences would be. Adam subjected the creation in hope. (Rom. 8:20.) It is sometimes said that God subjected the creation in hope, but that cannot be true, for "we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:14.) So then, God does not hope for anything. Everything is ready to His hand. He can reach out and take it at any time. He even "callesth those things that be not [the dead] as though they were" (alive) (Rom. 4:17). So then, Adam subjected the creation in hope. He believed God. When Eve had eaten of the forbidden fruit, he knew she would die and he would be alone. He loved his bride so much that he was willing to go into death with her and for her.

Christ's bride is made up of a multitude of individuals molded into one body by the Holy Spirit. Christ saw some of them in death and the others under the sentence of death, and He knew there was no remedy for them outside of Himself. He loved His bride so much that He willingly, gladly, went into death for her—having the power, also, to redeem *His* bride from the grave.

# The Royal Aspect of Christ's Kingdom

OR

## Present Aspect of the Kingdom of God

By Herbert F. C. Hill (Toronto, Canada)

*"I go to prepare a place for you" (John 14:2).*

**T**HERE has been from time to time much controversy concerning the Kingdom of God. Let no one be disturbed or alarmed by any sudden thoughts that may arise at disclosure of the title of this article. In every way it coincides with Scripture. It is not a new doctrine, because the Apostle Paul received it from God and preached it. In Ephesians 3:1-6, we read:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I have wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." What grace! Much of this is explained in Romans 11.

From what source does all this blessedness emanate? Was not the gospel preached to Abraham? Was it not revealed that the blessing of Abraham would come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith? I would not be a child of God through the Abrahamic faith (which is the basic ground for every Christian) if I did not believe all that the Angel Gabriel told Mary concerning Jesus and His Kingdom (future): that He would occupy that throne which had been overturned, and that it will be given to Him whose right it is.

Surely the Day of Rest is fast approaching—the Day which God promised from the beginning (in Type; Gen. 2:1, 2). We have words from the mouth of the Apostle Paul, too, in reference to this Day, quoting, "Today, after so long a time"—this in reference to "another day" of rest. (Heb. 4:8.) The coming of the "Desire of Nations" is in no wise a mystery. Our labor will not be in vain, brethren. The Lord says, "Seek, and ye shall find." There is a vast number of people without this faith, who, if the Lord should come today, merely would "enter" into the Kingdom, Christ's Kingdom. They would be subjects of the Kingdom.

It is no good, though, for one to believe the historical facts that Jesus died and rose again without manifesting the work of faith. "The devils believe and tremble." "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure" (Phil. 2:12, 13).

To publish all the facts in detail would fill a good-sized book. The Scripture has been carefully and sufficiently condensed to furnish readers enough evidence that will substantiate the authenticity of this disclosure. May it be to them in the future as an effective ointment to soothe and heal many an open wound and to give a complete vision of what Jesus and His disciples preached. May God grant you all sufficient grace and patience and an ardent desire to seek for yourselves truth, through the Spirit of God, which is the only means whereby one can see the Kingdom of God. "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3, 6, 7).

Jesus came "preaching the kingdom." When He was asked when the Kingdom should come, He said: "The kingdom of God cometh not with observation. The kingdom of God is within you" (Luke 17:20, 21). The Emphatic Diaglott gives it as: "God's Royal Majesty is among you," and "The kingdom of God comes not with outward show." These are words of our Lord, and we shall see and understand them as never before as we advance in this article. This declaration of our Lord could not be referring to His Kingdom in the future. The language is quite definite, and it certainly portrays to our minds a spiritual aspect which corresponds to many sayings of the apostles. Paul referred to the church, for instance, as "an habitation of God through the Spirit" (Eph. 2:22). We read also in Romans 14:17: "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Let us now interview John on the Island of Patmos. He was a prisoner on account of the Word of God. John said he was "in the affliction, and Kingdom, and patient waiting for Jesus" (Diaglott). John knew what the real



and coming Kingdom of heaven meant, yet he spoke as being already in it—not, however, as the orthodox preach, waiting to go to heaven and there to be with Jesus. He, in a sense, was already there—in “heavenly places” with Christ Jesus. Are not you, dear brother?

Paul said: “What is our hope, or joy, or crown of rejoicing?” (1 Thess. 2:19.) When? Why? *Now*, of course! “Are not even ye in the presence of our Lord Jesus Christ at his coming?” Every soul who will obtain resurrection to life eternal must be an inheritor of the Kingdom of heaven. He must be in God’s house. He is one of the stones of the temple. His foundation is built on the Rock and he drinks of the water from the Rock.

The Kingdom of God is a refining pot, and every child of God is purified by its process. Peter remarked: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently” (1 Peter 1:22). In this dispensation of grace, God is taking out of the world a people for His name. He has shown us the way, a straight and narrow way leading to life everlasting. Jesus said, “I am the way.” Also, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

Now, dear reader, let Jesus take you by the hand. He will lead you gently along a path you have never trod; for in His Father’s Kingdom there are vast habitations and treasures. There is a path in that Kingdom which leads right up to the front door of the King’s Palace. Many have entered in by this door during the past centuries, and the door is still open for you. No one can enter without the guide. He alone has the combination which spells “*rock*,” which can be interpreted *Royal Office of Christ’s Kingdom*. The guide is Jesus—the Way, the Truth, and the Life. Just inside the door, there is a great fountain of living water. Unto all who drink from the Father’s hand (note Rev. 21:6), Christ promises, “I will give” (present). These are chosen ones in whom the King takes great delight. They are clothed in raiment of the very best. It cannot be duplicated, for it is unique and has been washed in the blood of the Lamb. These are the garments of the salvation which Jesus purchased with His own blood. The only way to obtain these garments is by presentation.

How the church has dwindled into semi-darkness on this most vital question which points the way to eternal life readily can be understood when one considers that the Lord Himself knew of the present apostasy, saying: “When the Son of man cometh, shall he find faith on the earth?” In Paul’s day, conditions in the church were bad. The lukewarm state of the Laodicean Church was an abomination to God. The Apostle informed that false brethren and enemies of the cross of Christ had already entered, “Wolves,” he called them! and said, “Of your own selves shall men arise, speaking perverse things, to

draw away disciples after them”—and Paul even wept at its disclosure.

Jesus said to those people who shut up the Kingdom of heaven against men: “Ye neither go in yourselves [present aspect of the Kingdom], neither suffer ye them that are entering to go in” (Matt. 23:13). What did the Lord mean when He said to the disciples: “Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand” (Mark 4:12). Do we understand the parables? “Go work in my vineyard,” says the Lord.

In 1 Corinthians 5:12, 13, Paul wrote: “What have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth.” Let us not look too much on temporal things of this life. Jesus said: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Matt. 7:7, 8). “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Luke 11:13.) The Lord here introduced the Holy Spirit, therefore from this verse I would gather spiritual things. “Seek ye first the kingdom of God, and his righteousness; and all *these things* shall be added unto you” (Matt. 6:33). What are “these things”? Most readers, when reading this verse, apply it to temporal things of life, which God knows His children need. He has promised to supply all our needs by the riches of His grace in Christ Jesus. “I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread” (Psalm 37:25).

We read in Matthew 6:25: “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . (After all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.”

According to Mark 12:28, one of the scribes, having listened to the Lord’s eloquence, asked, “Which is the first commandment of all?” Jesus answered him, “The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” The scribe then said to Jesus, “Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the

(Please turn to page 9)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ADVERTISING.** There is a movement under way in the United States to stop the atrocious type of liquor advertising that is smearing the billboards, movie screens, radio channels, and almost countless columns in magazines and daily papers.

R. Lorne Cober, chairman of the Baptist campaign across the nation to stop liquor advertising, in an article in "The Watchman and Examiner," quotes Dr. R. H. Martin, who made a survey of the advertising done by the manufacturers of beer, wine, and distilled spirits, that these companies "expended about \$100,000,000, for advertising during 1944. "It is estimated 1945 will exceed that of 1944. \$40,000,000 was spent in magazine, newspaper, and radio advertising. Cober says: "In 1945, a popular pictorial weekly, a popular news weekly, received a total annual income from liquor advertisements of \$4,409,175 and \$1,335,266."

He then quotes Dr. Martin as follows: "The immediate purpose of this advertising is to create good will toward the industry, to lead people to believe that social standing depends upon the use of beverage alcohol, to associate it with that which is gracious and high and noble in life. Its ultimate purpose is to get those not drinking to drink, those now drinking to drink more, and this increases the sale of their products." It is a good campaign.

**VIOLENCE.** Jesus drew a comparative likeness between the "days of Noe" and the "days of the Son of man," these days being those preceding the Flood and the coming of the Lord. Usually, consideration is given to "eating and drinking, marrying and giving in marriage." Properly used these can be directed to the glory of the Lord. This, the Antediluvians did not do. They had corrupted the way of the Lord. Violence was the result. It is said: "The earth was filled with violence." This condition of violence can be expected to prevail in the "days of the coming of the Son of man."

Every paper one picks up and reads, if it concerns the course of daily events, is filled with stories of violence. Every news cast carries accounts of acts of violence. "Wars and rumours of war" cause one to shudder at the violence involved. The strife between capital and labor is punctured with violence. Juvenile delinquency carries violence into the ranks of small children. The divorce actions bespeak of violence in the homes. Wherever one looks he sees and hears of violence. It is a time of violence. Are we in the days of the coming of the Son of man?

**MISSIONARIES.** "The Free Methodist" reprints an item of interest from the Calendar of Central Church, New York City. It reads: "Edward Kimbal, Boston shoe merchant, never had much recognition, but the clerk he led to the Master was world-known Dwight L. Moody. An unknown servant girl

taught her master's son to pray; he became Lord Shaftesbury, the great Christian philanthropist. Gypsy Smith, famous evangelist, never knew the name of the old gentleman whose message turned his face heavenward and sent him into the world with a ringing message of salvation."

**CONVENTION.** The 55th General Convention of the Episcopal Church of America was held in Philadelphia, September 10-20, the "city of its birth."

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, was special speaker to the Convention during his stay in America. Through his tact and high approach, he is reported to have brought a "great impact" on the delegates. One of the big issues before the Convention was the question of union with the Presbyterians. The conservative element was strong enough to prevent definite action on the proposal which has been under consideration for several years.

The Convention elected its first lay president, when former Supreme Court Justice Owen Roberts was given this office. Also, the first woman to be admitted as delegate was Mrs. Randolph H. Dyer of Saint Louis.

**CHRISTIAN CHEMISTS.** Addressing the American Chemical Society's 110th meeting on "Christian Chemists," John T. Chappell of Kankakee, Illinois, gave biographical sketches of the lives of the great Christian scientists so well known among men: Josiah Cooke, Robert Boyle, and Michael Faraday. Yet, in "a materialistic, often God-forgetting, atom-startled world" these men are overlooked, and scientists are considered mostly as being opposed to Christianity. He said: "We need to found all our scientific thought and work upon the eternal and never-changing faith, love and hope in God." Even many professing Christians would do well to follow this advice.

**INDIA.** There has been a great deal of criticism of Great Britain the past few years over her policy in India. She has been charged with imperialistic ambitions and treatment of the Indians. From many aspects, the case against her would appear to be well founded, but as one becomes familiar with the internal situation in India, it is apparent that the people of India are not ready for self-government. The two main factions—Hindus and Moslems—are constantly at loggerheads with each other. The waves of rioting that have broken out between these two groups, as Britain seeks to set up an interim government in India, indicates that there needs to be a strong arm over them or they would engage in an endless bloodthirsty struggle that would upset the whole life of the country. With all her faults, Britain has done a great deal for her "dominions beyond the sea." If all totals up to the age-long truth that men will mingle themselves together, but they will not cleave

one to another. The rift that has recently occurred in the President's Cabinet is further indication of man's inability to get along with his fellows. The lusts of the flesh, which war in the body, creep out and start trouble on a larger scale, and incite other folk to similar action.

**LAWLESSNESS.** Disrespect for the rights of others and the laws which are enacted for the well-being of the greatest number of people are being mocked at today by those who seemingly are born for dissension and strife. In speaking before the Canadian Congress of Labor now in session, Bernard Doherty, organizer for the Mine, Mill, and Smelter Workers Union, stated: "We have told not only the provincial police but the federal police as well that we are prepared to breach the Criminal Code until such time as our strike has been won." This is anarchy. When people put selfish interests above the welfare of society and commit themselves to the policy of even committing crime in order to obtain the ends sought, it is not far from the work of the Beast that will require people to have his number or name upon them in order that they might buy and sell, and if they will not receive this mark, he will breach the Criminal Code and kill them that his policy may be carried out. Times and events are leading up to the day and work of the Lawless One that is to come—even the Antichrist.

A minister of this district was approached by one of his fellow ministers, who urged him to take a less radical stand on the issues of labor and capital, and presented the matter of introducing the principle of the Golden Rule into industrial relations. The radical minister thought that strikes were a better way of adjusting industrial disputes than the introduction of the Golden Rule. God's way is being corrupted and violence is filling the earth.

**ESCAPE THITHER.** The angel of the Lord took Lot by hand and led him and his family out of the cities of the plain, for, said he: "I cannot do any thing till thou be come thither." The reason was that God's judgments cannot be poured out while the righteous are present. God cannot destroy the righteous with the wicked. So will it be in the days of the coming of the Son of man. The earth vine will not be harvested by the sickle holder until the righteous are called thither. They are to be hid in the "secret chambers" during the time of the indignation when God punishes the inhabitants of the earth, and the wicked will try to hide themselves from the judgments by hiding in the caves and under the rocks. The great earthquake will shake them out. Among which group of hidlers will you be?

"As a snare shall it"—"that day"—"come on all them that dwell on the face of the earth. Watch ye therefore . . . that ye may be accounted worthy to escape" (Luke 21:35, 36).

## BIBLE LESSONS

*(Continued from page 5)*

Hebrews and the English both had the system where the oldest son received all the property of the parent. The eldest son was supposed to provide for the rest of the family.

*Events:*

The prophecy of the birth of Isaac (Gen. 18); the birth and inheritance of Ishmael (Gen. 16:4ff; 17:18ff); the birth of Isaac (Gen. 21:1ff); the banishment of Ishmael; the sacrifice of Isaac. (Gen. 22.)

*Questions on the text:*

- (1) Why was Lot not an acceptable heir?
- (2) Why was Ishmael not to be heir to Abraham? Why was Abraham's prayer (Gen. 17:18) not granted? Are our prayers like that?
- (3) Explain Galatians 4:22ff.
- (4) Tell the story of the division of the land between Abraham and Lot. What does it show about the character of each?
- (5) What became of Ishmael?
- (6) What does the name "Isaac" mean? Why was he named that?
- (7) Explain Hebrews 11:17-19.

*Discussion of the lesson:*

Abraham was an old man who had no children, and yet God had promised him that his seed should bless the earth. The only heir according to the day was Lot, his nephew. Lot proved himself to be unworthy as an heir in many ways. First of all, he was greedy in that he took the best portion of the land when Abraham offered to share it with him. Then he went into the city of Sodom and became a part of the life of that wicked city. He did not fall into their sins, but was rescued only with difficulty. He showed himself to be unfit for the inheritance of the promised blessings of God. Ishmael also was rejected, not so much can we see because of his character, but because he was not an heir through Sarah. Ishmael was given many blessings, but they were not according to the promises made to Abraham. God had promised Abraham an heir through Sarah, and God will always perform His promises.

*Readings for the week:*

Genesis 16:4ff; 17:18ff; 13:5ff; Galatians 4; Hebrews 11:17ff.

*Practical applications:*

Abraham prayed to God, and I think sincerely: "Oh that Ishmael might live before thee!" That prayer was not granted. It was not in accordance with God's plan.

Jesus prayed, and I think sincerely, in the Garden, "O my Father, if it be possible, let this cup pass from me." That prayer was not granted. It was not in accordance with God's plan. How are our prayers answered? Do we pray in accordance with God's plans? That is why we are often foiled in our search for the way God would have us go. Our prayers should be for strength to endure the burdens of the day. They are prayers for understanding of God's will, they are not for acquiring worldly wealth to spend on our waywardnesses. When death strikes us, often our faith is undermined because we do not understand the purposes of prayer. Prayer does not change God's mind toward us. He is unchangeable. No; we change our own selves by our prayers.

*Related topics:*

- (1) Sodom and Gomorrah were very wicked places. Where in the Scriptures are they used as symbols? Have the archaeologists ever found their site?
- (2) Was Abraham "gullible" when he let Lot take the best of the land? Why did he not demand the best? Should we ask for the best? Is the apparent best always the best for us?
- (3) What were the blessings given to Ishmael? Have they been fulfilled in the descendants of Ishmael? Is the quarrel between the Arab and the Jew at present any way related to the friction between Isaac and Ishmael?
- (4) Do you think that there is any relation between the fact that the Jews and the British are the only ones who practiced the system of having the oldest son inherit everything?
- (5) Read the story of the men who came to see Abraham and told him of the birth of Isaac to come. Why did Sarah name the heir "Isaac," which means "laughter"?
- (6) Was Lot contaminated by living in Sodom? Should he have left there, voluntarily, when the evils of the city were so evident?

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 THE ROYAL ASPECT OF CHRIST'S KINGDOM
*(Continued from page 7)*

heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." When Jesus saw that he answered discreetly, He said unto him, "Thou art not far from the kingdom of God." Was Jesus referring to something two thousand years thereafter? The one thing the scribe did not possess, and he was so near it, was the Lord Jesus Himself. His Royal Majesty was before him. Christ is in you the hope of glory.

Jesus Christ is in His Holy Temple. "Ye are the temple of the living God" (2 Cor. 6:16). "Ye are bought with a

price" (1 Cor. 6:20). "I will dwell in them." "Ye are not your own." "Beloved, now are ye the sons of God [present], 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). Are we all sure of that dwelling place which He has gone to prepare for us? Jesus, speaking to His disciples of this place, said they were to be the foundation stones, which would be laid after He had finished the work God gave Him to do, being prepared, not only the place but also the stones, and we as living stones to fill other places, for that glorious house of God. (Heb. 3:6.)

There is today a lack of spiritual food in the church, yet the pasture land God has reserved for His children is very extensive and rich. All that are in the race for eternal life partake of the best for strength; for, to continue, we need strength, for the days that are to come. I pray for the babes in Christ. May God enrich them. The living bread is what we shall need. He who eats of that bread shall live forever. (O what grace!)

"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 . . . for he will abundantly pardon." Christ has opened "a new and living way, which he has consecrated for us" (Heb. 10:20). "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator" (9:15, 16).

Now Christ is our living Head, and we are the living stones prepared for His glory. How can people who profess Christ say that no one knows he is saved until Christ returns? I think these must be feeding on the husks as the prodigal son did before he returned to his father. O, that word "return" could certainly be used, with no uncertain sound today by our ministers of the Church of God, so many people have erred from the truth. Cannot we prove all things?

Jesus likened the Kingdom of heaven to "leaven which a woman took, and hid in three measures of meal, till the whole was leavened"—1, Jews; 2, Gentiles; 3, the church. Did not leaven begin in Christ's time with the Jews, and now the whole is leavened. You cannot apply this parable to Christ's future Kingdom.

Again Jesus said: "Every scribe which is instructed unto the kingdom of heaven is like a man that is an householder, which bringeth forth out of his treasure things new and old" (Matt. 13:52). In the Mount of Transfiguration, the final scene of the old things was manifested; Moses and Elijah representing the law and the prophets. Since then, Jesus (His Royal Majesty) is manifested by

the New Covenant. (Heb. 1:1.) This is the Stone the builders rejected, and "whosoever falleth on this stone shall be broken [present], and whosoever it shall fall upon, it shall break to pieces."

It is wonderful to bring certain scriptures to bear on this study. If there is a right way, let us walk in it. Read Hebrews 8:13, saying, "Now that which decayeth and waxeth old is ready to vanish away." "This is my beloved Son; hear *him* [present]." Jesus was found alone. Moses and the prophets had vanished out of sight. "The law and the prophets were *until* John: since that time the kingdom of God is preached" (Luke 16:16). We have a "better covenant" now, under "better promises" (Heb. 8:6).

While addressing unbelieving Jews, who were living by the law and who said Abraham was their father, Jesus said, in substance: "Ye shall die in your sins, when ye shall see Abraham, Isaac, and Jacob and all the prophets in the kingdom and you yourselves thrust out" (John 8:33, 21, 24). Abraham, Isaac, and Jacob had the promises; the law came four hundred thirty years afterwards. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. 3:7, 8). What was preached? The main theme in the Old Testament, as well as in the New, was resurrection. Abraham "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20).

Do you believe that when you break bread in remembrance of Christ that He is (present) with you? Of course you do! Well then, is it very difficult to see that Abraham, Isaac, and Jacob, and all the prophets are there with you, and they (the Jews) thrust out because they sought not by faith? Listen, dear reader, to Scripture by Paul: "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). "Ye are dead," and so is Abraham. ("We shall all sleep.") As you have the faith of Abraham, you are also the same in death. You are dead and buried, and "when Christ, who is our life, shall appear, then shall [we] also appear with him in glory" (v. 4). "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

Hear these words of the Apostle Paul: "Know ye not that the unrighteous shall not inherit the kingdom of God? (1 Cor. 6:9.) Most people stumble here. Stay with that word "inherit" which Paul mentioned more than once in his Epistle. The subjects will be unrighteous people that Christ will rule with a "rod of iron" (Rev. 2:27). We read in Daniel 7:18: "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." The saints will be changed at that time—"clothed with immortality." Hence, Paul said, "Flesh and blood cannot *inherit* the kingdom of

God" (1 Cor. 15:50). This is our hope. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. 8:24, 25.)

This article is intended as an exhortation to pass through the open door into salvation. All who are "entering in" and partaking of the water of life proceeding from the fountain will the Lord bring with Him when He returns to establish His Kingdom. These are the saints who will possess the Kingdom. (Heb. 4:16.)

Just before Jesus ascended to the Father, the disciples asked Him, "Wilt thou at this time restore again the kingdom?" (Acts 1:6.) Why could not the Lord give them a direct answer? They were no doubt a little confused. They had been present and heard Him say to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). They also knew He was to be their future King of Israel, but when this would actually occur, they were not informed. They also had heard Jesus refer to the Stone which was rejected and now become the "head of the corner" (v. 42 and 1 Peter 2:7). Jesus had given them final orders to preach the gospel of the Kingdom to all nations, promising, too, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). How was Jesus to be with them? Only in spirit? The tiny seed planted at Pentecost would grow and spread out its branches into all the world—to all nations. Have not all nations received it?

God's mighty plan of salvation for the ages must be made effectual in all generations, until the expiration of the "set time." That time was withheld in Jesus' answer to the disciples, because of the secrecy of the day which no man knows—"no, not the angels of heaven, nor the Son." So, how could Jesus tell the time of the restoration, if He knew not the time of His returning? He spoke to them accordingly. "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Here was the actual start of what Jesus called the Kingdom of heaven—or the place to be prepared. (John 14:1.) We see the gospel of the Kingdom going forth in power. It is that power to which Paul referred—"not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5).

"Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually . . . giving thanks to his name" (Heb. 13:13-15). Then "the Lord shall deliver [us] from every evil work, and will preserve [us] unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (2 Tim. 4:18).

## BOOK PARADISE

By Arlen Marsh

"We are living not merely in a state, but in a system of states; and it is inconceivable that the Soviet Republic should continue for a long period side by side with imperialistic states. Ultimately one or the other must conquer. Meanwhile a number of terrible clashes between the Soviet Republic and the bourgeois states is inevitable."—Lenin, "Collected Works."

Lenin's conviction is practically the text upon which William C. Bullitt, former United States Ambassador to Russia, founds his *Approach to the Soviet Union* (Charles Scribner's Sons; \$2.50).

Mr. Bullitt, although a Roosevelt appointee, makes no bones about what he bluntly terms the "failure" of Mr. Roosevelt's effort to appease Stalin into international cooperation. Mr. Bullitt is, as a matter of fact, profoundly convinced that Russian policy is based on the earnest desire to see Russia not only dominant in the world, but universally dictatorial as well.

The Bullitt exposition of the theory of Communism is excellent and remarkably unbiased by personal opinion. *Facts* are what interest Mr. Bullitt, not theory. He quotes liberally from the works of the Communist hierarchy; alludes frequently to history, the science of economics, and the problems of military strategy; and devotes much time to a discussion of the place of religion in the Soviet cosmos.

Curiously, Mr. Bullitt believes war with Russia is not necessarily inevitable; and he says as much, the while he preaches on the Lenin doctrine and establishes its historic truth. The contradiction is one which adds the zest of unconscious humor to the book. Incidentally, Mr. Bullitt writes so interestingly that one wonders how much of the actual literary effort was performed by a ghost—or perhaps the ex-ambassador is one of those rarities: a politician with a genuine gift for authorship.

It is a book which no student of Bible prophecy can afford to do without reading. Mr. Bullitt, without knowing it, puts the finger on such passages as Ezekiel 38 and 39 with unerring skill; even he wonders "if there is to be a long run on this earth for the human race." The clash of Soviet and Anglo-American interests in the Middle East and elsewhere is definitely cataclysmic.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2a).*

### Joseph's Dream

When Joseph's brothers heard his dream they hated him even more. (Gen. 37:5).

Joseph dreamed that he and his brothers were working together in a harvest field. They bound sheaves together in those days. (Now we have binders to tie the grain into bundles.) This was, no doubt, an experience Joseph and his brothers had had: working together, binding sheaves of grain.

In Joseph's dream, his sheaf stood up tall. The other brothers' sheaves stood up, too, but they bowed to Joseph's sheaf.

This dream made Joseph's brothers so angry they said, "Shalt thou indeed reign over us?" or "Shalt thou indeed have dominion over us?" They hated him still more for his dream and because he told them about it. (Gen. 37:8.)

### Another Dream

Joseph dreamed again. It was so very real he had to tell it. This time he dreamed that the sun, moon, and eleven stars bowed to him. Now he had eleven brothers. This time his father scolded Joseph. He said, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

There was a difference in the way his father felt toward Joseph and the way his brothers felt toward him. The brothers envied him. His father took note of the dream. It reminds me of the way Jesus' mother "pondered" the things Jesus said, "in her heart."

### God Spoke by Dreams

Our golden text informs us that God did speak to men in dreams. It also tells us that *now* He speaks through Jesus Christ His Son.

God spoke to still another young man in dreams. Daniel was brave enough to tell the king he would tell the king his dream as well as what it meant. The king was to give Daniel time. Time for what? Daniel wanted to tell his friends. Then they wanted to pray for God's mercy to be given to them. They did pray and God heard them.

The dream of the king was made known to Daniel. His dream was called a "night vision" (Dan. 2:19).

What did Daniel do when God answered their prayers? He thanked and praised Him. Daniel prayed: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter" (Dan. 2:23).

### God Speaks Today

God speaks to us today by His Son. Jesus said He spoke the things His Father wanted Him to say. He obeyed His Father. We have the Word of God today. If we have God's Word in our hearts and minds, it will help us to live pure, clean lives before Him. "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). "Thy word is a lamp unto my feet, and a light unto my path" (v. 105).

### Membership Call

Our Birthday Club or Everyday Christian Endeavor Club wants to enroll new members. If you are under fourteen years of age, send me your name, month, day, and year of birth. Madge Savage, Waite Park, Minnesota.

### We Are So Happy

We are happy to introduce the following new members: Jerry G. Mills, Kimberly V. Mills, and Bobette E. Mills of Cozad, Nebr.; Ronald A. Story and Vicky Lou Story of Scotts Bluffs, Nebr.; Roger L. Story and Neoma J. Story of Cozad, Nebr. Their names were sent in by their grandmother, Mrs. Andrew Story.

The following new members are from the Cleveland, Ohio, church, sent in by Brother H. W. Stadden, their Sunday school superintendent: Martha and Lee Seabeck; George and Russell Reye; Glen, Dean, and Paul Swartz; and Joyce and Lois Stadden.

### Happy Birthday Wishes

Samuel J. Gainey, Oct. 3, age 8, Hammond, La.  
Judith Joy Peters, Oct. 4, age 7, Paynesville, Minn.  
Alice Faith LeCrone, Oct. 6, age 11, Woodstock, Va.

# BEREAN DEPARTMENT

ARLEN MARSH - EDITOR

**H**OW to provide a suitable "road back" for the children and young people who, during the war years, have been allowed to develop into holy terrors? How to control gangs of boys and girls from six to twelve, gangs that have stolen, smashed property, beaten old people, even committed murder?

Statistics that talk of this per cent and that per cent of criminals lying within this age group or that are group are largely worthless. We deal with individuals, not with masses. Masses take their tone from individuals.

What can the Church of God, and Bereans in particular, do about juvenile delinquency? James M. Watkins, when pastor of the Eldorado, Illinois, Church of God, found a partial answer when he began a kind of club for boys, followed by a similar arrangement for girls, in his home town.

It was sponsored by his church group. A garage was provided free of charge by one man. Boys met there, under the supervision of Mr. Watkins, to build things and do things and play things and talk about things of interest to boys. Not boys from the Church of God church and Sunday school exclusively—just boys. It was good advertising for the church; it was Christianity put into operation; it surrounded boys, who otherwise would be "on the town," with definitely religious influences, and turned their thoughts to God instead of to robbery and arson.

It really isn't worth it, boys—old and young! The average "profit" from theft is less than 25 cents a day. Prison records show that the average thief, counting the time lost in jail and at trials, "cleans up" in his illegal work less than the amount named—25 cents a day! And he can't strike for higher wages or better working conditions, either! Really, "CRIME DOESN'T PAY!"

There's a comment, too, adopted from the Brush Creek, Ohio, Berean paper, that can be used in teaching practical Christianity. We live amid materialism of the worst sort; we worship the high wage scale as men once worshiped Zeus. Boys—and girls—can appreciate Christian living *now* when they are taught that it "pays off" and is not simply for the goody-goody.

Mrs. Beth Hardesty, secretary of the National Berean Society, has chosen to act as a Girl Scoutmaster as her contribution to the welfare of her local younger set. There are still thousands of areas, however, without the influence of Christian leaders who can guide children and young

## The Road Back



people toward God. Almost invariably, the Church of God—and the Bereans—have managed somehow to pass up their opportunities for service.

Vit-Em-In classes have been created here and there by Mrs. Verna C. Thayer, child evangelist for National Bible Institution. Really, these are junior Berean groups, and nothing more—but groups with a purpose. Classes held after school, Saturdays, whenever time seems to allow, have helped build into children a desire to worship Jehovah—and have done their bit to provide that "road back" from the hysteria and immorality of war.

For a time, when it was possible, the Rockford, Illinois, Church of God Sunday school sponsored weekly classes in religion at the Rockford Children's Home. It was the only regular religious training, then, the children had. Perhaps your local Berean group, in co-operation with your church and Sunday school, can find a chance to serve some home like that.

Gospel teams, made up of young people with an experienced leader, have worked from Oregon, Illinois; Southlawn Park, Grand Rapids, Michigan; and other Churches of God—and they have aroused interest among others while they have strengthened their own faith and developed their own talents. Is there a closed church near your town? Possibly you can get it open for a weekly or a semi-weekly meeting.

Wherever the opportunity for service lies, seek it out. It's the only cure for juvenile delinquency; it's the road back to Jehovah.

# AMONG THE CHURCHES

## CALENDAR

- October 13-20**—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)
- October 19, 20**—Minnesota Fall Conference at Eden Valley. (Bro. Magaw will continue at Eden Valley as guest speaker through these Conference dates.)
- October 19, 20**—Northwest Quarterly Conference at Felida, Wash.
- October 27**—Illinois Fall Conference at Dixon.
- November 2, 3**—Michigan Quarterly Conference at Blanchard.
- January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## PENNELLWOOD CHURCH OF GOD Grand Rapids, Michigan

Sunday afternoon, September 20, a baptismal service was held at Buck Creek about two and one half miles southwest of the Pennellwood Church. Those who were immersed in the name of Jesus Christ were: Mr. and Mrs. Fred Forsberg, 3443 Buchanan St., S.W., and Mr. and Mrs. Milford Heaton, 163 Wexford St., S.E., Grand Rapids 8, Mich. We pray God's richest blessing to rest upon them.

Rally Day at the Pennellwood Sunday School will be October 6. Our goal is one hundred fifty present that day. For several years, the Sunday School Rally Day offering has been given to the New Church Building Fund, and we plan to do the same this year. The goal is one hundred fifty dollars for the Building Fund on Rally Day.

Bro. and Sr. Cecil Koon and family have moved to Roseburg, Ore., where they plan to make their home. Roseburg is about 112 miles south of Corvallis.

Sr. Gerald Bradley and her husband have moved to Florida.

Bro. and Sr. Robert Shoem have returned to Lansing, Mich., where Bob is continuing his studies at the University.

Harvey Krogh, Jr., Pastor.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Alfred Anthon	6.00
Southlawn Park Sunday School	23.39
Oregon, Ill., Church	29.90
Omaha, Nebr., Church	16.25
Mr. & Mrs. F. G. Carpenter	4.00
A Sister	5.00
Maurertown, Va., Sunday School	25.56
Mrs. R. A. Dart	15.00
Maybelle Hanson	5.00
Opal Poland	3.00
Hillsburg, Ind., Church	40.00
Indiana State Conference	20.00
Hedrick, Ind., Church	35.00
Mr. & Mrs. C. E. Mills	75.00
Mrs. George W. Reve	5.00

## ILLINOIS FALL CONFERENCE

The fall quarterly Conference in Illinois is planned for October 27 at Dixon. Keep the date in mind, and come if you can. Program will be announced later.

## NEBRASKA TO TEXAS

Leaving Oregon, Ill., August 23, a stop was made overnight with the Iowa Conference, meeting at Waterloo. The next day brought me to Omaha for the Eastern Nebraska Conference. This being my first visit to the Omaha church, the work there was a real pleasure. This is one of the small groups which in the last few years has grown into a full-time pastorate. Under Bro. Robert Hardesty's devoted leadership, this congregation is growing and doing a fine work in the community. It was an inspiration to work with the conference there in association with Bro. C. E. Randall.

Starting southward on Labor Day, it was a pleasure to meet with Bro. J. P. Green and his group of believers at Kansas City, Mo., for the first time. A brief stop was made at the home of Sr. S. P. Wilson in Topeka, Kan., and an overnight visit at the home of Bro. and Sr. J. M. Morgan at Bristow, Okla.

On September 4 and 5, services were held at the Arch Schoolhouse, near the home of Bro. and Sr. W. R. Simmons, Hartshorne, Okla. Attendance was sufficient to seem to justify further work in this community.

Meetings were begun at the Ater church, near Gatesville, Tex., on September 7, and continued over the 15th. There was a good interest shown, and attendance was consistent, except for three nights when we were rained out. On two of these nights, the meeting was transferred to Gatesville and was held at the McCorkle home. On both Sundays, three services were held with dinner on the grounds. Several from a distance came. Wea-

ther was ideal except for the rainy nights. These people have been working under many discouragements, and they need our prayers. We hope the work has been strengthened, and that they will forge forward with new zeal.

At Ater, a movement was started to reorganize a state conference in Texas, and the brethren were interested enough to contribute more than \$40.00 to start a state conference fund. If other churches are that much interested, there is no reason why there cannot be a conference next year.

Goldthwaite was the next stop, where Bro. I. A. Dyches extended a cordial welcome, and has been giving invaluable assistance in locating brethren in this vicinity. Together, we visited San Saba on September 18 and met with the Christadelphian brethren there, who graciously offered their church and requested services for the rest of the week. So, four nights of preaching were held there with finest co-operation, and this was one of my most enjoyable places of work. There was a good attendance all through. These folks have been using our quarterlies for some time past.

A series of meetings is now in progress at Mullin, beginning with three services on September 22. Here, too, the work is disorganized and needs revival. We hope to get a Sunday school organized here, also.

It is my purpose to visit as many of the churches and isolated members in Texas as time will permit. The work in this great State is very much like the conditions in Jerusalem at the time they were reported to Nehemiah. Pray for the Church of God in Texas.

When the Lord's return is so near, yea, even

## Gleanings From the Field

"The field is the world."—Jesus.

**Wanted: Matron and Superintendent for Golden Rule Home, Oregon, Ill.** Bro. A. J. Hoke, General Manager of National Bible Institution invites correspondence from married couples who may be interested in the work of matron and superintendent at Golden Rule Home. Address him at 19 Ashwood Ave., Dayton 5, Ohio. . . . Mr. and Mrs. L. D. McLain who have served the Home for a number of years soon are to leave for work in a Baptist home near Chicago.

Bro. and Sr. Glenn M. Birkey, Rochelle, Ill., recently vacationed Minneapolis way, there visiting their son Vernon and family.

Bro. A. J. Hoke is still working at headquarters, but hopes to return home (Dayton, Ohio) by middle of present week.

"We enjoyed Bro. James M. Watkins sermons at Hillsburg. . . . The Conference Homecoming Golden Anniversary-celebration attendance was about one hundred twenty-three."—Emory L. Maey, 1252 S. Jay St., Kokomo, Ind.

Bro. and Sr. Henry Mattison, Oregon, Ill., recently returning home from Oconomowoc, Wis., where they visited the Ward Lindsay family, brought six bushels of apples as a gift for Oregon Bible College. Thank you!

Oregon Bible College is grateful to the Brush Creek (Ohio) Church of God for three boxes, plus, of canned tomatoes, peaches, beets, carrots, green beans, and spinach. Thanks, too, Bro. Hoke, for your bringing them.

Bro. Harry Goekler, Hector, Minn., president of the Ministerial Association of the Church of God announces that the Midwinter Ministerial Conference will convene, January 27-31, 1947, at Oregon, Ill.

Sr. Leota B. Hanson, accompanied with Mrs. W. P. Woodworth, spent last week end in Milwaukee, Wis. Returning, she reports the arrival of Dianne Hope, first-born child to Mr. and Mrs. Bud Goodwin, Milwaukee. Congratulations!



at the doors, how can anyone be slack in the Master's service? "The night is far spent, the day is at hand!" "Awake thou that sleepest, and arise from the dead," and Christ shall give thee life! M. W. Lyon, Evangelist.

#### PRISCILLA AUXILIARY—1946

During the General Conference at Oregon, Ill., the Priscilla Auxiliary held its fifth convention. An hour was chosen (12:45 p.m.) which would interfere least with other meetings and the twenty members who attended the six sessions felt that the program committee had presented a helpful schedule.

"Should I Do It?" "Come and Dine," "Nature's Mirror," and "Keeping Secrets" were presented by Inez Gordon, Mayne Jones, Mary Krogh and Grace Marsh on different days; and the discussion following each topic showed the interest of the listeners.

A resolution unanimously passed reads as follows: "In order to promote a greater degree of interest in Oregon Bible College among the brotherhood throughout the country, the Priscilla Auxiliary goes on record as urging the governing board to require the teachers to stress Christian living among the students in class and in general activities, both on and off the campus."

Another resolution unanimously adopted reads: "Resolved that active members of the Priscilla Auxiliary be only those women who are the wives of the ministers on the recognized list of the Ministerial Association, thus putting us in line with our Ministerial Association."

"That only those thus recognized as eligible members of the Priscilla Auxiliary shall pay dues:

"That the secretary be instructed to make the list of Priscilla Auxiliary members and collect dues in accordance with this resolution."

The election held on August 7, 1946, resulted as follows: president, Inez Gordon, Cleveland, Ohio; vice president, Thelma Gockler, Hector, Minn.; secretary-treasurer, Grace Marsh, Tipp City, Ohio. Retiring officers were: president, Grace Marsh; vice president, Flora Graham; secretary-treasurer, Thelma Gockler.

A supper in Mix Park sponsored by the Priscilla Auxiliary for ministers families brought together a group of fifty six and the committee was given a vote of thanks for the delicious supper. The deep appreciation of the group also goes to Bro. and Sr. F. L. Austin who graciously opened their home for an evening of song and refreshment.

Twenty paid dues (25 cents per year) and after the expenses of the meeting were paid, the treasury shows a balance of \$17.58.

Titus 2:3-5 was the keynote text of our meeting and may God grant that each has received the help most needed to make her a better minister's wife.

Grace M. Marsh, Secy.-Treas.

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

#### HERALD RECEIPTS

Mrs. Kate Ohmstead (another); Verna Thayer (another); M. L. Kauffman; Mrs. Ida Renner Harding; O. P. Nowlin; Mary Elton (4); Mrs. Chas. Meth; M. W. Lyon (10); Mrs. L. E. Conner; R. H. Judd; J. C. L. Michaels; S. E. Magaw; Mrs. Olaf Hammer; Mrs. Geo. W. Rege; J. W. Hammond.

#### INDIANA QUARTERLY CONFERENCE

The Indiana State Quarterly Conference was held September 8 and 9 at the Hillsburg Church of God, near Michigantown.

The business meeting was opened by song, "Go Forward," and prayer by Bro. Alva Huffer.

The secretary's report was read by Sr. Mildred Macy, in the absence of our secretary, Sr. Erma McChesney. Report was accepted as read. Due to the absence of the treasurer, Bro. Dale Rouch, the treasurer's report was not read; however, the report later was given to the president.

All committee reports were called for. Our president, Bro. Willard Naylor, reported on new dormitory facilities at North Salem. The asbestos roll siding had been put on, and plans were being made to improve the bedding facilities, drive a new well, obtain a gas water heater, and overhaul the electric pump.

There was open discussion on church parking and recreational facilities at North Salem. Our president then appointed Bros. Rolland Stilson, chairman, Elmer McChesney, and Charles Warren to investigate the possibilities of obtaining more ground for conference parking and playground. Also, this committee, is to check on the probabilities of a four-lane highway on Road 31, in front of the church, and its effect on church and conference activities. Mention also was made of prewar discussion of possibility of purchasing the ground across the road, in event widening of Road 31 hampered church activities.

Bro. Delbert Jones suggested the Indiana Conference promote a youth rally. Perhaps a "good-will caravan" for the State, pepping up the youth and with churches giving special numbers, and teaching to relieve the local talent at local Bible schools. A committee was chosen: Bros. Delbert Jones, chairman; Alva Huffer, and James Watkins.

The Bible School for 1947 is in the making. Bro. Sydney E. Magaw has been engaged as visiting minister, and as teacher for one adult and one senior class daily. Bro. Naylor appointed Bro. Emory Maey, chairman, and all Indiana ministers as committee members, to map out definite class programs and subjects for these classes for the Bible School, and make recommendations and report at the next quarterly conference.

Bro. Maey asked that the Indiana State Conference Board and Program Committee give Bro. James Watkins a definite period to present his work, inasmuch as he has been hired as Promotional Director of National Bible Institution. This suggestion was accepted wholeheartedly, and Bro. Watkins is to receive a personal invitation to our State Conference and Bible School.

Bro. Alva Huffer was appointed to act as a one-man committee for Bible School recreation and possibly Dean of Boys for the Bible School. Sr. Nora Anderson, subject to her acceptance, was designated as Matron and Dean of the girls.

There is to be a musical director to plan special numbers and direct an orchestra.

Bro. Alva Huffer suggested that some slogan, policy, or plan be adopted by the Conference and that all churches work toward the one plan or program. Favorable discussion followed.

The meeting adjourned with prayer by Bro. Emory Maey.

(Mrs.) Erma McChesney, Secy.

#### COLLEGE NEWS

The College was the recipient of an extremely beneficial gift this past week. Miss Alta Samuelson, music instructor at the College, donated to us a Schiller upright grand piano. All the College is deeply grateful to Miss Samuelson for this most useful gift.

The staff for the College bulletin was appointed this past week by the editor-in-chief, Kirby Davis. They are: news editor, Milton Hall; circulation manager, Rand Smith; reporters, Shirley Lagsdon and Arnold Johns. The first issue will be published early in October. The staff for "Marnatha" also was appointed this past week by the editor-in-chief of the College annual, Howard Beemer. They are: business manager, Edwin Smith; art director, Gordon Laundry; sports editor, Timothy Pearson; circulation manager, Warren Sorenson. We hope to publish the annual early in May of next year. Anyone desiring an annual may write to Edwin Smith, Oregon Bible College, Oregon, Ill.

Three more students arrived, recently, at the College. They are: Harry and Irene Payne from Fonthill, Ont., and Raymond Brown, Baraga, Mich. We are all very pleased to have them with us, and hope that they will enjoy college life as much as we do. Harry and Irene had a bit of trouble getting here, due to red tape of one sort and another, but the main thing is that they are here.

The library is beginning to take shape again—at long last. There is much yet to be done, of course, but a start has been made. We find that the College library is lacking many necessary reference books. These books are essential to our class work in the religious studies. Many of them are no longer available at the book stores. Therefore, we would appreciate it very much if any reader having any of the volumes listed below, and not needing same, would send them to us. Some of the books most needed are:

Companion Bible, Bullinger.

A Critical Lexicon and Concordance, Bullinger.

Analytical Greek Lexicon, Bagster & Sons. Emphatic Diaglott, Benjamin Wilson's edition.

The Early Days of Christianity, Farrar. The Great High Priest (2 vols.), Sapphire. Figures of Speech used in the Bible, Bullinger.

Number in Scripture, Bullinger.

The Witness of the Stars, Bullinger.

Cruden's Concordance, Cruden.

Directed Speech, Whitney. Speech, Brigance.

Your Everyday Speech, Brigance. Speech-making, Brigance and Immel.

The Art of Effective Speaking, Gislason. Source Book of American Church History, G. P. Mole.

All of Bullinger's works probably are "out of print" and, therefore, cannot be bought. Since these books are so valuable to a student library, we would doubly appreciate any books along this line that could be spared. In fact, any reference books at all, whether they are listed above or not, would be extremely valuable to the students and much appreciated. Please send any books that you may have along to us, Oregon Bible College, Oregon, Ill. We, both students and faculty, will be very much indebted and grateful to you for any assistance you may be able to render.

W. Howard Beemer, Reporter.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
Essential Truths, 1p		\$ .05	\$ .30	Where Are the Dead? Bronson, 36pp.	.50	4.00
God's Promises, Drew, 2pp.		.05	.30	The Nature of the Soul, Hardesty (Berean)		
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60			
Words of Comfort, G. E. Marsh, 4pp.		.10	.60			
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved? Waggoner, 4pp.		.10	.60			
Sin in the Church, Railsback, 6pp.		.15	.90			
Can You Believe? Reed, 6pp.		.15	.90			
The Coming of Christ, Curtis, 6pp.		.15	.90			
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90			
Kingdom of God, Gockler, 6pp.		.15	.90			
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90			
Resurrection, Magaw, 8pp.		.20	1.20			
Baptism, Lindsay, 8pp.		.20	1.20			
Pleasures of Youth, LeCrome, 8pp.		.20	1.20			
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20			
Hell—What Is It? 8pp.		.20	1.20			
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75			
What Is Man? Patrick, 12pp.		.25	1.75			
The Sabbath, Lindsay, 13pp.		.30	1.85			
First Principles, G. E. Marsh, 18pp.		.35	2.00			
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00			
An Open Letter, Judd	Free for postage					
Scripture Searcher's Assistant, Jublin, 44pp.		1.00	7.50			
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50			

BOOKS		Per Each	Per 6
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.		\$ .10	
Jesus Christ in the Old Testament, Judd, paper, 88pp.		.25	\$1.65
Ancient Mysteries, Johnston, paper, 116pp.		.25	
The Mystery of Iniquity Explained, Booth, paper, 220pp.		.75	
The Pine Woods Bible Class, Wilson, board cloth, 480pp.		.75	3.50
The Student's Textbook, Wilson, board cloth, 200pp.		.45	2.60
The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.		.25	1.25
The Visitor, Boice, paper, 212pp.		.35	
The Way of Life Eternal, Booth, paper, 88pp.		.25	

BEREAN STUDY BOOKS		Each
The Hebrew People (Children's Lesson Book), 59pp.		\$ .25
Children's Bible Story and Study Book, 60pp.		.20
Senior Berean Book One (Gospel Plan), 50pp.		.20
Senior Berean Book Two (Life and Immortality), 50pp.		.20
Senior Berean Book Five (The Church of God), 50pp.		.20
Senior Berean Book Six (Building for the Ages), 40pp.		.20

**National Bible Institution,**

**Oregon, Illinois**

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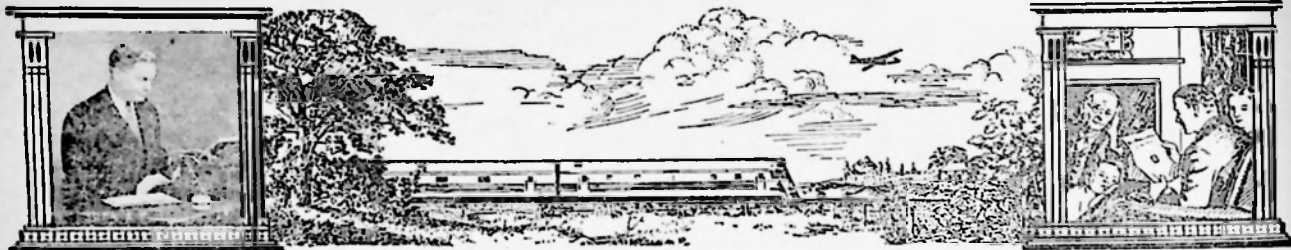


—Authenticated News Photo.

## THE AMERICAN AND CANADIAN NIAGARA FALLS

Niagara River (34 miles long) joins Lake Erie and Lake Ontario. Below the city of Niagara Falls, the River enters into a series of rapids, the great falls of the River, and a second series of rapids, totaling a drop of about three hundred twenty-six feet.

On the left of the picture appears the *American Falls* (165 feet high; 1400 feet wide), and on the right appears the *Canadian or Horseshoe Falls* (155 feet high; 2600 feet wide). Goat Island divides the River and separates the Falls. Since 1925, the Falls have been illuminated every evening (except during the War) by means of searchlights on the Canadian side. Cutting force of the current causes the Falls to recede about five feet per year, and the *American Falls* gradually are taking the shape of a horseshoe after pattern of their peer, the *Canadian Horseshoe Falls*. . . . Not far from this natural creation of God, two of His spiritual creations reflect His glory—Churches of God at Fonthill, Ontario, and Niagara Falls, New York.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Physical and Spiritual Beauty

The American and Canadian *Niagara Falls* comprise one of the wonders and beauty places of God's creation. Occasionally, a visitor to the Falls is disappointed, yet, as he watches the rolling and tumbling volumes of water, he is likely to become entranced. The Falls "grow on you." Similarly, spiritual beauty may not be overwhelmingly apparent at first, but it, too, grows on one. Many faithful members of the Church of God live within short distances from the Falls. Brother C. E. Randall, Fonthill, Ontario, is their leader for many years. His work is bearing a thousandfold more valuable to God than the waters. Greetings, Brother Randall! Greetings to members at Fonthill and Niagara Falls! In his writing, Brother James M. Watkins, Promotor of National Bible Institution, Oregon, Illinois, is assisting Brother C. E. Randall in a series of evangelistic meetings at Fonthill. May the Lord bless this effort. May His beauty constantly attract more people!

## A Place to "Do Good"

Brother Gerald L. Cooper, 611 Maple Avenue, Tempe, Arizona, though enjoying a fair measure of health, is unable physically to work, and he is required to meet certain medical expenses. More than a year ago, the Executive Board authorized our presenting the name of Brother Cooper to our readers as one deserving financial assistance. Brethren responded well at that time. Recently, however, word has come to us that Brother Cooper's "monetary backing is running out fast."

Brethren may be assured that Brother Cooper has not requested this editorial. Indeed, he has no knowledge of it being written. His need is mentioned here only as an opportunity for interested persons to "do good," especially unto one who is "of the household of faith" (Gal. 6:10).

## Grateful to God

Gratefully, we report an enrollment of seventeen young men and young women at Oregon Bible College. Notwithstanding problems, shortcomings, and disappointments, it is increasingly apparent that God has been good

in blessing the College with many new lives. Following is a roll call of the students:

W. Howard Beemer, Saint Catharines, Ontario  
 Mary Brown, Baraga, Michigan  
 Raymond Brown, Baraga, Michigan  
 Kirby Davis, Wenatchee, Washington  
 Bud Goodwin, Milwaukee, Wisconsin  
 Milon Hall, Oregon, Illinois  
 Arnold Johns, Scribner, Nebraska  
 Janice Johns, Scribner, Nebraska  
 Gordon Landry, Hammond, Louisiana  
 Shirley Logsdon, Oregon, Illinois  
 Harry Payne, Fonthill, Ontario  
 Irene Payne, Thorold, Ontario  
 (Mrs.) LaVonne Pearson, South Bend, Indiana  
 Timothy Pearson, South Bend, Indiana  
 Edwin Smith, Tipp City, Ohio  
 Rand Smith, Lincoln, Nebraska  
 Warren Sorenson, Omaha, Nebraska

Instructors in the School are Otto E. Dick, F. L. Austin, Mrs. Benjamin Carpenter, Miss Alta Samelson, and your Editor. Brother and Sister Albert Logsdon are the campus superintendent and matron—Sister Edna Gruber assisting "Mom" Logsdon.

This first-semester course of studies includes: Religious Journalism, Old Testament Studies, Religious Psychology, Composition, Public Speaking (Otto E. Dick, instructor); Apostolic History (F. L. Austin, instructor); Religious Art (Mrs. Benjamin Carpenter, instructor); Vocal Lessons—private and group singing (Miss Alta Samelson, instructor); History of the Hebrews, New Testament Interpretative Studies, Office Work of a Pastor (Sydney E. Magaw, instructor).

There is a happy and optimistic spirit on the College campus—somewhat of a family spirit. Assisting in that family spirit are four brother and sister sets of students: Mary and Raymond Brown, Arnold and Janice Johns, Harry and Irene Payne, LaVonne Sorenson Pearson and Warren Sorenson.

For Oregon Bible College, we are grateful to God.

# The Sabbath Question

## In Two Parts—Part One

By *Emma C. Railsback (Los Angeles, California)*

IN A CONTROVERSY with a Sabbathkeeper some thirty-five years ago, we learned much about the erroneous claims made by that devout but deluded group of people. This man assumed the role of teacher and he labored long and diligently to impress upon our mind the importance of a strict observance of the seventh day. When we inquired about how he disposed of the Apostle Paul's statements that the Old Covenant law was "done away" (2 Cor. 3:6, 13, 14; read entire chapter), was "abolished" (Eph. 2:15), "ended" (Rom. 10:4), "fulfilled" (Matt. 5:17), "vanished" (Heb. 8:13), "nailed to the cross" (Col. 2:14), he became quite eloquent in his efforts to convince us that the Law of God and the Law of Moses were two different laws. The Law of God he said was the Ten Commandments written on the tables of stone, while the Law of Moses was the ceremonial law which had been done away, as Paul had stated. But, we objected, the two phrases are used interchangeably in the Scriptures and always refer to the same thing. In Luke 2:22 and 23, we find the Law of Moses mentioned in one verse and the Law of the Lord referring to the same circumstance in the next verse. Then, too, in Nehemiah 8:1, 8, 18, these expressions are used: in verse 1, the "book of the law of Moses," and in verses 8 and 18, the "book of the law of God." If we wish to know what this book of the law contained, we can find it in Exodus 24:3-7, where we are told that it contained *all* the words of the Lord. A careful study of the two phrases, "law of God" and "law of Moses," will show conclusively that it was all God's law, but was sometimes referred to as Moses' law because God had given it to Israel through Moses, he being the mediator between God and Israel.

When this fact has been established, the Sabbathkeepers' theory concerning what has been abolished becomes null and void. This man had declared positively that "the ministration of death written and engraven in stones . . . which was done away" (2 Cor. 3:7) could not possibly refer to the Ten Commandments, but that it referred to an altar of stones that Joshua (Josh. 8:30-32) had builded after entering Canaan. We informed him that if he wished to see it that way in order to defend a false theory, we could do no better than to point him to Paul's statement in 2 Corinthians 3:13 that Moses coming down from the mountain with the tables of stone, put a veil over his

face, that Israel might look upon him. (Ex. 34:29-35.) Therefore, the unavoidable conclusion was that the tables of stone on which the Ten Commandments were written was "done away."

In other texts, we find the Apostle explaining that no flesh can be justified by the works of the law (Gal. 2:16), that no one can become righteous by attempting to keep it (Rom. 3:10), that it cannot make perfect (Heb. 9:9), nor give life to anyone (Gal. 3:21), that it is our schoolmaster to bring us to Christ, that it is impossible for sinful man to save himself by trying to keep the law. He declares that the law was holy and the commandment was just and good. He explains that the weakness was not in the law, but in the flesh. When men come fully to realize their utter inability to keep a perfect law, they will begin to look for the salvation that comes only through faith in Christ.

In Romans 7, we find Paul making further explanation to those who knew the law: that it had dominion over them as long as they live—that is, as long as they are in Adam, or until they have died a figurative death in being baptized into Christ. After which, he said, "Ye are become dead to the law" and are no longer married to Moses, but have taken Christ for a husband. Again, he said Christ is the "end of the law" for righteousness to every one that believes.

Sabbathkeepers have invented a clever dodge by making the above-mentioned unscriptural distinction between the Law of God and the Law of Moses. In Hebrews 10:28, where Paul declared that "he that despised Moses' law died without mercy under two or three witnesses," he called the Ten Commandments the law of Moses instead of the law of God as Sabbathkeepers claim. For proof, read Numbers 15:32-36, which is the account of an Israelite violating the fourth commandment by picking up sticks on the Sabbath day, for which he was stoned to death. Another emphatic statement appears in 2 Chronicles 33:8, to the effect that the *whole* law and the statutes and the ordinances were given by the hand of Moses.

We will deal with some other phases of this important subject in the next issue of our paper. We have been getting a number of inquiries concerning this subject and we knew that many unwary are being deluded into accepting the false teaching.

# The Layman's Minister

By C. E. Lapp (Tempe, Arizona)

SEVERAL months ago, I sent a questionnaire to THE RESTITUTION HERALD under the title, "Let the Layman Speak." The primary purpose was to secure answers from a number of the brethren and present those answers to the Ministerial Conference for their consideration. The paper was sent to the Conference but failed to be read when it was resented to one of the ministers who had to leave Conference early.

These responses have been tabulated, and, while they cannot be said to show what is the mind of the whole church, they will serve to show general trends of thought among the brethren. They have been listed upon a percentage basis, and here they are:

(1) Do you think one should have a call of God before attempting to preach? Answers: 76%, yes. 12%, no. Balance was undecided. One answer was, "Yes, if he has a good voice for preaching."

(2) Should a young man enter the ministry because his mother wants a preacher in the family? 100%, no.

(3) Should one enter the ministry because he thinks it is an easy life? 100%, no.

(4) Would you urge a young man to enter the ministry because he is studious? 92%, no. 8%, yes.

(5) Should a young man enter the ministry for social recognition? 100%, no.

(6) Should the ministry be chosen as a profession the same as one would choose being a doctor? 46%, yes. 46%, no. 8%, undecided.

(7) Do you favor young men entering the ministry because they cannot do anything else? 90%, no. 10%, undecided.

(8) How much secular education should a minister have? 40%, high school at least. 48%, recommended college 4 years, if possible. 12%, at least two years of college.

(9) How many years should a minister spend in Bible college? 52%, four years. 12%, at least three years. 24%, undecided, but recommended taking the full course, whatever necessary or required. Balance, 1 year.

(10) Do you want an experienced minister in your church? 70%, yes. 12%, not necessary; must begin somewhere. 8%, suggested beginning ministers work as assistants with older men at least one year.

(11) If a deacon is not supposed to be a novice, how much experience should a young minister have? Variety of answers: must start somewhere; six months; one year; two years; three years; and some did not know.

(12) Should young ministers be licensed a year or two to prove themselves before being fully ordained? 60%, yes. 20%, no. 8%, no, if a graduate of Oregon Bible College. 8%, should be licensed after one year. Balance, uncertain.

(13) Should ministers be ordained at time of graduation from Bible college? 40%, yes. 32%, no. 24%, undecided. Balance, no answer.

(14) Should a minister be ordained by his local church, state conference, or by the General Conference? 64%, General Conference. 16%, state conference. 16%, local church.

(15) Would you trust your child's physical well-being in the hands of a doctor with meager training? 96%, no. 4%, only if necessary.

(16) Should the requirements be less for the minister who shall direct the spiritual side of your child's life? 96%, no. 4%, allowed for God's direction to supercede men who had training.

(17) Do you prefer single or married ministers? 64%, yes. 24%, no difference. 8%, depends on the man. One answer by a spinster: "Single, if my age."

(18) Should a minister have a family? 60%, yes. 24%, does not matter. 8%, if possible. One answer, "Why marry?"

(19) Do you favor churches furnishing parsonages for their pastors? 100%, yes. ("Ain't" this wonderful! Praise the Lord! See James 2:26.)

(20) Should your pastor be placed on the same salary level as other professions with equal training and experience? For example, school teachers. 72%, yes. 4%, no. 16%, favored higher salaries than teachers. One would have a minimum of \$175.00 per month for all pastors.

(21) Should your pastor speak from the pulpit against the evils that are leading people away from the church? Or should it be in private? 60%, from the pulpit. 20%, both public and private. 8%, in private. Balance, undecided.

(22) Do you want your pastor's standard of living to be above that of the congregation, below, or on the average of the church? 32%, above. 60%, average. Balance, undecided.

(23) Do you favor fish ponds, grab bags, suppers, fairs, etc., to pay the church expenses? 92%, no. 4%, if not in the church building. 4%, by socials.

(24) Would you prefer a pastor as an excellent speaker with a loose life, or the opposite? 100% preferred the

strict living if a choice had to be made, but many preferred *both*.

(25) Should your pastor uphold or indulge in the use of liquor, cards, dancing, tobacco, or theater going? Designate which, all, or none. 48%, flat no. 20%, undecided. 20%, would allow the theater with discretion. Balance, no answer.

(26) Do you want your pastor to engage in other work or spend full time in his ministry? 84%, full time. 8%, would allow other work. 8%, undecided.

(27) Should a minister receive a month's vacation with pay? 52%, yes. 8%, no. 12%, one month with 2 weeks at General Conference. 12%, two weeks. Balance, undecided.

(28) Should your pastor pay his own way to the Ministerial Conference or to General Conference? 72%, no. 12%, yes. 8%, if salary warrants it. Balance, undecided.

(29) Do you expect your pastor's home to be a model home? 60%, yes. 20%, no. 8%, average. One answer, "Old fashioned."

(30) Should a minister be allowed extra money to buy books and office equipment? 68%, yes. 12%, no. 4%, yes, if books are left in church. 12%, pay sufficient salary so pastor can buy books.

(31) To whom should your minister be answerable in case of misconduct? Local church board, state conference, General Conference? 40%, local church. 32%, General Conference. 28%, to all. Balance, undecided.

(32) Do you feel your minister is in a profession the same as a doctor, lawyer, school teacher, or engineer? 76%, yes. 16%, no. 12%, above all others.

(33) By whom should a new minister be examined before ordination—ministers or laymen? 56%, by ministers. 32%, by both. 4%, laymen.

(34) If rigid examinations for other professions must be met, do you believe higher standards should be set for the ministers? 80%, yes. 8%, no. One answer: "The ministers of the Church of God need more spiritual consecration and not so much emphasis on head knowledge."

(35) Should a church, when seeking a pastor, ask a number of men, and then take the one who will come for the least money? 88%, no. 4%, yes. 8%, not as a rule.

(36) Do you think a minister should have a private study where he can discuss personal problems with members of the church? 88%, yes. Balance, undecided.

(38) Would you favor a uniform salary to ministers of equal experience and training to be paid from a central office? 20%, yes. 60%, no. 8%, possibly.

(39) Should a rural pastor receive the same salary as the equivalent of a city pastor? 48%, yes. 12%, no. 12%, depends on circumstances. One answer: "Mount Sinai is always up. Give the minister a high remuneration. Let him live!"

(40) Is a church ahead or behind by changing pastors often? 72%, behind. 12%, depends on circumstances. Some said, "It could be either."

(41) How much time of notice should the church give the pastor or the pastor give the church, if either is thinking of a change? [No answers submitted; may be a new question.—Editor.]

In tabulating these answers, I have tried to put in the full percentages, but many did not answer all the questions, so I had to leave out some. These answers may be interpreted to show trends in the thinking of our Church.

Some letters accompanied the answers and I will quote excerpts from some of them:

"Married ministers are desirable, for there are a lot less complications, and a wife is a great help."

"I think one way we could help our pastors more would be to pray for them, and, instead of being critical all the time about the things a pastor does not get done, we should help him more by making calls and entering whole-heartedly into the things he is trying to do. Most people sit back and expect the minister to do all the work (because he gets paid for it) and then criticize when the church does not increase by leaps and bounds."

"I would like to suggest more consecration and holy living on the part of the ministry. Our ministers (some of them) have been known to preach good sermons and then undo all the good gained by telling risque stories, etc. Of course, these same things apply to all of us who have named the name of Christ. Most of us do not take our 'high calling' seriously enough."

"I think a minister should do more than give a Sunday-night sermon. I would want a minister that would have a prayer service, Bible study, teacher-training class, choir if he had musical talent, a desire to interest youth in church work, and he would have to be missionary minded."

"Groups of people need to mingle—get 'em together often in homes, halls, on picnics, suppers, etc. If money is made, OK!"

"If a minister is paid at least a living salary by one church, this is his job; if part time, let him live!" "A minister should be paid by the term he serves—3 months or 30 years. One sent out to enjoy life will return greater more interesting, happier, alive!"

"Ministers should spend a week end at another church at least once every 3 months. Let the members get acquainted with their ministering brethren; then, should a change be profitable, a church would know where to look."

"Long-faced, fearful, cantankerous barkers of sin and evil are not needed in the pulpit—rather, Spirit-filled, educated, tolerant, courteous, courageous, Christlike heroes are!"

(Please turn to page 11)

# Sowing the Word

By P. W. Buzek (Cleveland, Ohio)

*"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).  
Let Christians sow that Word throughout the World!*

THE TITLE of our article, "Sowing the Word," derives from Christ's Parable of the Sower. There are three Gospel accounts of this Parable. We have chosen as a basis to this article the record appearing in Mark 4:3-8, 14-25.

In this Parable of the Sower, our Lord described the different ways men would receive His gospel. His teaching was then a new doctrine in the world. No one, unless inspired of God, could have foretold how men would receive it. It might have been thought that a doctrine so pure and so calculated to make men happy and to enjoy God's favor would have been embraced at once, and forever held fast by all who heard it. Our Lord, however, knew men's hearts too well to think thus.

While Christ, by His faithful ministers, sows good seed—the pure gospel—the Adversary by his servants sows the bad seed of false doctrine. If one does not possess and love the truth, he will cling to his own foolish imaginations—to whatever errors he has been taught. Bad seed is sown cunningly by the Enemy. He often employs persons who appear to be religious, so the hearers are deceived into believing they are receiving good seed. No seed is good, however, except the doctrines of the Scripture.

How carefully and prayerfully all Christians should study the Scriptures! Said Paul: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). To become efficient in sowing the Word of God, it is necessary, therefore, to study. Read the Bible daily, endeavoring to understand its meaning. Above all, upon your knees pray to God to give knowledge, understanding, and wisdom, that you may not be ashamed when the Lord returns.

In one of the Gospel accounts, Jesus said: "He that soweth the good seed is the Son of man." In Mark 4:3, introducing the Parable, Jesus used the word, "Behold." He meant that men should hearken to what He had to say, to fix their eyes and ears upon Him and His message. He wanted them to observe with care the meaning of His message; to be interested in it; to love and cherish it as their greatest treasure.

According to verse 4, some of the seed "fell by the way side." How many people in these dark days are falling by the wayside! Jesus explained that persons who fall by the

wayside are those who hear, then allow sin to enter into their hearts. Like those compared to the seed sown on stony ground, these, too, have only little root, receiving the Truth with joy, but because they lack interest, they do not study to show themselves "approved unto God." They are not deep-rooted in the Truth. They do not ask, "Lord, what wilt thou have me to do?" Today, men reverse the ancient question. Having passed through the water of baptism, instead of asking the question, "What wilt thou have me to do?" they say, "I have been baptized; now what wilt thou do for me?"

Verse 6 reveals that, when affliction or persecution arises, certain Christians immediately are offended. If anything goes wrong, they blame the Lord. When they have health, strength, and home, do they *thank* the Lord?

Verse 7 speaks of some seed falling among thorns, where the thorns grow rank, choke the seed of truth as it tries to grow, so truth can yield no fruit. I like the way Luke recorded this part of the Parable, saying: "That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." So it is today—no time, *no* time for the Lord's work! The gods of the multitudes are, as the Lord foretold, riches and pleasures and the things of this world. These are men's idols today.

Hear, then, the Apostle Paul's question: "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" (2 Cor. 6:17). Then Paul pleaded, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

In Matthew 13:37-40, Jesus explained that "the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels." Then Jesus said, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

Yes, wheat and tares often resemble, so it is difficult to distinguish one from the other. Why would the Lord forbid His servants to pull up the tares? It was for fear that



*SOWING THE WORD. "Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. . . .*

*"The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.*

*"And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:3-8.)*

they might be mistaken in their judgment and pull up wheat instead of tares. The servants in Christ's Parable represent God's ministers, but even God's ministers cannot always distinguish between true and false believers. Only God knows the heart. He knows them who are His and He knows with certainty. The hour will arrive when the true character of everyone will be made known. Today, a hypocrite may appear even better than the child of God, and he who seems to be a meek child of God may be a hypocrite. There is a difference in their hearts, though, and that difference will cause them to be separated from each other throughout all eternity.

God will give His angels wisdom to discern between the righteous and the wicked; the angels will separate persons who have partaken of the same ordinances and lived in the same family. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Indeed, even today the world is reaping, in a measure, what it has been sowing.

Have you ever found seed growing in your garden that you had not sown? You wondered, perhaps, as to how it came to be there. I have read of birds carrying seed for hundreds of miles, and how the wind blows seed great distances. Somewhat similarly, one may marvel at the manner in which the Word of God has been sown throughout different parts of the world. A member of the church, or even a friend of the true Faith, moves to some distant part of the country. Seeds of truth are sown. Soon,

a church of the true Faith is established. It seems, indeed, that God sometimes scatters His children to the end that they will sow the Word of truth in earth's remote places. In Acts 8, we read that there was a great persecution scattering Christians throughout the land, and they sowed the gospel seed as they went. "Therefore they that were scattered abroad went everywhere preaching the word."

Christians must be very careful as to how and what they sow. Consider the following texts:

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2-5).

Jesus once asked, "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" (Mark 4:21.) The Lord (Please turn to page 11)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**IMPEDIMENTS.** The long struggle to break the bonds of marriage in the Episcopal communion met with success at the recent convention held in Philadelphia. It is now permissible for the bishop to declare certain marriages as being "inconsistent with canonical marriage" and thereby proclaim the former marriage contract as invalid and without any binding power. The list of impediments that constitute grounds for such a declaration is quite long and gives the bishop considerable latitude for rendering a decision to the liking of most anyone. The impediments are given as follows: "Consanguinity; mistaken identity; mental deficiency—sufficient to prevent the exercise of choice; insanity; failure of either party to have reached the age of puberty; impotence; perversion, or venereal disease undisclosed to either party; bigamy; a concurrent contract inconsistent with canonical marriage (such as companionate marriage agreement); fraud; coercion; duress, or such defects of the personality as to make competent or free consent impossible."

The church has yielded to the pressure of the times, and is giving the people what they want. The decision to fling wide the gates of the church on the divorce question was not inspired by an enlarged Biblical interpretation, but by urgings of apostate Christendom.

**INTERNATIONAL COMMUNISM.** Speaking in Montreal a few days ago, Msgr. Sheen, noted Catholic educator, lecturer, and prelate, declared: "International Communism is a menace more terrible than most imagine." At this point in his address he quoted the words of Stalin: "I shall never celebrate another birthday until I have achieved world revolution." One might suspicion the Mon-signor of being prejudiced due to the conflict between Catholicism and Communism, yet the facts which he brings forth are so bold and dangerously true one cannot help being impressed with the situation. He further said: "The fact that from July, 1945, to the fourth of August, 1946, Russia had dissolved twenty-seven treaties of peace and that while the armies of Canada, Great Britain, and United States are only a reserve force, over twelve and one half million men are under arms in Russia and the factories in Czechoslovakia are producing more arms than during the war."

**WAR OF NERVES.** Turkey's military forces are under orders to be on the "extreme alert" following Russia's latest demand for joint-defense of the Dardanelles. This latest note to Turkey, which was on September 24, was the same day that Stalin issued his statement that "No war is likely at the present." As the pressure on Turkey was renewed, the resistance movement in Greece by the Communists under the pseudonym of "freedom fighters" is renewed. All through the Middle East—Iran, Syria, Turkey, and Greece—a methodical war of nerves has been waged for

months by Russia as she has shifted from "front to front" revolutionary activities of her adherents in these areas. The significant fact about all this is the place it has in the prophetic scheme of things. That Russia is to be the "chief prince" over these countries in the final gathering of the nations in the Valley of Jehoshaphat leads one to feel that this time is not far in the future, as the net of leadership is thrust around these same nations by the "chief prince." Every paper given to current events throws light on the shape of things to come as outlined in the "sure word of prophecy."

**SUNDAY DINNER.** This terse and to-the-point comment of the "Christian Advocate" is worthy careful reading by one and all. It follows:

"There is an uncomfortable bit of truth in the weary comment of an overworked pastor who sighed when he said, 'The membership of the average church is the greatest missionary field on earth.'"

"The police records of every city in America will show that the problem of juvenile delinquency is by no means restricted to the slum areas. Children from some of the best homes in every city are falling into the hands of the police and juvenile authorities, for no other reason than that parents are not accepting their responsibilities for their own children."

"We venture a positive assertion, in the confidence that hundreds of thousands of American parents need desperately to awaken to its truthfulness: No Sunday dinner, no Saturday night bridge club, no lodge meeting, no Sunday picnic, no out-of-town pleasure trip, no amusement is as important in the life of a parent as the responsibility for providing religious and moral training for his child."

"In our opinion there is a serious need for some extremely straight preaching, as well as for some courageous pastoral work at this very point. Thousands of church mothers need to be told in plain terms that no Sunday dinner is as important as their presence in the church school with their children. It may even be necessary for someone so far to trespass upon the privacy of some homes that they shall say to some parents, 'You have no right to a child you are unwilling to train.'"

**MUSK OX.** Last spring, the Canadian and United States Governments conducted joint operations in what was called the "Musk Ox Expedition" into the Northland to test certain army and air force equipment in the defense of the northern part of the Continent. Another trip is being planned by the two Governments. The military might of these two neighborly countries is being co-ordinated and the services of both nations will be trained according to the same rules and tactics and with the same equipment. Who do you suppose they expect might attack them

from the north? and against whom do you think it is considered necessary to prepare the Northland? Could it be the Bear of the North?

**NUERNBERG.** The Nuernberg trials are finished. It is the first time in history that such trials have been held and war has been legally dealt with as crime. In all history, there has not been such atrocious crimes committed as those with which the Nazis were guilty. Of these the Jews were the worst sufferers. The punishment which will be meted out to the ring leaders will not be a "just recompense of reward." The final distribution of justice must await the day when the secrets of the hearts of men are made known. God will render even to the Nazis their just deserts.

**THE PRAYER WAY.** Some time ago, I listened to a talk by the head of the Toronto Bible College explaining the work of the School and the way the work was conducted by the responsible officers. He said the Board never voted on a matter that came before it. They talked the matter over—prayed about it and in this way came to a mutual and common agreement without a vote. Until this spirit of unanimity of action was reached, the matter before them was not acted upon. Surely this is "maintaining the unity of the Spirit in the bond of peace." When people enter into the chambers of prayer with a will to discover the right thing to do—God will make the better way known.

**IMMINENT RETURN.** There seems to be no loophole for doubt that the return of Christ is at hand, even at the doors. Just when this event will become a reality is not for me to say. While believing in the nearness of the coming of Christ, there is one precaution for which we need to fortify ourselves, and that is indifference to activity because of our belief that the Lord's coming is near. People are inclined to say: "Why make plans for the future, if the Lord's coming is at hand?"

Some years ago, a leader in another denomination which believes strongly in the Lord's soon return, said to a pastor of his fellowship who was building a new church, "I cannot bestow my blessing on your work, for I believe the Lord is due to appear and it would be a sign of a lack of faith on my part." If the rest of the leaders of this group had taken such a view, they would not have today schools and colleges, missionary work, and an evangelistic effort that is carrying their message far and wide. The imminency of the return of Christ should inspire people to greater labor, built around the soundest of working principles and fill with a zeal that would energize every last soul. The worker for Christ is a better example of one who believes in the soon return of Christ than the advocate that whiles away his time.

# Notes in an Old Bible

By Alfred Anthon (Corvallis, Oregon)

*"Much more then, being justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).*

THE WRITER lives "way up and out" here in the great Northwest—all the way from "way down south" in Louisiana, and the "Jim Crow Law." Having been reared in the extreme South, early teaching and environment instilled into me that anyone not believing in Jim Crow Law is not a good white citizen. Now, with this introduction, we shall write, parabolically, to explain the text of Romans 5:9.

Suppose, while I am up here in the Northwest, a fellow should come to me with a paper to sign, a petition praying the governor of Louisiana to pardon an old man by the name of Askenaz. This old man Askenaz is the white man, let us suppose, who hanged a Negro at the "Hollow."

Because of my early training, probably very little urging would be required to induce me to sign the petition. Just suppose, though, that, instead of the petition praying for the pardon of a white man who hanged a Negro, the petition actually was praying for the pardon of a Negro who had hanged my only son, spilling my only son's blood in the ground, though my son had done only good deeds, and good deeds for that very Negro who committed the crime. Would it be easy for me to sign the petition for the pardon of that Negro criminal? Would I be likely to sign the petition?

Look, though! This is a paraphrase of the relationship between God and man.

The Man who by other men was hanged on Golgotha's cross was not one of their own class—not a sinful man, not the son of Joseph. The crucifixion of our Lord was not the spilling of a sinful man's blood into the dust. Had that been true, men reasonably might have gone to God in petitioning Him to pardon the murderers, for it could be reasoned that the One put to death "wasn't much anyway"—just another sinful man. In that instance, it would not have required such big-heartedness on God's part to

pardon the criminals. Please notice, however, the Man slain was God's only Son—God's sinless Son. Now, will God pardon? If He does, surely God possesses the biggest possible heart.

One cannot imagine a severer test of a father's big-heartedness than to slay his only son, then immediately turn around and ask that father to forgive—to forgive the slayers who killed the one, too, who was doing good, and the father's will, for the murderers. Had the "only son"

been doing something abusive to his murderers, one can conceive easily how that father could be induced to overlook their crime. Jesus, though, was doing good. He was doing the Father's will. He was healing all manner of diseases. He was pleading with men to accept His blessings.

Let us return, now, to our parable. Let us resurrect the Negro and ask him to sign the petition pardoning the old man Askenaz. . . . Did he do it? Or, let us resurrect my only son and ask him to sign a petition to pardon the Negro who murdered him. Would my son sign the petition to pardon his Negro slayer? Not likely!

Well, Jesus was God's only Son—God's sinless Son. That only and sinless Son was crucified by sinners. Then Jesus was resurrected, and His murderers did ask Him to sign a petition, praying God to pardon them. Did Jesus sign it? Yes, indeed! Hear our Lord's loving prayer! Hear Him sign the petition for their acquittal! "Father, forgive them"! cried Jesus,

"for they know not what they do." Indeed, Jesus did not wait until after His resurrection, and in a moment of glorious exultation, to offer such a petition. Being yet in agony on the cross, He prayed for His enemies!

In substance, Jesus was praying: "O God, let not this deed of my enemies decide their fate for eternity. Work among them a while longer. Let me work among them some more. Let us prove to them, though they are crucifying me, that we, Father, are big-hearted enough, and

**I MET MY MASTER**

"I had walked life's path with an easy tread,  
I had followed where comfort and pleasure led,  
Until by chance, one day in a quiet place,  
I met my Master face to face.

"I had built my castles and reared them high;  
Till their towers pierced the blue of the sky.  
I had sworn to rule with an iron mace,  
When I met my Master face to face.

"I met Him and knew Him and blushed to see  
That His eyes full of sorrow were fixed on me,  
And I paused and fell at His feet that day,  
And my castles melted and vanished away.

"They melted and vanished, and in their place  
I saw naught else but the Master's face,  
And I cried aloud, "Oh, Lord, make me meet  
To follow the steps of Thy wounded feet." — Selected.

love them enough, that we shall forgive them if only they will turn from their wickedness and ask forgiveness.

"Let us prove to them that, if they will repent and be baptized, and thereafter live daily in faith unto us, not wishing to crucify me again, that we are willing to give them eternal life in Paradise. Father, let our Spirit strive with them a while longer."

Jesus' blood and death and resurrected life avail no one any good, unless there is repentance, baptism, and newness of life. One must walk godly if he would be par-

doned of God in the "Day of the Lord" or in the "Day of Visitation." Nevertheless, God already has proved His great love for us. While we were yet wicked enough to crucify God's only Son, God lovingly allowed us to reject His Son that we might later come to see our carnality and petition God for our own forgiveness. Jesus, too, allowed us to reject and crucify Him, that He later might influence us to appreciate His compassion, His sacrifice, and in sorrow and repentance turn unto Him for forgiveness and life everlasting.

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## ONE GOD

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By R. H. Judd (Colborne, Ontario)

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

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

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

To them, the life and death of our Lord Jesus became realities, and the fact of His resurrection, the great center of the world's history and the certain hope of the world's future, including their own. They no longer believe that a holy God could torment throughout endless ages any creature that He had formed. They learned that God is

merciful even in judgment, and that in mercy He withholds life from those who judge themselves unworthy of it, for, "He preserveth not the life of the wicked." They believe that the "promise of life"—eternal life—is surely the unspeakable gift of God through our Lord Jesus Christ, that (in order that) "they might know thee, the only true God, and Jesus Christ whom thou hast sent." They believed all this regarding man's past, regarding his present, and regarding his future, because the Word of God plainly declares it, and they found new peace and hope, a hope that can be, and will be, realized because God Himself is behind it.

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

Friends, I beseech you, take your Bibles and study this question. There is, and can be, "but one [true] God." When we believe this in all the wealth of the meaning of the words so easily understood, how much more precious becomes the promise, "I, even I, am *he* that blotteth out thy transgressions for *mine own sake*, and will not re-

member thy sins." You cannot, Friends, apply such words to a trinity, for then their force is divided. Let us believe God when He says, "Is there a God beside me?" "Yea, I know not any; there is *no God beside me.*" "I" and "me" never yet stood for more than one personality.

(Copies of the foregoing may be had from National Bible Institution, Oregon, Illinois, or from the author, R. H. Judd, Rt. 3, Colborne, Ontario, at sixty cents per hundred.

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## SOWING THE WORD

(Continued from page 7)

has given us the light of the gospel of the Kingdom. He expects us to use it and not to hide it. "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). *Sow the seed of Truth!*

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## THE LAYMAN'S MINISTER

(Continued from page 5)

"When a pastor is employed full time, how much time is allowed for washing dishes, washing clothes, ironing, keeping up the house, working in the garden and yard? Most employees on full time have to do most of these things on their own time. When a pastor vacations most of the week, but preaches on Sunday, should he receive full pay? Should a minister be allowed to leave his work for two or three days a week without notifying anyone?"

"Actions speak louder than words, and the best sermons are lived, not heard."

"I think the Church-of-God ministers have dwelt too much on teaching doctrine when they should be teaching more Christian living. They have dwelt more on a 'head' conversion than a 'heart' conversion."

"One lady made the statement at Conference last year that the Church of God baptized her, but it took Billy Sunday to convert her and I think that is true of others. Our church needs a *spiritual awakening* and ministers who are not afraid to preach right living and a 'heart' religion."

"If the church fails to give a living wage to the pastor, we cannot expect the minister to give up other work, but if all would *tithe*, there would be no need of any underpaid pastors."

These lines in quotation marks are thoughts sent in by members of the church and are not ideas of the writer.

P.S.—Some brave layman might send in a questionnaire asking the ministers what kind of members they would like to have in their churches.

# BOOK PARADISE

By Arlen Marsh

It's a bit early to think of Christmas, perhaps—but it's amazing how long it takes to find exactly what you want for gifts these days. Book Parade, consequently, is presenting its recommendations for gift books in time for you to make use of them. Other items will be listed later.



There's that perennial favorite, *The Story of the Other Wise Man*" (Harper's; 75 cents), suitable chiefly for the late teens and for adults—a top-notch story, and deeply religious.

There's the equally good, but not so well known, *Husband of Mary* (Lippincott; \$1.00), a tale of Joseph and Mary and the Babe written from a new angle—and beautifully done it is, too, for teen-agers and those older.

For children, Egermeier's *Bible Story Book* (Warner Press; \$2.50), wonderfully well illustrated and covering the entire Bible with brief tales that will interest children from six to twelve, will do as well as anything.

Also for children, the Standard *Bible Hero Stories*, just released in a new edition after years of being off the market, offer something really outstanding. There are several volumes in the series, each with a different character involved. Better write for full information about these; a whole column could easily be given each book in the group.

Almost anyone who has any interest at all in the Bible will like the Revised American Standard Version of the New Testament (Nelson; \$2.00) or An American Translation of the whole Scriptures (University of Chicago; \$4.00). Either version is excellent; both are in modern American English.

Finally, there's *Behold Your King* (Bobbs-Merrill; \$2.75), the finest story about Jesus since *Ben-Hur*. It's for adults or older young people only, and too much good cannot be said about it.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1.)*

### Joseph Finds His Brothers

After following his brothers for a while, Joseph found them. His father had sent him to find out how they were.

The brothers decided to kill Joseph because they envied and hated him so much. They said they could tell their father that an angry wild beast had eaten him. Then they said they would see what would become of his fancy dreams where they bowed before him!

Reuben, the oldest boy, begged them to spare Joseph's life. He had more reason to hate Joseph than did the others. His birthright had been taken away and given to Joseph. However, he showed Joseph more kindness than his brothers did. Reuben told them they should throw Joseph into a near-by pit, but not injure him.

They jerked off Joseph's coat of many colors, then took him and threw him into the pit. When they had done this, they sat down to eat their lunch.

### Joseph's Fate

Another of the older boys suggested they sell Joseph to a group of Ishmaelites that were passing by on their way to Egypt. Judah, like Reuben, suggested they should not hurt Joseph. Yet they both wanted to be rid of him.

The brothers were all contented with the idea of selling Joseph. So that is what happened.

### Jesus' Brethren Plot

Jesus, like Joseph, was hated by His brethren. Jesus' brethren were the Jews. They also gathered together and plotted against Him. They decided to put Jesus to death. (Matt. 27:1.) The Jews hated Jesus because He was doing His Father's will. Jesus told them of their sins. They did not like that. They found Jesus and led Him away to their governor, Pontius Pilate.

### A Bible Game Test

Below is a list of favorite portions of Bible verses. Match them correctly. For example, draw a line from No. 1 in column one to No. 6 in column two. The correct statement reads: "The Lord is my shepherd" (Psalm 23:1a).

- |                   |                              |
|-------------------|------------------------------|
| 1. The Lord is my | 1. the glory of God.         |
| 2. A soft answer  | 2. in the days of thy youth. |

3. Children, obey

4. Put on the whole

5. The gift of God

6. The heavens declare

7. The fear of the Lord

8. Remember now thy  
Creator

9. Ye are the salt

10. For God so loved

11. He is not here: for

12. Behold, I come

3. turneth away wrath.

4. armour of God.

5. quickly.

6. shepherd.

7. your parents in the Lord.

8. the world.

9. is eternal life.

10. He is risen, as he said.

11. of the earth.

12. is to hate evil.

If you do not know the answers, study them. If you cannot read, I am sure your mother or big sister will read them for you. Answers on page 15.

### If We Could

"If we could be always smiling  
Even though we may feel blue,  
We would surely be a blessing  
Causing others to smile, too:  
There is nothing like good humor,  
From sad hearts the gloom to chase;  
We can make, by merely smiling,  
This old world a better place.

"If we never would speak evil  
Of the people that we know,  
Telling always of their virtues,  
On their good deeds, praise bestow,  
Passing by all imperfections,  
All their faults refuse to see—  
Wouldn't this old world be better,  
And much more than heaven be?"

—H. H. Ryland.

### Happy Birthday Wishes

Betty Lou Cunningham, Oct. 8, age 10, Las Vegas, Nev.

Earl Dennis, Oct. 9, age 13, Vanzant, Mo.

Joan Hetrick, Oct. 9, age 13, Ripley, Ill.

Janice M. Hawkins, Oct. 9, age 1, Minneapolis, Minn.

Eunice C. Poland, Oct. 10, age 9, Skelton, W. Va.

Lucinda McKinney, Oct. 11, age 9, Hammond, La.



# Seeing New Horizons

## Berean Youth Forum

Conducted by

JAMES M. WATKINS—Promotional Director and Co-ordinator

General Conference Activities

We deeply appreciate these expressions on the part of our young people concerning our Berean work. It is especially significant to notice that, while all material used thus far in this exchange of ideas was submitted in advance without anyone having knowledge of the others' thoughts, there is such a unanimous opinion of the few simple things necessary to make our Berean work, locally and nationally, a success.

So far, our thoughts have centered largely around five thoughts: 1) greater activity on district and national scale; 2) more simplified and complete literature to serve not only our study but our social life and special activities as well; 3) having a lesser span of ages in class work; 4) providing greater variety in all local activities; and 5) the problem raised by the manifest disinterest on the part of young people themselves.

To these and kindred problems, we must turn our attention and search out answers, so we may go forward. Whether you are young or old, we appreciate your interest and expressions on this part of our work. Many suggestions already have been placed in operation by the Berean officers, and we are most appreciative of the forward surge that is already noticeable in our Berean work.

*Marjorie Bauerle (Hammond, Louisiana)*  
Offers Sound Wisdom by Suggesting—

The first thing we must do to make our Berean young people's work more interesting and effective is to co-operate. By co-operating we will learn more, gain friendship, know the ways of people more, and thus we may help to bring someone into the church.

Another way we can make our work more interesting and effective is to encourage large meetings of Bereans from various states or cities. We could have such meetings at least twice a year. Then all could put their ideas together. Not only would we gain a lot from putting ideas together, but we could combine the books so as to make them stronger in word. I think we should do something to make our books more interesting. I think we should include studies on the geography of the Holy Land. Usually we know too little about it to make our studies interesting.

We should also have parties. If we have one occasionally, it will help to bring our society together more, and, if our members will bring their friends, it is a way to encourage others to join with us in our studies.

If everyone would take part in our class discussions, it would add much to our class. The teacher should study and know what he is going to talk about before he goes to class. The students should study also, so all can participate in the lesson.

Being to Berean on time every Sunday also makes our work more effective, because when someone comes in late, everyone turns around to see who it is. That often gets us away from the lesson.

*Joe Fletcher (Fonthill, Ontario)*  
Says, "Bring Them In!"

To make our young people's work more interesting, we must have more attending our meetings and enrolled in our Berean work. How shall we get this larger enrollment? By sending groups of two or three members of the society around to canvas the neighborhood in which they live. In this way many who did not know about the Berean work may become interested, and you may be able to win them into the church.

You could also create more interest by having more recreation. Having a social once a month, having skating parties, weiner roasts, picnics, and so forth.

The music should follow along the aim of the lesson to get people in the spirit of the lesson to follow. The lesson itself should vary. If the same form of lesson is used week after week, the people become bored; but if the lesson is presented in a different form each week, the interest is aroused easier. The lesson should be easy for young folks to understand, so they will get something out of it. We should always "stick to the subject." If we go into other matters, many who come to learn the Word will be discouraged and stop. I hope that these ideas may be of help to others.

*So We Add—*

These sound suggestions from our young people themselves add to our growing list of forward-looking plans. We are still waiting for an interest from parents, also.

# AMONG THE CHURCHES

## CALENDAR

- October 13-20**—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)
- October 19, 20**—Minnesota Fall Conference at Eden Valley as guest speaker through these Conference dates.)
- October 19, 20**—Northwest Quarterly Conference at Felida, Wash.
- October 27**—Illinois Fall Conference at Dixon.
- November 2, 3**—Michigan Quarterly Conference at Blanchard.
- January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## KOKOMO, INDIANA

The Annual Homecoming of the Church of God in Kokomo, Ind., was held Sunday, September 22. The Hillsburg Church dismissed its Sunday school and morning worship, that its members might visit with us. Bro. Delbert Jones was our morning speaker. Bro. Cantwell Drahenstott of our church in Roll, Ind., gave the afternoon message. A three-reel religious movie film entitled, "The Journey of the Israelites," was shown in the evening. Basket dinner was enjoyed at noon on the church lawn.

Mrs. Annetta Huffman of Poneto, Ind., was baptized by the writer, August 15, in Wildcat Creek. She is an isolated member of the Faith, living some sixty miles from Kokomo, and unable to attend services regularly. She has been a long-time subscriber to The Restitution Herald, which is her only regular contact with the Church. She was accompanied to Kokomo by her stepmother, Mrs. Anna Roll, and Mr. and Mrs. Ragal, all of Marion, Ind.

Sunday, September 29, the writer and family enjoyed the short visit of Bro. and Sr. Lora Pearson and family of New Paris, Ohio. Lora and Rose are members of the Brush Creek Church at Tipp City, Ohio. We are always pleased when the home church folk "stop in." Come again!  
Emory Macy.

## NATIONAL BIBLE INSTITUTION

Elmer H. Magaw	\$ 3.00
Mr. & Mrs. B. E. Holt	10.00
Verna C. Thayer	4.00
Morrilton, Ark.	5.00
Bear, Ark.	25.00
Cleveland, Ark.	10.00
W. R. Simmons	4.00
Clark Chapel, Ark.	20.00
McGintytown, Ark.	23.34
Little Rock, Ark.	30.00
Mount Springs, Ark.	4.66
Andrew Story	1.45
Dorothy Magaw	8.00
Mr. & Mrs. Burton Smith	50.00

## ATTENTION, PLEASE

The United States Bureau of Census is compiling figures for a 1946 census of religious bodies in this country. Accordingly, we are requested to submit to the census bureau "an accurate and complete list of all our churches in the United States, with the post office address of each church."

For several months, an effort has been made to compile an accurate directory of the Church of God, same being published from time to time in this section. That directory, however, is still incomplete. We appeal again, therefore, to our church secretaries, pastors, and evangelists, that they send to us the name and address of their respective churches, name and address of pastor, or, if there is no pastor, the church secretary or presiding elder. Only when we are fully informed regarding all our churches, will it be possible for us to relay authentic information to the United States Census Bureau. At present, the census bureau is asking only for a complete list of our churches and their post office addresses. Later, the Census Bureau will send a questionnaire to each church.

Please co-operate in this respect. Please do not delay! Send the information that will assist in completing our own church directory, and with the same stroke you will be assisting Uncle Sam.  
Sydney E. Magaw, Secy.

## COLLEGE NEWS

There have been a few changes and additions in the enrollment of classes since last reported to you. There are now a grand total of seventeen students. Of that total, eleven are freshmen. The classes have the following numbers of students: English Composition—13;

Religious Journalism—6; Apostolic History—12; Religious Psychology—9; History of the Hebrews—15; Religious Art—5; New Testament Studies—3; Old Testament Studies—15; Public Speaking—8; Pastor's Office and Work—6.

The social committee, under the leadership of Milton Hall, is planning a field day for the student body.

Our Chapel speaker on October 3 was Miss Jennie Mishler, a retired missionary to Puerto Rico. We were pleased to welcome her to our Chapel service.

The Campus Caller, our College bulletin, will make its debut soon. If you wish a copy, please send your name and address to Kirby Davis at the College.

The faculty is pleased with the interest the students are manifesting in the spiritual activities of the local church.

Milton Hall recently spent a day in bed with the "flu." We are glad to report he is better now. Kirby Davis preached at Graytown, Wis., in his stead, Sunday, October 6.

Edwin Smith, Reporter.

## ROBERTSON-FLETCHER

The marriage of Doris Robertson and Joseph Fletcher took place at the Fonthill (Ont.) Church of God on Saturday morning, September 14, in the presence of a few intimate friends. Both parties are members of the Fonthill Church and their new relationship calls forth the best wishes of their companions in faith. The service was read by the pastor. Following a week's visit to several parts of the Province, the couple returned to Fonthill where they will make their future home. Our best wishes go with them.

C. E. Randall.

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. S. J. Lindsay, 606 N. 6th St., Oregon, Ill., enjoyed a month's vacation this summer with her son Ward and family at Oconomowoc, Wis. Sr. Lindsay is mentally alert, but not strong, physically. She will be eighty-two years of age on December 2—so reports Sr. Val Mattison, with whom Sr. Lindsay resides.

We Are Sorry. In compiling The Herald index (see issue of September 24), no mention was made of Bro. C. E. Randall's weekly page entitled, "News and Prophecy Digest." Bro. Randall's weekly messages are much appreciated and we regret the oversight.

"You may tell the world we are much encouraged by the interest and attendance thus far in our ministerial work. These 'Arkansawyers' are real people, and we feel that we always have known them."—Fred E. Hall, Cleveland, Ark.

Bro. L. W. Moore, Jr., pastor at Macomb, Ill., reports in a recent bulletin: "During August, the Doreas met at the pastor's home. Instead of sewing as usual, we canned forty quarts of tomato juice for Oregon Bible College."

"I pray that I may be found worthy to be in the Kingdom with any others whom God may choose, whether they may be black or white or yellow or brown or red in this present life."—Reoland Robinson, Rt. 2, Morrilton, Ark.

Back in print: "Bible Hero Stories" have been reprinted. They are a series of children's Bible-story-books covering the characters of Joseph, David, Moses, Daniel, Esther, Peter, Paul, Mark, and Jesus—Books 1 and 2. The price is 20 cents each; \$2.00 per dozen. Order from National Bible Institution.



**MACY - JONES**

On Sunday afternoon, September 1, in the Brush Creek (Ohio) Church of God, Mary Ellen Macy, daughter of Mr. and Mrs. Jesse Macy of Covington, became the bride of Charles Jones, son of Mr. and Mrs. George Jones of Cleveland. The writer performed the ceremony.

The couple was attended by Miss Evelyn Jones, sister of the groom, as maid of honor, and Paul Pearson as best man. James Lambert and Richard Lindstrom were the ushers.

Mrs. Ellis Onderdonk sang, "I Love You Truly," "Because," and "At Dawning." She was accompanied by Eunice Halls at the piano.

Mary Ellen graduated from the Saint Elizabeth Hospital School of Nursing, Dayton, and served a year in the Army Nurses Corps.

The groom served thirty-four months with the Army Air Corps in the European theater of operations. He is now a senior at Kent State University, Kent, Ohio.

After the ceremony, a reception was held in the basement of the church, where wedding cake and ice cream were served.

After the wedding trip to Niagara Falls, the couple will reside at 229 W. Riddle St., Ravenna, Ohio.

Both Mary Ellen and Charles ("Bud") are members of the Church of God, and we pray that the Father's blessing will be with them as they continue their lives together.

Ellsworth Routson.

**MARTHA M. BRISTOW**

Martha M. Bristow, daughter of Clarkson and Emily Spencer, was born, October 8, 1851. She was granted a long life of faith and Christian devotion. At the home of her daughter, Mrs. Lorenzo Orr, near Kempton, Ind., she fell asleep in Christ, September 19, 1946.

She leaves to mourn her death, three daughters: Mrs. Waldo Wood, Frankfort; Mrs. Lorenzo Orr, Kempton; Mrs. Isadore White, Sikeleville, Ind., a host of friends, and five generations of relatives.

Throughout life, she maintained belief in the second coming of Christ and in the resurrection of the faithful. She now rests in sleep, waiting that great resurrection call.

Funeral services were held, September 21, 1946, from the home of Mrs. Lorenzo Orr. Burial was in the Baker Cemetery. Bro. Delbert Jones, local pastor, assisted the writer in the services. Alva G. Huffer.

**DWIGHT H. LANING**

Dwight H. Laning, son of William and Mary Laning, was born at Ripley, Ill. He died of a stroke at his home, 1043 N. Hayworth Ave, Los Angeles 46, Calif., September 28, 1946. He was married to Georgia Reid of Versailles, Ill., who patiently cared for him more than a decade in which he was unable to speak or care for himself.

Besides his wife, other near relatives are his brothers, Frank and Herman Laning, his sister, Mrs. Laurence Howell, and his mother, Mrs. Mary Laning. Mr. Laning was a member of the Los Angeles Church of God of the faith of Abraham.

Interment by Utter-McKinley was in crypt 232 of the mausoleum in Hollywood Cemetery. The writer spoke of the vanity and suffering of life and the hope of the children of God, from Romans 8:16-23. J. W. McLain.

**LIST YOUR CHURCH**

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—8th & Myrtle Sts.  
C. E. Lapp, Pastor—229 Roosevelt

**Arkansas:**

Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
H. Scott Smith, Pastor—Rt. 1, London  
Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
H. Scott Smith, Pastor—London, Ark.  
Magazine (Clark Chapel), Rt. 2  
W. R. Simmons, Pastor—Hartshorne, Okla.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.  
Telephone—PL-18815

**Illinois:**

Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
Harold J. Doan, Pastor—1908 N. Keystone  
Dixon—W. Morgan St.  
C. Alan McLain, Pastor—221 W. Morgan St.—Telephone K1289.

Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—802 W. Jefferson St.

Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.  
Ripley—S.E. corner of Ripley Park  
C. R. Randall, Pastor

Rockford—115 N. 3rd St.  
Arlen Marsh, Pastor—132 N. Gardiner Ave.  
Telephone Forest 2027

**Indiana:**

Hillsburg—½ mile S. and 2 miles E. of Michigantown  
Delbert A. Jones, Pastor—R.F.D., Michigantown  
Kokomo—1244 S. Jay St.  
Emory Macy, Pastor—1252 S. Jay St.  
Telephone—9341.

South Bend (Hope Chapel)  
Corner Leor and Dayton Sts.  
Timothy Pearson, Pastor  
South Bend 17 (Morning Star Church)—corner of Burke and Helman Rds.

Alva G. Huffer, Pastor—218 E. Burke Rd.  
Telephone 25985  
Dale E. Rouch, Elder—1710 Medora St.  
Telephone 36533  
Mrs. Paron Anderson, Secy.—920 W. Jefferson St., Mishawaka

**Iowa:**

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8-2412

**Kansas:**

Arkansas City—709 N. A St.

**Louisiana:**

Happy Woods—3 miles S.W. of Hammond  
James Mattison, Pastor, Rt. 1, Box 50A

**Michigan:**

Grand Rapids (Pennellwood)—28 - 36th  
H. U. Krogh, Jr., Pastor—110 - 32d St., S.E. St., S.W.

Grand Rapids (Southlawn)—200 Abbie S.E.  
Lansing—AFL Labor Temple, 135 N. Cedar

**Minnesota:**

Saint Cloud—Corner 20th Ave. & 4th St. N.  
A. M. Jones, Pastor—1940 - 4th St. N.

**Missouri:**

Jordan—five miles east of Cross Timbers.  
Francis E. Burnett, Pastor—Jordan, Mo.  
Kansas City—3118 Indiana Ave. (temporary)  
Francis E. Burnett, Pastor—Jordan, Mo.  
Resident minister—John F. Green, 6216 Peery Ave.

**Nebraska:**

Holbrook  
T. M. Ferrell, Pastor  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor

**North Carolina:**

Galamore Gap—East of Hendersonville.  
M. O. Williamson, Pastor—Pelzer, S. C.  
King's Mountain—near Pisgah Forest.  
M. O. Williamson, Pastor—Pelzer, S. C.

**South Carolina:**

Guthrie Grove—5 miles west of Pelzer.  
M. O. Williamson, Pastor—Pelzer, S. C.

**Ohio:**

Cleveland (Golden Rule Church)—13905 Diana Ave.  
Grover Gordon, Pastor—13605 Othello Ave.  
Lawrenceville  
Richard Smith, Pastor—Rt. 2, Springfield  
Tipp City (Brush Creek) Rt. 2  
On Frederick-Nashville Rd., 1½ miles S. of State Route 71  
G. E. Marsh, Pastor—131 S. 3rd St.

**Ontario:**

Fonthill—Center of Village  
C. E. Randall, Pastor  
Phone—Ridgeville, Ont. 128

**Oregon:**

Corvallis—17th and Harrison.

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

**Washington:**

Cashmere—Corner Division & Elberta  
Lyle Rankin, Pastor—Rt. 1  
Felida—Eight miles NW of Vancouver.

— Keep the list growing! —

Send The Restitution Herald to your friends.  
Subscription price—\$2.50 per year.

**ANSWERS TO CHILDREN'S PAGE QUESTIONS**

- 1—6 Psalm 23:1a.
- 2—3 Psalm 15:1a.
- 3—7 Eph. 6:1a.
- 4—4 Eph. 6:11a.
- 5—9 Rom. 6:23b.
- 6—1 Psalm 19:1a.
- 7—12 Prov. 8:13a.
- 8—2 Eccl. 12:1a.
- 9—11 Matt. 5:13a.
- 10—8 John 3:16a.
- 11—10 Matt. 28:6a.
- 12—5 Rev. 22:7a.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
Essential Truths, 1p		\$ .05	\$ .30	Where Are the Dead? Bronson, 36pp.	.50	4.00
God's Promises, Draw, 2pp.		.05	.30	The Nature of the Soul, Hardesty (Berean)		
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60			
Words of Comfort, G. E. Marsh, 4pp.		.10	.60			
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved? Waggoner, 4pp.		.10	.60			
Sin in the Church, Railsback, 6pp.		.15	.90			
Can You Believe? Reed, 6pp.		.15	.90			
The Coming of Christ, Curtis, 6pp.		.15	.90			
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90			
Kingdom of God, Goekler, 6pp.		.15	.90			
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90			
Resurrection, Magaw, 8pp.		.20	1.20			
Baptism, Lindsay, 8pp.		.20	1.20			
Pleasures of Youth, LeCrone, 8pp.		.20	1.20			
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20			
Hell—What Is It? 8pp.		.20	1.20			
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75			
What Is Man? Patrick, 12pp.		.25	1.75			
The Sabbath, Lindsay, 13pp.		.30	1.85			
First Principles, G. E. Marsh, 18pp.		.35	2.00			
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00			
An Open Letter, Judd	Free for postage					
Scripture Searcher's Assistant, Johlin, 44pp.		1.00	7.50			
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50			

BOOKS		Per Doz.	Per 100
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10		
Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.05	
Ancient Mysteries, Johnston, paper, 116pp.	.25		
The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75		
The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50	
The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60	
The Book of Revelation Made Easy to Understand, Wilson, h. cloth, 96pp.	.25	1.25	
The Visitor, Boice, paper, 212pp.	.35		
The Way of Life Eternal, Booth, paper, 88pp.	.25		

BEREAN STUDY BOOKS		Per Doz.	Per 100
The Hebrew People (Children's Lesson Book), 59pp.	\$ .25		
Children's Bible Story and Study Book, 60pp.	.20		
Senior Berean Book One (Gospel Plan), 50pp.	.20		
Senior Berean Book Two (Life and Immortality), 50pp.	.20		
Senior Berean Book Five (The Church of God), 50pp.	.20		
Senior Berean Book Six (Building for the Ages), 40pp.	.20		

**National Bible Institution,**

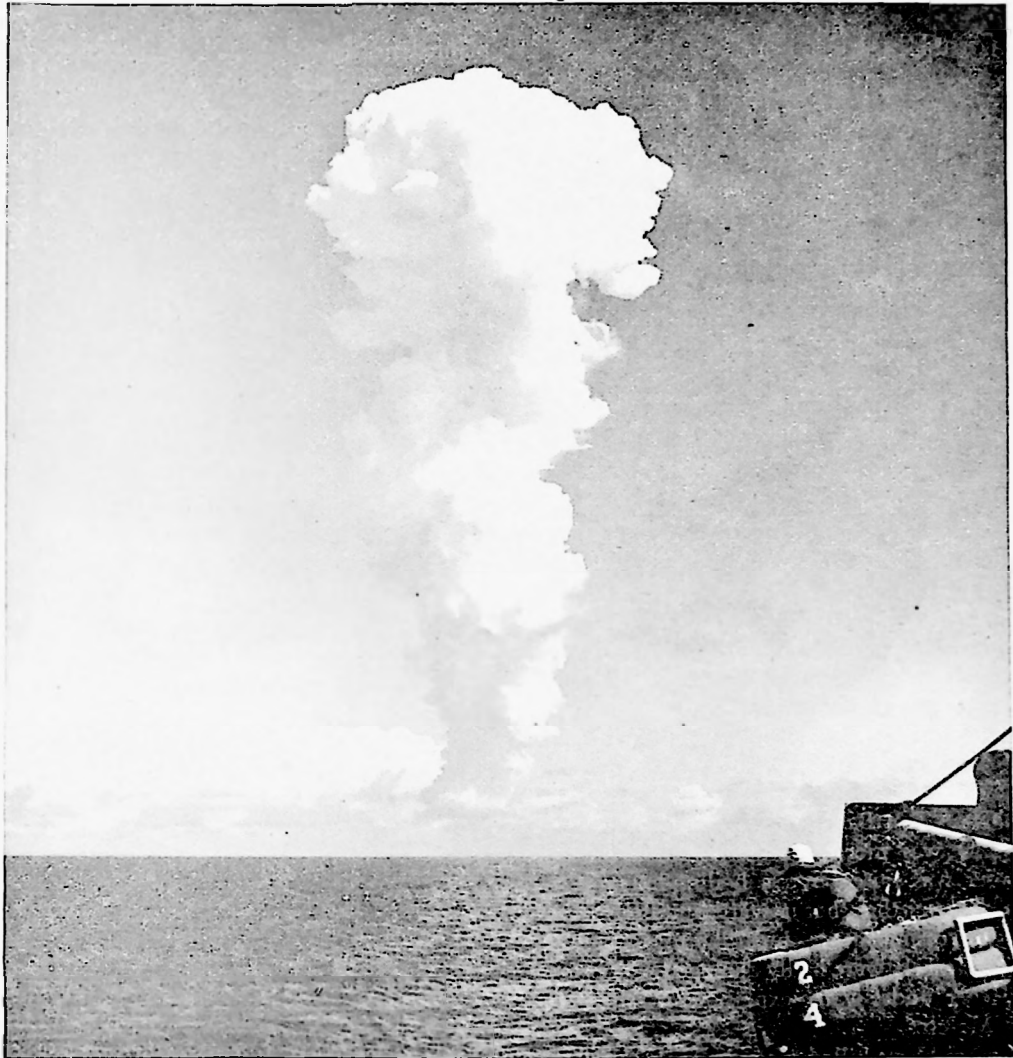
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# THE RESTITUTION HERALD

VOLUME 36

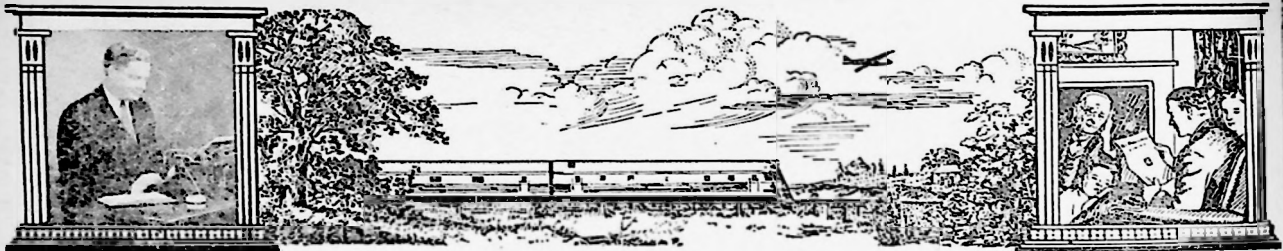
OREGON, ILLINOIS, OCTOBER 15, 1946

NUMBER 3



Courtesy Norman Friel (Oregon, Illinois)

BIKINI ATOM BLAST



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Bikini Atom Blasts

Since the catastrophic bombing of Hiroshima and Nagasaki, the United States Navy has been experimenting with more terrific atomic bombs: two notable experiments being "Test Able" and "Test Baker" (June 30 and July 24, 1946, respectively) at Bikini Atol, operation crossroads in the Marshall Islands of the South Pacific. "Test Able" was of an atomic bomb bursting in the air, and "Test Baker" was of a bomb that exploded beneath surface of the sea. Both the front-page picture and the insert on this page portray the "Test Able" explosion—the cover picture being a later photograph when the atomic cloud had reached a height of at least thirty thousand feet. When the bomb burst, the spectacle was so intensely bright as to defy photography.

The very first atomic-bomb explosion was an experiment at Los Alamos, New Mexico, July, 1945—simply to see if the bomb would work. It did. The second atomic-bomb explosion was at Hiroshima, Japan, August 6, 1945, when the Oriental city of 343,000 inhabitants almost momentarily withered into ruins. The third atomic explosion occurred only three days later, August 9, 1945, when Nagasaki, Japan, was obliterated from the face of the earth.

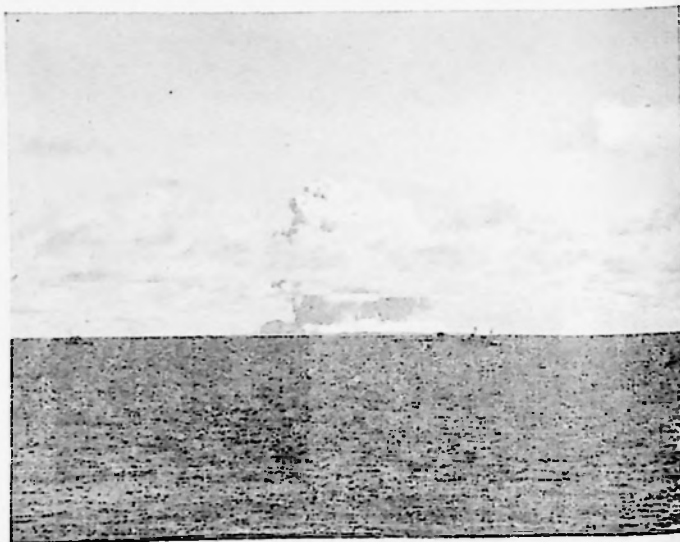
The "Test Able" explosion sank five target ships, heavily damaged nine ships, and lightly damaged nine others. The "Test Baker" experiment (under-water explosion) was more destructive. In a moment, sea water was raised into a boiling-hot and huge column of water that shot upward hundreds of feet into the air, tossing target ships like toys. Ten ships were sunk and six were badly damaged. "Test Charlie," a deeper under-water explosion, is scheduled for next March.

The Bikini atom blasts killed many animals taken to the scene for experimental purposes, and many of the surviving animals have been dying of "radiation sickness" since the explosion. Thus, the atomic bomb is proved to be "a poison weapon." Will any of the surviving animals be able to reproduce? Will seeds of plants exposed to the blasts germinate when

planted next spring? . . . No one was allowed within ten or twelve miles of the explosion. Airplanes carrying scientific instruments were guided by remote control into vicinity of the explosions; and only animals, not men, manned the target ships.

The white-cloud photographs reveal only the aftermath of the "Test Able" explosion. The atomic cloud, developing from a vast maze of fire, first appeared in variegated colors: orange, red, green, muddy browns, and occasionally a flash of crimson would "penetrate the boiling mass." Sailors thirteen miles distant were required to wear dark-lensed goggles until the fiery blast began emerging into the cloud effect.

Brother Norman Friebe, contributor of the photographs, reported: "There over the target, seeming to extend over three or four ships, was a huge red ball—an ionized cloud. Then it dissolved and a column of white arose and continued to rise. Within a few minutes, it had risen to some thirty thousand feet. It was huge and beautiful: containing all the colors of the rainbow, and few extra colors 'thrown in' for good measure." (Now, read page 3 for Biblical analysis of atomic power.)



# "The Elements Shall Melt"

By A. N. Dugger (*The Bible Advocate*).

*The Elements Shall Melt with Fervent Heat, and All the Works of Man Shall Be Destroyed*

EDITORIAL INTRODUCTION. Having insufficient room on the Editorial Page to present Biblical thought relative to atomic destruction, we thought it well here to present a selected article that does give considerable Biblical interpretation to the modern weapon. This selected article was published shortly after bombing of the Japanese cities and considerably prior to "Test Able" in the South Pacific. The author, A. N. Dugger, is, we believe, a minister of many years' experience. His message is interesting and links well with current Church-of-God thinking.

IN SPEAKING of the day of the Lord, Peter propounded a question of utmost significance to the children of God. It reads: "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:11, 12.)

When reading this chapter, I recall how years ago the thought would come to mind of the apparent indestructibility of great steam engines composed of iron and steel, of the railway systems that girded our land, and the steel battleships which I thought could not be included in this statement of the Apostle. A complete revolution of thought has been aroused since the invention of the atomic bomb. That which we could but before accept by faith in God's Word is now an apparently easy task in the hands of man.

One newspaper reporter has written that seventy-five bombs of the type dropped on Japan would destroy the city of New York. Those in charge of the experimental bomb, dropped in the desert of New Mexico, stated the light of the bomb was equal to twelve suns, that its heat was felt twenty miles as it approached the earth, and people five miles away were knocked down when a steel tower, erected as a target, was blown up.

The account of the Japanese bombings told of the unbelievable destruction visited upon the two cities, Hiroshima and Nagasaki, where an estimated half million lives were obliterated.

The weapon is said by some to be ignited by a substance of which great deposits are found in the Dead Sea. It has also been said that a Jewish woman in Germany was greatly responsible for the development of the bomb

there. In the experiment in New Mexico's desert, the fact was proved that steel was turned into a gas, instantly exploding. This might be likened to the fire that fell on Sodom and Gomorrah, which lie buried in the Dead Sea region since their destruction by unquenchable fire rained from God out of heaven, the record of which appears in Genesis 18 and 19.

It long has been understood that the rust collecting on iron or steel is simply oxidation, that it is nature's way of gradually turning these materials back into oxygen or their natural elements. No fire has hitherto been produced that would accomplish this work, but now it has been demonstrated that such has been achieved. The scientific way of explaining the decomposition is that one atom splits another atom, each piece of which splits another until the steel or rock is oxidized, or turned back into air, water, and dust. This is also the way of explaining the combustion which occurs when a stick of wood is oxidized by the common process of burning. This oxidation is much slower, however, than that which occurs when particles of this new fire touch a piece of steel.

Although man is receiving honor from the world as the developer of this strange and miraculous fire, which is partly due to him, God still holds the pre-eminence in that He was the Creator of all. It was merely man's discovery of a material already in existence by the hand of the Almighty.

Yes, we are truly "hasting unto the coming of the day of God . . . and the elements shall melt with fervent heat." That time is very rapidly approaching, and is much nearer at hand than many people suppose. If people knew just what was ahead of them, they would all do what a few are now doing: putting of their substance into the Lord's work in a last-moment effort to warn the world of its coming doom, with the sure way of escape. There is only one way to pass through the fire of the day of God, and that is to serve the Lord now, and get on His side. The material things of this life will perish, only that given unto the Lord will be preserved.

Brother, sister, God has called upon us to warn the world. The door is now open, but only for a very short time. . . . Let each one pray earnestly to God to be saved from the coming storm of destruction and directed, through the power of the Holy Spirit, as to what to do. He freely gives to all who ask Him. (Luke 11:11-13.)

## Some "Mistakes" of Moses

By R. H. Judd, Colborne, Ontario

*Did the ancient Hebrews believe "the heavens to be a solid vault"?*

IN OUR last short article on the same topic of supposed mistakes of Moses, it was intimated that at some future date we would discuss the reliability of those who make the above charge concerning the remarks of Moses.

Voltaire, the renowned atheist, is credited with being the first to have formulated the attack—for the purpose of showing the supposed ignorance and gross conceptions of the Hebrew people. Weiner, Knobel, and others are said to have "patronized" the idea, and Mr. Goodwin, among more recent writers who have sought to discredit Moses, renewed the attack in the pages of "Essays and Reviews." The following scriptures are quoted by them as further evidence of the crude ignorance of these ancient people. In Job 26:11, the heavens are said to be supported by "pillars"; and, in 2 Samuel 22:8, "foundations" are mentioned. In Psalm 78:23, there are said to be "doors"; and Genesis 7:11 tells of "windows."

In a bold spirit of self-assertion, the writer referred to says: "No quibbling about the derivation of the word *raḳia*, which is literally something beaten out, and generally applied to express the hammering or beating out of metal plates, can affect the explicit declaration of the Mosaic writer contained in the words, 'The waters that are above the firmament,' or avail to show that he was aware that the sky is but transparent." He further says: "It has been pretended that the word *raḳia* may be translated 'expanse,' so as to mean empty space." If these objections were well founded, they would evidence somewhat strong presumptive argument against the Mosaic account. Fortunately, it is one of the weakest and most easily refuted objections that have been made against the veracity of the author of Genesis and other contributors to the books of the Bible.

In the quotation given at the head of this article from the writings of Mr. Goodwin, two assertions are made:

(1) That the Hebrews understood the heavens to be a vault.

(2) That they regarded the heavens as solid.

With reference to the first, if the word "vault" is accepted in one of its various dictionary definitions, and the ordinarily understood sense of everyday usage, not only the Hebrews but average persons of any present-day community very generally have considered the sky, or heavens, to be, in appearance, arched as a vault, and not even the most pedantic would raise objection on scientific

grounds. It is similar to those common expressions concerning the sun rising and setting. But let us meet these pseudo-scientists on their own grounds. Professor McCaul of King's College, London, England, says, "The word *raḳia*, as all will allow, signifies, not vault, but *an expanse, something spread out*, whether solid or unsolid, and is therefore incompatible with the idea of vault or arch." Reference to Young's Concordance for the Hebrew word for "firmament" (*raḳia* or *raqia*) reveals but one definition, namely "expanse." He thus leaves no room for doubt or "quibbling" as to its meaning. The main purpose of the objector is to ridicule and disqualify Moses. Therefore, the force of his attack is mainly centered in the word "solid," and the charge made that according to the belief of the Hebrews the firmament of the heavens consists of a *solid* vault.

As we have said on previous occasions, Scripture itself very generally has the best answer to any attacks directed against it. Note the following: Scripture testimony declares the firmament, or heavens, is that space, or place, where birds fly—in "the open firmament of heaven." (See Authorized Version, Gen. 1:20.) Leeser's Version reads: "in the open expansion of heaven." In Genesis 1:28, birds are called "the fowl of the heaven" (not "air" as in A.V.; see McCaul, also Leeser's Version). Such descriptions would be impossible, were the heavens "a permanent solid vault" in which the heavenly bodies were fixed. "The fowl of the solid vault" would be nonsense, for no bird could fly in such an environment. So convinced were the translators of the Authorized Bible, the Revised Version, and The Complete Bible (S. & G.) of the fact that the heavens were the atmosphere, that they have translated the phrase "the fowl of heaven" as "fowl of the air" in Genesis 1:28 and elsewhere. In Deuteronomy 4:17, Moses called birds "fowl of the air" (R.V., "of the heavens") because they fly in the heavens. In Proverbs 30:19, all the above-mentioned translators give "air" as a reasonable rendering; and in Jeremiah 8:7 they are in unison in translating it "the stork of the heavens." According to Psalm 78:26, it is the place where winds blow.

The idea of *expanse* independent of solidity is also correctly inferred from other verbs (*natah*, *mathach*, and *taphach*) which mean simply to extend or spread out as applied to the heavens. For example, we mention Isaiah 48:13, "My right hand hath

(Please turn to page 9)

# The Sabbath, a Sign

(Second of Two Articles on the Sabbath Question)

By Emma C. Railsback, Los Angeles, California

**T**O WHOM was the Sabbath given? The first account of the Sabbath being given to man to keep occurs in Exodus 16:4, 5, 23-30. God gave it to the Israelites to prove them. This was approximately thirty days before the law was given on Mount Sinai. In Exodus 31:13-17, Moses was instructed of God to inform Israel that the Sabbath was a "sign" between Himself and Israel throughout their generations. In verse 17, He repeated by saying, "It is a *sign* between me and the children of Israel for ever."

In the Prophet Ezekiel's day (chapter 20), God was recounting to the Prophet some matters concerning Israel's failure to keep His covenant. He said in verse 12, "Moreover also I gave them my sabbaths to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." But the Israelites rebelled against God and kept not His commandments, and they greatly polluted His Sabbaths. However, He said further to them:

"I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God."

We have these four texts where the Sabbath is shown to have been a "sign" between God and Israel. But Sabbathkeepers today teach that the Sabbath was given to man at creation. There is absolutely no Scripture statement to bear out the assertion. The fact is, that, if all mankind had been keeping the Sabbath for 2500 years to the time it was given to Israel, it could not possibly have served as a "sign" between God and Israel. Moses, in Deuteronomy 5:3, said: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." In verse 15 of this chapter, he gave a reason for asking or commanding them to keep it, saying: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Prior to the giving of the Mosaic covenant to Israel, God had made a covenant with Abraham, that he should inherit the land and dwell therein forever. (Gen. 12, 13, 17.) The Apostle Paul, in Galatians 3, after showing that the gospel had been preached to Abraham and that Christ was the promised seed through whom all families of the

earth should be blessed, asked the following question, "Wherefore then serveth the law?" His answer to this question gives light on the purpose and length of time that the old covenant was to be in force. "It was added [to the Abrahamic promises] because of [Israel's] transgressions till the seed should come" (Gal. 3:19). In other words, it served Israel from Sinai to Calvary, to restrain, to hedge them in, as it were, from other nations until the promised Messiah should come. It served particularly as their schoolmaster to teach them and all mankind their inability to save themselves and their utter dependence upon Christ for salvation.

Paul stated that "Christ is the end of the law to every one that believeth," but since the Israelites as a nation did not believe on Christ, they are still subject to that law. When the promised Seed comes the second time without a sin offering to give salvation, a remnant of Israel will accept and will become subjects in God's Kingdom.

Beside being given as a "sign" between God and Israel, the Sabbath is also spoken of as a "shadow" of things to come. (Col. 2:17.) God rested on the seventh day and hallowed it. It became a type or shadow of the seventh thousand-year day, for Peter tells us that one day is with the Lord as a thousand years and a thousand years as one day. God's saints are looking for His great Millennial Sabbath.

Israel became God's shadow people. Their sacrifices were shadows of Christ, the great Sacrifice that "taketh away the sin of the world." Their Sabbath was a shadow of the rest to be found in Christ (Heb. 4:1-11), the Christians' spiritual rest in Christ, as well as being a shadow of the final Millennial Sabbath. Many shadows may be found by studying the history of God's shadow people, but since He who cast the shadow has come, we follow the substance, instead of the shadow.

Sabbathkeepers make another serious mistake by inferring that the commandments of the Decalogue are the only laws God gave. What law did Cain transgress? Genesis 4:7 and 1 John 3:4 will give an answer. What law (or way) did the antediluvians corrupt? (Gen. 6:12, 13.) The people of Sodom and Gomorrah? (Gen. 18:20.) What law did Enoch and Noah keep in walking with God? What commandments, statutes, and laws did Abraham keep? It most certainly was not the Mosaic law in any of these cases, but "God's (Please turn to page 11)

# Millennial Glory

*"I saw the souls of them that were beheaded for the witness of Jesus . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4).*

**A** TIME IS coming when the Lord our Saviour Jesus Christ will reign as King upon the earth, and when righteousness and peace and justice will be established to perfection. The first taste of this glorious time will come with the period known, to all who love their Bibles, as the Millennium, or the thousand years reign of Christ. There is only one direct reference to the thousand years reign, and that is in Revelation 20. Many of the prophets, however, foretold such a period of prosperity in which Israel and all the nations of the earth are to share, and in which all the inhabitants of the earth will find untold blessing.

It is the natural desire of each one of us, whether we be Christian or anti-Christian, whether we be for God or against God, to live in such an age when everything will be perfect. But nothing approaching perfection has ever been achieved; for so powerful has been the Devil's influence, and his original lie, that the hearts of mankind have been cantered with the blight of sin through the channels of falsehood and godlessness. Sin has so much abounded that complete indifference to God and His will has been manifest. The visions and glories mentioned by the old-time prophets have been scoffed at, and declared to be the hallucinations of doddering old men. The critics, however, never have succeeded in putting out the lamps of the Bible; the light that shines from its pages is the light of the Word of Truth. It is undimmed by all the ravages of time, or the hatred and enmity of wicked men. God granted to His servants the prophets such vision and inspiration that they were able to leave for us on the divinely given page, glimpses of the glories that are prepared for those who love Him.

Indeed, to those of us who are bound by the ties of a true and loving relationship with Jesus Christ, the coming of His Millennial Reign is one of the great and desirable things that we look forward to. I think it is true to say that in this world righteousness, truth, and justice will never come by man's efforts alone. Only by the coming conquest of the King of Righteousness, the Prince of Peace, and the One upon whose shoulders judgment is to be placed, will such a reign, or kingdom, ever be established. Evil first must be restrained, and man, being evil, cannot cast out evil in his own strength, for "Beelzebub

*The accompanying article originally was given as an address at Wimbledon, England, by John Balfour, Jr., and selected from "Words of Life" for publication in The Restitution Herald.*

cannot cast out devils by the prince of devils." This only can be done by the Spirit of God; only the rule of righteousness can overthrow the rule of evil.

Without being pessimistic, one has only to refer to Scripture for corroboration of this important fact. See

how Christ referred to the continuing state of the present age: "Ye shall hear of wars and rumours of wars . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:6-12).

The picture is grim. We have been passing through one of the grimmest of these times from which we are not yet completely released. Who knows what famine or pestilence may yet follow in the wake of the shed blood bath that has saturated the continent of Europe. Those of us who have remained in this country can read only about the "bestialities that have been practiced by the enemy upon its victims, and, as we read from Scripture about the coming "abomination of desolation," our hearts grow more fearful because the Devil is still at large, and because woe and tribulation must ever follow the course of Evil.

But oh! Praise God for the promise of the Son of Man! Praise God for the hope of the coming of Christ and the rapture of the saints, and for the joys that await the believer. The time will come when the "sign of the Son of man" shall appear in heaven and "they shall see the Son of man coming in the clouds of heaven with power and great glory."

"His feet shall stand in that day upon the mount of Olives . . . and it shall be in that day, that living waters shall go out from Jerusalem . . . and the Lord shall be king over all the earth . . . and his name one . . . all the land shall be turned . . . and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 14:4-11).

So comes the Millennial Kingdom!

If you read between the scriptures that I have quoted, you will learn of the purge of the wicked, and of how the forces of evil will be subjugated, and, together with the account in Revelation, of how Satan shall be bound.



Yes, this time is coming, for God's Word has never failed and it never will. . . .

Just as every prophecy concerning Christ's first advent on earth, in His humble estate, was fulfilled, so will every prophecy relating to His coming reign on earth in glory be fulfilled likewise. When will this time be? No one knows but God Himself. Concerning His second coming, our Lord Himself said, "Of that day and that hour knoweth no man . . . but the Father." Certain it is that it cannot be before the rapture of the saints, the hour of which no man knoweth, neither can it be until after Christ returns again, when He sets foot upon the Mount of Olives. Then will Satan be bound for a thousand years, and then, indeed, will the Millennial Kingdom be set up. Then will be seen by all nations, the King in His beauty.

This shall be a great time of triumph. Literally, a day of victory such as has never been known before, the earth and its peoples will be celebrating the Day of Liberation, and all the hosts of the ransomed will rejoice together and proclaim Christ King.

"Holy, holy, holy, Lord God Almighty,  
Heaven and earth shall praise Thy Name,  
In earth and sea and sky!"

Then will be sung the Great Song of Redemption, given in Revelation 5:12, 13: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Then after that wonderful song, the first great act of millennial worship will occur, when all the congregation of the redeemed shall "fall down and worship him that liveth for ever and ever." (Rev. 5:14.) This great act of worship will, I have no doubt, be enacted again when Christ hands over His Kingdom to His Father, at the end of the Millennial Reign.

After this mighty opening event, we can expect Christ to set up His government. This time it will be a perfect government. In this poor world of ours, all kinds of governments have been tried, and again and again the same old pathetic story of failure has been written. There have been kings and despots, dictators and republics, democracies, autocracies, fascist and communist—but all have failed. Man has never, in all his history, been blessed with a rule of perfect righteousness and peace. But this time, "God will set his king upon his holy hill of Zion" to rule with a rod of iron in justice and equity throughout the Kingdom, and the perfection of righteousness, truth, justice, and peace. Such will be the virtues, the glories, and the grandeurs of the Millennial Reign.

The governments of this world have erred, because they have left God out of their reckoning. If they had only dipped into Scripture, and molded their administrations

and their laws upon God's pattern, what a different story might have been told. Christ's government, too, will be shared by the saints of God, for they will administer His laws and His decrees. These saints are those who have been through tribulation for Christ, "those who have not worshipped the beast nor his image, neither have received his mark in their foreheads or in their hands." These "shall live and reign with Christ a thousand years."

Then, concerning the *policy of His government*. We find it outlined in Isaiah 11:1-5, but beginning at verse 4 will suffice. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

So righteousness, equity, and faithfulness will mark His Kingdom, together with His attributes, also mentioned in the passage, of wisdom, counsel, might, understanding, knowledge, and the fear of the Lord. The immediate result of these things becomes evident from Isaiah 32:17-18: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places." These blessings we have longed for and seldom found, but there in the pure glory of Christ's Millennial Kingdom will be experienced the things our hearts have yearned for.

Who are they that will inhabit this Kingdom? Why, "all who take part in the first resurrection." Those who died in Christ; those that are His at His coming! "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."

Ah! but we go from glory unto glory, with the curse of death removed from all God's children.

Life, eternal life, the gift of God implanted now, will then be experienced in a new heaven and new earth, with "Jerusalem created a rejoicing, and her people a joy," and "the voice of weeping shall no more be heard in her." And furthermore, as the Prophet Isaiah continued to declare, "There shall be no more thence an infant of days, nor an old man who hath not filled his years." With long life will He satisfy.

What of *industries and commerce of the Kingdom*? There is to be a *building program* with a perfect assessment. "They shall build houses, and inhabit them." *No exploitation there!*

Produce will be sown and reaped. "They shall plant vineyards and eat the fruit of them." *No black markets and exorbitant prices!* The subjects of Christ will long enjoy the work of their hands—no unemployment problem, but rather length of em- (Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SCHOOL BUSES.** All over the country, the Roman Catholics have been making attempts to have public school buses serve the needs of the pupils attending their parochial schools. In November, the voters of Wisconsin will vote on the question of school buses giving free transportation to pupils of private and parochial schools.

In the State of Iowa, District Judge Harry A. Narey, in a thirty-four page ruling on the question of using school buses for private and parochial pupils, said: "It would be the equivalent of extending credit to an association or corporation in violation of the Constitution, and also would constitute a payment of taxes for the maintenance of a ministry of the church in violation of section 3, article 1."

During the war when buses were unobtainable, the Kennet Square, Pennsylvania, public school board permitted their buses to pick up pupils of Saint Patrick's school. With the cessation of the war, this privilege was discontinued. Parents and sixty children marched to the school with flags in a public demonstration. Priest in charge, Michael H. Crane, said: "There is no such thing as a public school bus, because Catholics as well as others, pay school taxes." To which principal E. W. Rupert replied: "There is no religious issue. If we carry parochial school students, then Friends' schools, Episcopal schools, and private schools have the right to ask that we do the same for them."

With the aggressiveness which the Roman Catholics are exercising these days, there must be an aroused Protestant sentiment, or they will find their ways into the public treasuries for the benefits of the church as they have done in other countries.

**CIGARETTES.** "Moody Monthly" quotes former President Herbert Hoover on the subject of cigarettes, as follows: "There is no agency in the world that is so seriously affecting the health, education, efficiency, and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy of a nation of intelligence."

The habit of cigarette smoking is extremely hard to break off, and for the benefit of any who would like to rid themselves of this health and character destroying habit, we pass along the advice as given by the Ontario Woman's Christian Temperance Union. It will take more space than we usually devote to any subject, but we believe it worthy of the space. It reads:

"The first step in giving up the cigarette is determination to do so. Then keep away from smokers for about three weeks.

"Dissolve one teaspoonful of powdered alum in a large cup of water, and use frequently as a gargle and mouth-wash; do not swallow it.

"Keep some gentian root, camomile blossoms, an apple, or an orange in your pocket, and when the desire to smoke appears chew one of the above, swallowing the juice.

"To rid your system of the poison, take upon arising in the morning one-half teaspoonful of Rochelle Salts and Cream of Tartar dissolved in a cup of hot water. To help the skin in its work of carrying off the poison take a bath each morning with a brisk rubbing.

"Keep your mind occupied, and live outside as much as possible, walking a great deal.

"Change your diet. Do not use pepper, mustard, or highly seasoned foods, and for a while do without meat, tea, and coffee. For a few weeks, make your meals mostly of fresh vegetables, coarse cereals, whole-wheat bread, milk, cream, buttermilk, cottage cheese, and nuts. For dessert, use oranges, apples, pears, pineapple, peaches, grapefruit, figs, raisins, dates, applesauce, etc. Instead of tea and coffee, drink fruit juices, water, or milk.

"If the above is followed, it will be found that at the end of one week the craving for the cigarette will have greatly lessened, and at the end of three weeks almost entirely gone."

**BIBLE TEST.** Not long ago a Bible test was given to southern high school students and the results indicate the trend away from the teachings of the Word of God. From the "Pentecostal Evangel," the following is lifted: "A Bible test given to 18,434 southern high school pupils recently revealed that 16,000 could not name three Old Testament prophets; 10,000 could not name three disciples of Jesus; 12,000 could not name the four Gospels. According to Dr. U. W. Leavell, of Peabody, 66 per cent were not enrolled in any Sunday school. The average Sunday school attendance in the area was 50 per cent of its enrollment. Thus, less than 17 per cent of the population was receiving religious instruction."

This is a sad commentary on the spiritual life of a nation that is supposedly Christian. Where will this movement away from the Word of God lead us? Young people must be more thoroughly trained in the things of the Spirit if the church is to survive the great apostasy which is now upon us.

**DRUNKEN DRIVERS.** The Department of Motor Vehicles of the State of California, recently submitted its report, some of which the Los Angeles Times quoted as follows: "Accidents involving drivers under the influence of liquor gained forty per cent during the first five months of this year, compared with the same period of 1945, the State Department of Motor Vehicles reported today. The Department said 4,342 such drivers were involved in reportable accidents during the five months, including 289 accidents resulting in the death of one or more persons, and 4,053 in which there were injuries. In the

same period, pedestrians who had been drinking were involved in eighty-seven fatal accidents and 803 injury accidents."

It is time for people to realize that the drink traffic which deluded people about the evils of prohibition are amassing millions at the expense of society. A drinking nation soon forgets God. Perhaps the appalling liquor situation in this country in no small way contributes to the growing disregard for the Word of God, especially among young people of the nation.

**DISPLACED JEWS.** The plight of the displaced Jews of Europe has been described by one writer as "the greatest crime against humanity since fascism was defeated." The problem of this dispossessed people is entirely separate from the issue of making Palestine a separate and distinct homeland of the Jews. Allowing one hundred thousand Jews into Palestine would take care of the worst cases of these homeless victims of Nazism. They have been moved from the concentration camps of Dachau, Krakow, etc., to the DP camps. Of course, their sufferings are not as acute now as when in the concentration camps, but they are deprived of liberty, family life, and normal pursuits. Sixteen months have passed since the Nazi hordes were defeated, and these poor folk are still enslaved. One hundred thousand of them in Germany! It is no wonder the underground in Palestine is moved to action, when political bartering keeps these people from the enjoyment of the blessings of being freed from Hitler's six years of persecution in which they were "physically, mentally, and morally shocked." The conscience of the world has been so seared the last few years, that people are not moved by the sufferings and afflictions of their fellows. The heart of humanity should cry out against this continued enslavement of one hundred thousand of Abraham's natural seed.

**"EYE HATH NOT SEEN."** We are told by

Inspiration that "eye hath not seen, nor ear heard . . . the things which God hath prepared for them that love him." This is wonderfully true in the natural world as well as in the realm of the Spirit. There are many things around us that we cannot see. With the ultra-violet lamp, man is able to see things which he has never seen before. He is able to tell whether certain minerals are present in boulders and rocks. There is much in the natural world which we have never seen, although we are constantly peering into the visible spectrum. We are unable to see ultraviolet light, because its waves are too short for our eyesight. Yet this light thrown on minerals produces a fluorescent coloring of different hues. More than one hundred different minerals are known by the different shade of fluorescent coloring which they throw off when the "black light" is turned on. Surely we do see through a glass darkly today!

## APPRECIATION

Dear Readers of THE RESTITUTION HERALD,

It was a pleasure to read the letter in a recent issue of THE HERALD by Sister Jessie Kauffman, addressed to her "Family in Christ" and at this time I also want to express my appreciation for the articles which appear on the pages of our paper from time to time.

As Sister Kauffman mentioned, "Essential Doctrines of the Church of God" was splendid, and, indeed, it should be in tract form if it is not already so. A more recent article entitled "Can You Believe?" was also quite to the point and I enjoyed reading it a great deal. Then, there was the one about the need for the Church of God to be united, in which the writer expressed her opinions in regard to the Communion and I can endorse her thoughts wholeheartedly, for it is certainly true that we may not be able to judge the worthiness of our brother, but we do know who is, or is not, our brother.

These are only a very few of the most outstanding articles which have been exceedingly interesting and provocative of thought, and I wish to thank the authors of them for their splendid efforts.

It seems to me that we should thank God daily that we have so much truth and we should be very diligent in our efforts to teach it to others. My young daughter recently attended services in one of the most popular churches in our big city. When she came home, she said while she was there listening to the minister and looking over the huge church, filled pretty well to capacity, the thought ran through her mind: "Oh, how I wish this were our church and the minister one of ours, giving a 'real gospel' sermon to these people!"

As I think of the work in our churches from another angle, however, I am led to wonder why our pastors are not a bit more zealous in their efforts, upon taking up their work in a new church, to make frequent visits among all the people who might be able to attend their church, both those who are actually church members and those who may be only remotely interested in its efforts. In almost every local church there are people who have been regular attendants of that church at one time, but for some reason (and there is always a reason of some kind) have lost interest and are no longer active members of that church. It seems to me it should be the business of the pastor, who is the leader of the flock, to make personal calls on those people and, if possible, find out what the reason is for their apparent lack of interest and try his utmost to renew their zeal, for the church needs them as badly as they need the church. In my experience with the Church of God for the past twenty-six years, I have known one such man. He was only a young man, just starting out as a minister of the gospel, but he was

tireless in his efforts to make frequent calls on everyone who was at all interested in the *Truth* and urged them to come out to church each Sunday. As a result, he had good attendance almost every Sunday and he came to this particular church when conditions were most discouraging and one less diligent might not have accomplished what he did.

In closing this brief letter, let me again thank all the people who have contributed such good reading to our paper and ask that they keep up the good work in the future.

Yours in the hope of our Master's soon coming,

Hazel Crundwell Cripe.

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"Unto thee, O Lord, do I lift up my soul" (Psalm 25:1).

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### SOME "MISTAKES" OF MOSES

(Continued from page 4)

spanned out the heavens" (A.V. and Leeser's), and "spread out the heavens" (S. & G. and Variorum, margin). Isaiah 40:22 says: "That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." The similes of curtain (literally, like fineness) and tent exclude the idea of firmness or solidity. The Hebrew word here used for curtain is *dok* and is cognate with *dak* ("fine dust") and, as Gesenius says, signifies "fineness—hence fine cloth or garment, or curtain." Young's Concordance defines it as "thin veil." In Psalm 104:2 we have, "Who stretcheth out the heavens like a curtain (*yerihuh*)." The Hebrew word here rendered "curtain" means "something tremulous," and, again according to Gesenius, its meaning is "a *hanging*-curtain, so called from its tremulous motion."

Job 37:18 is often quoted as proof that the Hebrews believed the upper sky to be "strong (solid) as a molten looking glass." In this connection it may interest the reader to know that Luther, who (so far as the present writer is aware) made no pretensions to scientific knowledge, saw in this verse an expression of *contrast*. The word for "sky" in Young's Concordance is defined as "small dust," "thin cloud," thus being the very negation of solid. Neither "dust" nor "cloud" can properly be defined as "solid." "The expanse," says Luther, "is rarer and finer than the atmosphere in which we live, and yet through the power of the Divine Word is as strong as if it were metal."

There is much more that could be said on this particular phase of artfully designed attacks on Moses, but we think that we have made it specifically clear that Moses and true science do not conflict. There is, however, in the writer's mind a *suggestion* that here is another instance of

the wonderful choice of words made use of by the Scriptures; so chosen as to fit not only the *ascertained* science of the past, but of today, and also of tomorrow. Without assuming the role of a didactic, he would call attention to recent discoveries of science mentioned in the press, which have asserted the atmosphere to be composite of atomic particles and even smaller particles. Is it not at least significant that some of the Hebrew words representing the heavens and the clouds of heaven have associated with them the thought of "fine matter" or "dust"? The wonders of radio, radar, and some as yet underestimated forces of our atmosphere and phenomena of intermediate space, have clearly demonstrated that there is still much, very much, to learn.

In a Toronto *Evening Daily* of September 28, 1946, there appears an item of news from England which is given considerable prominence in large type under the following caption—"Jet Hit Solid Wall of Air, Then Exploded, United Kingdom Thinks." The *Daily Express* of London, England, comments, "Was this the first air wall accident?" This news item is accompanied with the declaration: "At speeds approaching the speed of sound, scientists say, air tends to pile up *like a solid wall*, against which a plane could batter itself to pieces" (italics mine).

The air of our earth as God made it, and intended it to be used, is necessary to man, and of varied usefulness to him, and may increase in usefulness as its wonders are more fully understood; but misused it becomes a boom-crang of destruction. It is not impossible, and may even be probably, that Job's remark concerning the "molten looking glass" may be prophetic in the light of present-day findings in scientific research. It is not impossible nor improbable that the wonders that we are finding out today may have been even better known to the men of ancient times. The past holds many secrets that the present has not yet recovered. Thus a comparison of the actual statements of Moses with the discoveries and some of the conclusions of modern science is so far from shaking our faith in the accuracy of the sacred narrative that it confirms it; and on further points which we may not understand at present we are prepared to wait in confidence, feeling assured that harmony will eventually prevail.

Where did Moses get his knowledge, or Job, either? We are astonished to see how in the brief and rapid outlines given more than three thousand years ago, they have anticipated some of the most wonderful recent discoveries of science. Let science (true science) pursue her boundless course and multiply her discoveries in the heavens and in the earth. The believer is persuaded that they will show only more clearly that "the words of the Lord are pure words, as silver tried in a furnace of fire, purified seven times" (Psalm 12:6). Even the hostile and skeptical have involuntarily helped in the confirmation of the Biblical record.

## MILLENNIAL GLORY

(Continued from page 7)

ployment and the contentment that comes of each day's work well done. The wages problem solved!

"There will be a feast of fat things unto all people and no more hunger or thirst" (Isa. 25:6). Isaiah 58:11 speaks of prosperity not known before, such as shall be "like a watered garden."

*The Kingdom will be universal.* All peoples and nations and languages will dwell there and serve Him. Jerusalem will be the metropolis, the seat of government, and the seat of worship, "and the name of that city from that day shall be Jehovah-Shammah,—the Lord is there."

Then will all nations throng up to that City, for (Isa. 62:7) it shall be "a praise in the earth," "a rejoicing and her people a joy" (65:18), and Jerusalem will be called the "throne of the Lord," "the city of God" (Psalm 46:4), "the city of righteousness" (Isa. 1:26), the "city of truth" (Zech. 8:3), the faithful city (Isa. 1:21), "the holy city" (Neh. 11:1), the beautiful city (Psalm 48:2), the "great city" (Jer. 22:8), the "joy of the whole earth" (Psalm 48:2), and "the perfection of beauty" (Lam. 2:15). All these names are given to it.

In contemplating the *population of this City*, let us not forget that converted Israel will be there. Brought into the New Covenant, they will continue as a nation before God, never again to be plucked up or thrown down, never again to be persecuted, tortured, or despised, "but in those days the house of Judah and the house of Israel shall come together," and the inheritance long promised to them will be their reward.

The Kingdom will be populated by God's chosen remnant, those who faithfully have served Him; the elect from all countries and nations and peoples of every age; all these shall reign with Him "a thousand years."

All the nations of the earth will be blessed. They will, one and all, come up to Jerusalem—"Jehovah Shammah"—and bring their offerings and their worship to the Lord their King, for they will say, "Come ye, and let us go up to the mountain of the Lord, for the word of the Lord goeth out from Jerusalem."

They shall traverse the *Great Highway* that leads up to the City—"the *Way of Holiness*." In this highway, the wicked shall never pass, nor the unclean, but only those who have been cleansed by the blood of Christ.

This highway will be built upon land that, once barren and desolate, in the Millennium shall "blossom as the rose." It shall "possess the glory of Lebanon and the excellency of Carmel and Sharon, and there shall be seen the glory of the Lord and the excellency of our God. The hills shall break forth in singing, and instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; becoming unto the Lord

for a name; for an everlasting sign, never to be cut off. Even the beasts of the field shall be tamed; no ravenous beast shall prowl and haunt the abodes of peace, for the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. "The leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and the cow and the bear shall feed; their young ones shall lie down together . . . and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain"—"and a little child shall lead them." (Isa. 11:7-9.)

How wonderful is the prospect and how glorious the anticipation! Let us not forget that before the end of the thousand years Satan shall be loosed for a little season, during which time he will try to turn again the hearts of men. Man will have one last trial, and many shall fall by the way, rising with Satan in rebellion to dethrone our Lord. But the Devil's triumph shall be short lived; he shall rise only to be destroyed utterly, for Christ will put all enemies under His feet and His foes shall be His footstool. "The last enemy to be destroyed is Death."

Then—"there shall be no more death." The end of death will be the final triumph of Christ in His Kingdom. Then will He hand over His Kingdom to His Father at the climax of the thousand years. The peak of glory will be reached after the last Great Judgment, when the names of those that are written in the Lamb's Book of Life will be proclaimed, and then will be seen the renewed heavens and renewed earth with its Greater Jerusalem coming down from God out of heaven, and the marriage of the Lamb to His true and faithful bride.

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### THE SABBATH, A SIGN

(Continued from page 5)

eternal law of right and duty through love, having their origin in the will and attributes of Jehovah, and stamped upon man's mental organization at his creation."

If the keeping of the Jewish Sabbath is necessary to salvation in this Christian dispensation, why, why did not the Apostolic Conference in Jerusalem give instruction to that effect? No, it is never commanded in the New Testament.

Hear Paul's instruction: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 6:1). Do not be guilty of spiritual adultery by being married to Christ and continuing to live with Moses. (Rom. 7:1-4.) "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10.)

# BOOK PARADISE

By Arlen Marsh

"Follow you the star that lights a desert  
pathway, yours or mine.  
Forward, till you see the Highest Human  
Nature is divine."

—Tennyson.

It is only with a good deal of mental trembling that John Erskine's *The Human Life of Jesus* is even mentioned by Book Parade.

Mr. Erskine, professor, philosopher, author, musician, diplomat, writes brilliantly. He thinks brilliantly. He is, in brief, a brilliant man. But his theology is so open to question that his study of the human nature of Jesus Christ is crowded with unacceptable conceptions.

The book is, nevertheless, worth reading. On nearly every page, you will find points in which you disagree with Erskine; but you will not find him dull, and you will discover that his ideas are stimulating, provocative of both study and thought.

It is a poor teacher, a poor preacher, a poor person of any kind, who reads and listens only if he agrees with the notions being expressed. Solely for this reason is *The Human Life of Jesus* recommended (Thomas Morrow; \$3.00). Mr. Erskine believes Jesus was the Son of God; he believes Jesus was a part of God. But he is not concerned with the Trinity; he is concerned with the human attributes which displayed themselves in Jesus' life.

Like Albert Payson Terhune, who broke away from his marvelous dog stories long enough to write *The Son of God*, John Erskine believes Jesus must once have loved a woman, that He perhaps had been "disappointed in love." How else, Erskine and Terhune both ask, could Jesus have been "tempted in all points like as we are"?

*The Human Life of Jesus* is not suggested because you will agree with it, but because its ideas are new. It is suggested for reading because its conceptions will give you reason to think of Jesus as a man as well as Christ. Debate with Erskine all you will; the exercise may do you good.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him" (Acts 7:9).*

### Joseph Sold

Joseph's brothers sold him to some traveling merchants. They were called Ishmaelites or Midianites. Another name we have heard, in the news broadcasts, that was given to them, is Arabians.

They wandered around the country. Some stole or plundered for a living. Some had herds and flocks. When Moses fled from Egypt, he went to the "land of Midian." His father-in-law was a Midianite priest. There were lawless tribes and peaceful, quiet tribes. What would be Joseph's lot, now that he was sold into their hands? They took him with them into Egypt. (Gen. 37:28.)

Pharaoh was the ruler in Egypt. Potiphar was one of his officers, a captain of the Egyptian guards. Potiphar bought Joseph from the merchantmen. (Gen. 39:1.)

### Joseph's Brothers Return Home

Joseph had not been present when his brothers had returned home. He was very sad when he returned to them. They did not see Joseph in the pit where he had been hidden.

Joseph had been gotten rid of, the brothers decided to make up a story to tell their father. That is always the way: one sin often leads to another. Now they decided to invent a lie. They could not tell Joseph's father the truth.

They took Joseph's coat. Then they dipped it in the blood of a young goat they killed to get the blood. Although Jacob did not know it, his sons were deceiving him with a young goat. He, too, had prepared a young goat—for food—with which he deceived his father.

### Jacob's Sorrow

Jacob knew the coat had belonged to Joseph. He had sent him to find his brothers. They did not have to say much. The coat told the story to the sorrowing father. He said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces" (Gen. 37:33). Gone from his mind were the dreams Joseph had told his father and brothers. His son was dead, he thought. Jacob had no idea he was being deceived. He tore his clothing, which was a sign of mourning in those days. Sometimes they tore them from top to bottom.

Then he put on a garment made of sackcloth. That was a coarse material made of camels' hair. It was used to make sacks and bags. It was used, also, for clothing for those who mourned. Jacob said he would never get over mourning for Joseph. He said, "I will go down into the grave"—mourning for his son.

### Slavery

There is no record of the beginning of buying and selling of people for slaves. It is talked about in our Bibles. Sometimes a man or one of his children became a slave to work out a debt. Paul speaks of servants and slaves in different parts of his writings.

Today, we as followers of Christ must be on guard all the time that we do not become slaves. Paul wrote: "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?"

If we belong to Christ, sin has no more dominion over us. Sin is not our master. Christ is our Master. He freed us from sin. (Rom. 6:7, 9.)

We are told that the "desire" of the flesh and the desire of the eyes and the pride of life, are of the world. (1 John 2:16.) Uncontrolled, they cause sin and bring death. Christians are to try to be temperate in all things. (1 Cor. 9:25.) We should be the masters of our bodies, of our deeds, and thoughts: not slaves. Our bodies belong to the Lord. They are His temple.

Jesus said: "If a man love me, he will keep my words: and my Father will love him" (John 14:23).

### Happy Birthday Wishes

Darrell Anderson, Oct. 20, age 11, Hector, Minn.  
Lois Stadden, Oct. 14, age 3, Cleveland, Ohio.  
Jeanine Brewington, Oct. 14, age 8, Saint Louis, Mo.  
Bobby Potts, Oct. 14, age 12, Macomb, Ill.  
Carolyn Sue Woods, Oct. 14, age 13, Culver, Ind.  
Jerry Graham, Oct. 15, age 8, Fredericktown, Mo.  
Karna Alsbury, Oct. 18, age 11, Saint Francis, Kan.  
Mary C. Gaskill, Oct. 18, age 4, Marshall, Ill.  
Babette E. Mills, Oct. 18, age 3, Cozad, Nebr.  
Neoma J. Story, Oct. 19, age 3, Cozad, Nebr.  
Janet Boyer, Oct. 19, age 10, Waterlick, Va.



## National Berean Society Oregon, Illinois

FROM Delbert Jones, pastor of the Hillisburg, Indiana, Church of God, comes a description of a youth rally held early this fall in conjunction with the Indiana Quarterly Conference.

James M. Watkins, promotional director for National Bible Institution, was in charge of the rally. Other similar rallies are planned for a variety of locations during the year.

"The program," Mr. Jones reports, "was varied in nature. Vocal solos were sung by Kirby Davis, a student in Oregon Bible College, and Bonnie Huffer. Shirley Huffer and Joyce Ella Macy played piano solos. The congregational singing, led by Brother Watkins, was truly inspiring. There was lively singing and slow, thoughtful hymns.

"Following the singing was a message tuned to the needs and tempo of youth. Brother Watkins pointed out some of the problems of youth, and then he proceeded to show how they might best meet them.

"After the message, Brother Emory Macy, pastor of the Kokomo Church of God, showed a moving picture of Palestine."

A committee of three members has been chosen by the Indiana State Conference board to plan for future youth rallies to be held in the State. A rally is expected to be conducted at each quarterly conference and at the annual conference.

"We are anticipating," Mr. Jones concludes, "the day when the youth rally will be not only a local or state rally, but a national rally which will bring together Church-of-God youth from all states for a period of recreation and worship."

ABOUT the same time that Indiana was holding its first youth rally, Harold Doan, pastor of the Chicago Church of God, was promoting a new youth movement among Ohio churches.

As G. E. Marsh, writing in the *Berean Bugler*, put it, "Brother Harold Doan . . . who was guest speaker

and young people's teacher at the Ohio Conference, held a 'gripe session' . . . in which members of the class were urged to state their criticisms of the way in which they felt they were being ignored by the older element in the church and crowded out of its activities.

"As a result of that session, under the inspiring leadership of their teacher, the young folk held a remarkable on-their-knees prayer meeting, after which in the spirit of devoted youthful enthusiasm they launched their movement in this state."

MORE will be said of the Ohio youth movement later on this page. The point to be made now is that, in both Indiana and Ohio, young people have found it necessary to ignore very largely the existing organizations which supposedly are devoted chiefly to young people's work: the Berean societies.

This is not as it should be. The National Berean Society and its affiliates are for everyone, but they mainly are intended for "young people . . . and their associates," to quote the national constitution. If it has become essential to create something new to reach the young people, then someone, somewhere, has failed to do his job.

Young people need to be led into the way of God, away from the way of the world. We all know that. But they cannot be attracted by the same sort of sessions that keep a grip, we hope, on their parents and grandparents.

Adult supervision is required for the success of any youth movement. On the other hand, young people themselves should do the great bulk of the planning and of the actual work. Berean groups everywhere should keep these facts in mind.

Arlen Marsh  
EDITOR

# AMONG THE CHURCHES

## CALENDAR

- October 13-20**—Special meetings at Eden Valley, Minn. (Sydney E. Magaw, guest speaker.)
- October 19, 20**—Minnesota Fall Conference at Eden Valley. (Bro. Magaw will continue at Eden Valley as guest speaker through these Conference dates.)
- October 19, 20**—Northwest Quarterly Conference at Felida, Wash.
- October 27**—Illinois Fall Conference at Dixon.
- November 2, 3**—Michigan Quarterly Conference at Blanchard.

## CHICAGO CHURCH OF GOD

On October 7, 1946, the Chicago Church of God held its annual business meeting in the newly made recreation room in the basement of Sr. Emma Coleman's home, at 553 N. LeClaire Ave., Chicago. This room was offered by Mrs. Coleman for the use of the church as a meeting place, principally for the use of the young people in their gatherings. It is greatly appreciated by the church group, and the thanks of all go to Sr. Coleman, as well as to Bro. Harold Dean, and many others, who worked tirelessly to make it an attractive, comfortable room for any kind of church social gathering.

A few months ago, we reported optimistic plans for building soon in a new subdivision of Chicago. Since this report was made, however, the price of property has increased more than thirty per cent, and the cost of building also has increased tremendously. Building has all but stopped in the subdivision we were investigating. In view of this critical situation, we have decided to delay action on this project, at least for the time being. We received many generous contributions from outside of Chicago to support this project. We are thankful for this support, and when the time comes that we can build, it will find good use. In view of these facts, however, if any contributor desires that his contribution be put to immediate use in some other field, please feel free to notify the treasurer, Mrs. Emma B. Coleman, 553 N. LeClaire, Chicago 44, Ill.

The annual election of church officers was held, and plans were made for the coming year. Special attention was given to the Sunday school, which is conducted during church services, with an average attendance of eight children, and consisting of two classes. It was decided to create a Sunday school department, which will work in co-operation with the executive board of the church.

The treasurer's report showed a grand total of \$2,186.40, which includes both the general and building funds. Individual contributions for the past year have totaled almost \$2,000. We feel that God has greatly blessed us in our progress thus far; and, although the way has not yet been opened for us to own a building, we know that if we work and pray earnestly, God will provide the opportunity in His own time, and will bless our efforts toward that end.

Jeanne Hall, Retiring Secy.

## CASEY, ILLINOIS

The Restitution Church of God of the Abrahamic Faith, located six miles south and two miles east of Casey, is happy to report that it has a minister, Bro. John Mercer, Macomb, Ill., who will speak on the second Sunday of each month.

Sunday school is conducted at 10:00 a.m., preaching services at 11:00 a.m., and 7:30 p.m.

On Sunday, September 15, our church had a surprise for Bro. Mercer and family. A homecoming day had been planned. After the morning services, a long table on the church lawn soon was full of good things to eat. At 2:00 p.m., Bro. Charley Hickox presented a splendid talk on "Homecoming." Also, there was special singing, though our musical program was shortened because of sickness.

Bertha Partlow.

## HOLBROOK, NEBRASKA

The annual business meeting of the Holbrook Church of God was held, Sunday, October 6, 1946. The following officers were elected: elders—T. M. Ferrell, Roscoe Story, Clyde Long; deacons—Irvin Lathrop, Charles Hornaday; deaconesses—Zola Shepherd, Lulu Johnson; trustees—Irvin Lathrop, Leland Story, Wayne Wilson; secretary—Leel Stedman; treasurer—Lida Gardner; pianist—Lulu Johnson. Leel Stedman, Secy.

## MICHIGAN CONFERENCE PROGRAM

November 2, 3, 1946

**Saturday, November 2—**

8:00-9:00 p.m.—"College Hour" in charge of Otto E. Dick. Singing and musical numbers the first twenty-five minutes, followed with sermonettes by Otto E. Dick, Howard Beemer, and Edwin Smith.

**Sunday, November 3—**

10:30-11:30 a.m.—Sunday school for all ages

11:30-11:50 a.m.—Song service led by students of Oregon Bible College.

11:50-12:30 p.m.—Sermon by Sydney E. Magaw.

1:30 p.m.—Basket dinner in church basement.

2:30-2:45 p.m.—Song service led by College students.

2:45 p.m.—Sermon by John Deuchfield.

5:30 p.m.—Supper.

8:00 p.m.—Song service.

8:15 p.m.—Sermon by Harvey U. Krogh, Jr. Ada C. Simpson.

## HERALD RECEIPTS

Keturah Perkins (another); Mrs. E. L. McIrvin; M. W. Lyon (4); Lottie E. Young; Mrs. Wm. Hanson; Walter Fisk; Sophia A. Carlson; H. O. Drebenstott; V. E. Thayer; Mrs. W. H. Hardy; Mrs. H. H. Kent; Mrs. Eita L. Elton; Leora Spindler; Forrest R. Long.

## Gleanings From the Field

"The field is the world."—Jesus.

"Recent events at the Peace Conference and the struggle by the Soviet for Dardanelle control may lead to interference in the Palestine situation by Russia. If Stalin marches south, the end is near. Never have the Jews suffered so much in millions of tragic deaths as in the last decade. Surely the cries of anguish have reached Jehovah's throne, and He will send the great Deliverer to gather His people home."—G. P. Lichty, 350 Chester Place, Pomona, Calif.

"Richard Lee, a hefty five-pounder, was born to Mr. and Mrs. Carol Patrick, September 29. Mother and son are doing well, although the mother underwent quite a serious operation on October 5."—James A. Patrick, Ashland, Ohio.

Srs. Leota B. Hanson and Virda Sittler visited the Chicago Church of God on Sunday, October 13.

Stephen Lee, new son of Bro. and Sr. Evan Knolle, Rockford, Ill., was born on October 2, 1946. Congratulations!

Bro. and Sr. John Howell, Springfield, Ohio are winter-vacationing at 2255 First Ave., N. Saint Petersburg, Fla.

"The Ohio Conference passed a resolution requesting the churches of Ohio to tithe their incomes to the Ohio Conference. Last week the Maple Grove (Lawrenceville) Church of God voted to tithe as requested."—C. J. Nettis, 1005 Pine St., Springfield, Ohio.

"It really isn't worth it, boys—old as young! The average 'profit' from theft is less than twenty-five cents a day. Sentenced from three to twenty years at hard labor, prison records show that the average thief, counting the time lost in jail and at trials, 'cleans up' in his illegal work less than the amount named—twenty-five cents a day! And I can't strike for higher wages or better working conditions, either! Really, 'Crime doesn't pay!'"—G. E. Marsh in "The Berean Bugler," Tipp City, Ohio.

Oregon (Ill.) Bereans are publishing a new 4-page leaflet entitled "The Berean Bulletin" edited by Bro. Gordon Landry.



ERRATUM—AND APOLOGY

Through a comedy of errors Shakespeare himself hardly could equal, lesson 4 (October 27) of the Truth Seekers' Sunday School Quarterly for young people and adults has been balled up pretty hopelessly.

As it appears in the Quarterly, the printed leading calls for "Forgiveness of Others," and the printed text is drawn from Matthew and Mark. Simultaneously, all editorial comments are founded on a lesson mentioned on page 3 of the quarterly as having the title, "Necessity of Prayer," and founded on texts from 1 Kings and Psalms.

The lesson is, supposedly, on prayer. The texts used by the editorial staff writers are, therefore, correct. The printed text is wrong; the golden text is wrong; the title is wrong; the aim is wrong.

The origins of this blunder, which will appear incomprehensible even to those who have had anything to do with the production of the Quarterly, lie in the early fall of 1945—the period before the present editor took over the quarterly. But the editor, in trying to straighten out the confusion that even then was developing, has apparently managed somehow to create that situation so aptly described by Milton as "confusion worse confounded."

Many of the difficulties which have arisen with the Quarterly during the past two years—including this one—will, we hope, be ironed out completely in 1947. New talent is working on lesson outlines, and changes in editorial handling of lesson comments are in preparation. All this, however, does no earthly good in studying the lesson of October 27.

At least the situation will give an opportunity to test the advisability of the recommendation made by the National Sunday School Association at its last annual meeting: that printed texts be eliminated from the Quarterly. Arlen Marsh, Editor, Truth Seekers' Quarterly.

HERALD RECEIPTS

Mrs. Myrtle Mitchener (another); Guy Mills; Mrs. Kate Olmstead (3); Dolbert R. Dumbiar; Mrs. John H. Long; Mrs. Maude Graham; Mrs. Minnie Rogers; Mabel Andrew; Azalia Winfrey; Timothy Pearson; Mrs. Walter Wulff; Mrs. G. E. Black; Mrs. Sarah E. Wilson; Andrew A. Story; Mrs. Burton Smith; Mrs. S. T. Stantial; Mrs. Hazel H. Blyth (another); R. L. Tice; Elmer Goeckler; Carl Bunch; Mrs. Ethel Mauken; Clyde M. Long.

NATIONAL BIBLE INSTITUTION

Table with 2 columns: Name and Amount. Includes Mrs. R. E. Murdock (\$ 5.00), Marion L. Long (15.00), R. H. Judd (2.00), Hazel H. Blyth (10.00), Tempe, Ariz., Church (14.47), E. F. Marsh (10.00), Laura McDaniel (25.00), Mrs. Hazel C. Cripe (5.00), Lottie E. Young (5.00), Mrs. Lillian Dauntler (25.00), Mrs. Nellie Ling (5.00), A Family (4.00), Mrs. Alice Carpenter (2.00), Dr. & Mrs. Charles Nettis (5.00), Dr. & Mrs. W. H. Lindsay (10.00).

SOUTHLAWN CHURCH OF GOD

The regular fall schedule of activities has been resumed at Southlawn Church of God, Grand Rapids, Mich., and all members are finding benefit in participating in them.

Especially outstanding this year has been the work of our high school young people, led by those who attended the Summer Bible Training School. Recently, they conducted both the morning and evening worship services, providing sermonettes, special musical numbers, and testimonies. It is their regular practice to conduct the opening exercises at the evening worship service on Sunday.

October 6 was Rally Day and was successful in all respects. The attendance was one hundred sixty-three. The program consisted mainly of the presentation of promotion certificates and special awards for faithful and regular attendance.

October 27 will mark our twentieth anniversary as a church organization. As usual, we hope to make a special observance of this event. Plans for a full day's program have been made, and we hope to have a guest speaker. There will be morning and afternoon services, with a potluck dinner at noon. Any who can come to help us celebrate our birthday will be very welcome to worship and fellowship with us.

Our sick list has been very lengthy this year, but we are very thankful that most of these members have been restored to health. At present, however, Bro. J. S. Lyon is quite ill and the prayers of the brethren on his behalf will be appreciated.

Ellen Van Fleet, Secy.

ATTENTION, PLEASE

The United States Bureau of Census is compiling figures for a 1946 census of religious bodies in this country. Accordingly, we are requested to submit to the census bureau "an accurate and complete list of all our churches in the United States, with the post office address of each church."

For several months, an effort has been made to compile an accurate directory of the Church of God, same being published from time to time in this section. That directory, however, is still incomplete. We appeal again, therefore, to our church secretaries, pastors, and evangelists, that they send to us the name and address of their respective churches, name and address of pastor, or, if there is no pastor, the church secretary or presiding elder. Only when we are fully informed regarding all our churches, will it be possible for us to relay authentic information to the United States Census Bureau. At present, the census bureau is asking only for a complete list of our churches and their post office addresses. Later, the Census Bureau will send a questionnaire to each church.

Please co-operate in this respect. Please do not delay! Send the information that will assist in completing our own church directory, and with the same stroke you will be assisting Uncle Sam. Sydney E. Magaw, Secy.

DOLL-KUHN

At three o'clock, Sunday afternoon, September 22, Miss Margaret E. Doll, daughter of Mr. and Mrs. Howard Doll, Culver, Ind., became the bride of DeVon L. Kuhn, son of Mr. and Mrs. Elmer L. Kuhn, Bourbon, Ind.

Mrs. Elgie Gool played fifteen minutes of instrumental music and then accompanied Mrs. Albert Overmyer, who sang "Oh, Promise Me" and "Because" before entrance of the bridal party. Before the beautifully decorated altar, and in front of a painting of our Saviour, the bride and groom, two sterling young people, pledged true, loyal, and unending devotion to each other for the duration of their lives, symbolized in the double ring ceremony. Following the exchange of vows, the wedding party stood before the altar with bowed heads while Sr. Overmyer sang the "Lord's Prayer."

The bride was given away by her father, Miss Helen Kuhn, sister of the groom, was bridesmaid, and Miss Mary Louise Kemple was maid of honor. Henry Kroeg, Jr., was best man, with Donovan Overmyer and William Gutschalk as ushers.

Mrs. Kuhn is a member of our Burr Oak Church and has been our chorister for the past year. Mr. Kuhn was in the army for three and one half years, having served in both Germany and Japan. It was in the latter country that he purchased the beautiful silk for the bride's gown.

After a reception at the bride's home, the happy young couple left for a short honeymoon trip. Upon their return they will reside at 2281 1/2 E. Elliott St., Plymouth, Ind.

Thus a new family is established before God, and we are sure their home will be happy and God-fearing. May God guide them through every situation of life, using them to His glory, until they shall be blended into that greater family in the Kingdom of God.

Harry Sheets.

OREGON BIBLE COLLEGE NEWS

Here is what happens to your letters that you send to students at Oregon Bible College. They are first delivered to National Bible Institution office. Bro. Sydney Magaw gets them from there and brings them to the college when he comes for his first class. The few students who are not in class upon his arrival check through the mail and relay the good news to lucky students as they come from classes. Your letters are then eagerly read between classes; and, if the five-minute intermission is not time enough, we usually find a way to complete the reading during class. Yes, we like to get your letters.

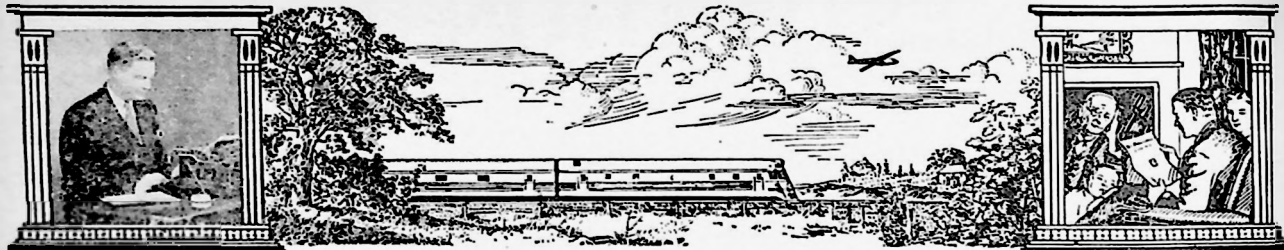
We appreciate very much the new fluorescent lights in our classrooms. Other lighting improvements are the placing of lights in the east porch, where we play ping pong, and in a formerly dark corner of the library.

Many of the students went to the Berean skating party held at Dixon, Tuesday night, October 8.

From evidence left in the library, we conclude that the art class has been busily engaged in making chalk drawings of flowers in a pitcher. Black Hawk across the river has been receiving some attention from the class, also.

The Apostolic History class is the scene of much activity. Our teacher, Bro. P. L. Austin, uses as his chief text the Book of Acts, but he also is using "The Apostolic Age," "The Emphatic Diaglott," and "Greek Lexicon." We find the study of Paul, Peter, and other apostles very interesting and beneficial.

Reported by Class in Religious Journalism.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Bethlehem’s King”

Sister Madge Savage, Waite Park, Minnesota, recently wrote a song entitled “Bethlehem’s King,” contributing same to National Bible Institution, hoping that it might be included in the contemplated songbook. According to Sister Savage’s request, the song has been copyrighted in the name of National Bible Institution.

Though unable here to present the tune, we are pleased to present the words:

### First verse:

“As shepherds watched their flocks that night;  
As wise men saw the star shine bright:  
We look for Him, and work, and pray  
For Christ as King will come some day.

### Chorus:

“For unto you is born in Bethlehem a King;  
Lift up your heads,  
And as with angels sing!  
For He shall rule: Love will increase!  
‘Wonderful,’ ‘Counsellor,’ ‘Prince of Peace!’

### Second verse:

“The Holy Word foretold His birth,  
And tells us He shall judge our worth;  
As we before Him kneel and wait  
By the Word He judges small and great.

### Third verse:

“Still shepherds watch their flocks to see  
That all the lambs safe-sheltered be;  
And wise men search the Word, and pray  
For this same Christ to come some day.”

A picture of the author appears weekly on the Children’s Page, Sister Savage now entering her ninth consecutive year as editor of this weekly feature in THE HERALD.

Thank you, Sister Savage, for your faithful service! Congratulations on your newly copyrighted “Bethlehem’s King”!

## Call to Minnesota

As these lines are being written (October 11), we are clearing our desk prior to a trip to Minnesota for a short series of evangelistic meetings at Eden Valley. Accompanying us will be Mrs. Magaw and our son Jimmy. En route, we will preach at Waterloo, Iowa, on Friday evening, October 11; at Lester Prairie, Minnesota, October 12; and then speed onward to Eden Valley for the series of meetings scheduled for October 13-20.

While at Waterloo, Iowa, we will be guests of Brother and Sister Eldridge Ellis. At Lester Prairie, Minnesota, we will have a short visit with our parents, Mr. and Mrs. Elmer H. Magaw—back at our boyhood home, and, indeed, the very house in which we were born. At Eden Valley, we will be working with many former friends, the Eden Valley congregation having been our first pastorate (1927-1931). Present pastor of the church is Brother Walter Wiggins, with whom we will be working in this series of evangelistic meetings.

## As Long As Children Pray

“The world has grown so dark with sin  
That God seems far away—  
But never comes an evening dusk  
When children do not pray.

“All day men’s greed and hate and fear  
Bring heartaches and despair;  
But even when the day is through,  
Small heads are bowed in prayer.

“Though tyrant lusts and vain desires  
Have torn our faith in parts,  
As surely as the twilight falls,  
Prayers rise from little hearts.

“So much strange terror haunts the  
Night and bitterness the day—  
But all of life cannot be wrong  
As long as children pray.”

—Iris Jean Crawford; selected.

# Their Wickedness Is Great

By Mrs. H. H. Kent, Pueblo, Colorado

ONE DOES not need to look far in these days to see that the Prophet Joel's statement (3:13, 14) applies to the days in which we live. Crimes and "fearful sights" abound in many places. All about us we see wickedness in one form or another. Our newspaper cartoons tell us that "the nations are angry," as Jeremiah

said they would be in the last days of the gospel dispensation. Joel had much to say about the wrath that is to come upon the world in the last days. He tried to open the eyes of the people of his day to their needs so they would turn to God and repent and then they would observe what was going on about them. Though drought and famine conditions were prevalent in those days, the people's eyes were blinded to what the results would be.

Because they did not heed the warnings and pleadings of God's prophets, both Judah and Israel became so weakened as nations that stronger nations led them into captivity. Israel's captivity by Assyria (about 721 B.C.) is mentioned in 2 Kings 17:23, when they were lost to the world but not to God. Judah held out longer than Israel. We are all more familiar with the captivity of Judah than that of Israel. The last chapter of 2 Kings and the last chapter of 2 Chronicles give an account of this sad event, when they were besieged by Nebuchadnezzar and led into captivity. One hardly can read this account without being moved, as we realize what it must have meant to those Jews who saw that wonderful Temple, that Solomon had built, destroyed and all the valuables carried away to Babylon—about one hundred twenty-five years after Israel fell. Although the warnings of the prophets were not heeded by ancient Israelites, they seem to be ringing out louder and clearer with new accents and more comforting tones to people of our day who heed them. Many of them are now ready to heed the call their forefathers ignored.

Joel said there would come a day that would be "great and very terrible, a day of darkness." He showed them their need of being in tune with God and in the spirit of expectancy that they might be prepared to meet what was coming. While God gave this message to Joel for those living in that day, yet Joel's warnings take us down to the judgment day when the heathen (nations, R.V.) are to be awakened, and when God sits in judgment—that great time that all God's people are expecting which seems to be fast approaching.

*"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3.)*

Joel 3:13 tells of a "sickle" that is brought forth. A sickle indicates a "cutting down." It is always associated with the harvest time which, for the present world, has been going on more or less for a long time.

It is in connection with the harvest time and during the process of this harvest that Joel said: "Their wickedness is great." Then will follow the day of the Lord

when "the Lord shall roar out of Zion, and utter his voice from Jerusalem." We who study our Bibles know that these dark days are not far off. Christians are told to "look up" when they recognize that these prophetic signs are in the process of fulfillment. Their is joy in looking beyond these times. The closing words of both the second and third verses of Joel three give us encouragement that we might endure, should we go through these places; for rays of light and hope are going to be needed, more or less, should Christ delay His coming much longer.

It is only through the love of God to sinful man and through the study of His Word that we are able to see the exceeding sinfulness of sin. Those who are worldly and associate with the world have their eyes blinded. They will be punished. Joel scored the sins of his people in no uncertain terms. Paul said, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Looking at the world as it is today, after a carnage that has never before been equaled in history and when all attempts at peace seem like mockery, we come to the conclusion that all the prophets saw these days of trouble and desolation and that mankind has brought them upon themselves. They do not know that the Scriptures say: "Your sins will find you out." Jeremiah accused the Israelites of being "wise to do evil." Confusion abounds everywhere. "Lord, to whom shall we go? thou hast the words of eternal life," said one of the apostles of Christ's day. Paul said of the wicked, "They are willingly ignorant." Every man's hand seems to be against his brother. A Christian writer said recently, "In times of war, sin finds its results in the relaxed morals of men. People, like sheep, are willing to accept human leaders' opinions, ahead of God's Word. They appeal to all at first because they are beneficent and altruistic, but in the end may lead to the destruction of personal liberties." Through propaganda that is put before us (*Please turn to page 10*)

# Inconsistency? No!

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

*"The good that I would I do not: but the evil which I would not, that I do" (Romans 7:19).*

**I**N CONSIDERATION of Romans 7:19, it seems the Apostle Paul was inconsistent in some of the statements which he made. For instance, in Philippians 4:13, he said, "I can do all things through Christ which strengtheneth me." He led the Corinthians to believe that he was a man of discipline, by saying: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Paul also told the Philippian brethren to follow him and gave them no hint that he was unstable in the smallest thing.

Paul showed his determination to do as he chose when he boldly said to the Corinthians: "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. 8:13).

It is not only the verse at the beginning of this article that seems inconsistent with the rest of Paul's life and writings but the whole paragraph beginning with Romans 7:14. "We know that the law is spiritual: but I am carnal, sold under sin." Paul was not carnal, else why should he have taught, "For to be carnally minded is death" (Rom. 8:6)? If Paul knew himself to be carnal, why did he give Timothy the assurance shortly afterward that a crown of life was laid up for him to be given when the Saviour returned? Neither was Paul "sold under sin," or else he would not have tried to teach the Corinthians that they were bought with a price. (1 Cor. 6:20; 7:23.) At one time, both he and the Corinthians may have been "sold under sin," but certainly not now since Christ had purchased them with His own blood.

Let us study this problem of apparent inconsistency. One of the first rules of Bible study is to consider the context. Sometimes this includes the whole Bible and sometimes just the book or chapter. In this instance, let us consider the Book of Romans.

In Romans 1:16, we have the theme of the Book. "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." The subject is the Gospel. On whom does the gospel work? On both the Jew and on the Greek. What made the difference between the Jew and the Greek? It was the law. Now let us see what Paul was talking about in all the Book of Romans up to and including the seventh chapter.

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God" (Rom. 2:17). Here Paul was showing the Jews that they were no better than anyone else, though they had the law.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (3:20). Why was there no difference between the Jew and the Greek as recorded in the following verses? Simply because the law did not save the Jew who had it any more than the Greek who did not have it. The law simply revealed sin, and all have sinned. What is it that saves? Paul said, "Therefore we conclude that a man is justified by faith without the deeds of the law." We are saved by faith in Christ, the One whom the gospel reveals.

"If they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression" (4:14, 15). Paul was not speaking disrespectfully of the law; but he was speaking of its ill effect upon the individual, for it works wrath in him.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" (5:20). Again, we have the law mentioned as that which condemns us as offenders.

In Romans 6, we are told that by dying with Christ and symbolizing it by baptism "in the likeness of his death," we can get out from under the law. Paul said in Romans 6:14: "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Paul then began chapter 7 by saying: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man." What was Paul really talking about? The next verse tells us. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto

God." He simply was saying that we no longer are under the law but now are joined to Christ.

In Romans 7:7, Paul began to speak of himself when he was still under the law before he became a Christian. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Further, he showed how that although the law was perfect and holy, he was a sinner and the law condemned him. He then continued the rest of the chapter by speaking of himself as one under the law, telling of

his experiences with the law. *It was when he was under the law that he desired to do what was right but was unable to do so.* The law could not be kept and, besides, no flesh could be justified by the law. There was no strength in the law to enable the individual to keep it. Therefore, when Paul was under the law, the good that he wanted to do, he did not do, and the evil which he did not want to do, that he did. He could not find how to perform that which was good. Why? "Now if I do that I would not, it is no more I that do it, but sin" (*Please turn to page 10*)

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## The World's Present Peril

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*By Benjamin Carpenter, Oregon, Illinois*

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PERHAPS NEVER, in the period of human history, has the earth been faced with as much peril and violence as at the present time. It is true that immediately prior to the Flood, the earth had become corrupt, and the earth was filled with violence; for all flesh had corrupted God's way upon the earth.

If the condition that prevailed at the time of the Flood caused the Lord to destroy all life except those saved by the ark, why would we not be expecting a like catastrophe to come upon the world for the ungodly deeds of man? Certainly this is a period when knowledge is being increased and many new inventions are coming into use and abuse. Paul stated in his writings to Timothy that days of peril should come, because men would become so infested with the love of pleasure that they would forget God.

It probably is true that the greatest effort put forth by a large majority of mankind today is to earn more money to use for selfish and lustful pleasures. Most of the new inventions created by man's knowledge soon are commercialized for selfish gain and crime.

If the Israelites polluted themselves with heathen idols and low standards of morals that went with them, how much more is the world becoming saturated in these last perilous times with violence and low morals? Perhaps the fastest mode of travel in the days of Noah was by boat or beast of burden. The distance people of that time covered in a day is no comparison to the extremely high speed attained today—the limit not yet having been reached. In the days of Noah, the most destructive armies moved slowly on foot for the most part, with very meager hand weapons. Today we have such dreadful missiles of destruction that travel with the speed of sound.

The comparison of destruction and devastation is hard

to reconcile. One of the great perils of our day is that we are in such a hurry. More people are killed in highway and city traffic accidents than are killed by great armies. Usually we are in a hurry to get some place to have more time for pleasure; for not many of the speeding cars are taking people to places to worship God.

The days that were to be like Noah's time must be with us, because the pleasures of eating, drinking, marrying, and being given in marriage seem to be the uppermost thoughts in the minds of hurrying humanity. It is not that we think there is need to condemn all these things; but, when they crowd out of our minds other things of greater importance, then we become as the Israelites of old, when they sat down to eat and rose up to play. We become worshipers of things made by our hands and forget the One who made all things possible for us.

Much has been said and written recently about juvenile delinquency, but perhaps the delinquency of the children can be laid at the door of the parents in many of the cases. A large per cent of the crime committed in this nation is by teen agers, aggravated largely by filthy literature and immoral entertainment. So much of the entertainment allowed is not proper for anyone to witness, yet our children, with their undeveloped minds, are allowed to receive anything and everything. It is not an unusual thing to have our attention called to a murder committed by someone in his early teens, and some are most horrible and brutal crimes, which is, in a large measure, a reflection on the kind of home training that has been given. These conditions that are brought before us today are not as they are because God wants them that way. He knew all things from the beginning, however, and He inspired the writers of His Word to foretell the coming of such conditions.

*(Please turn to page 11)*

# The Apostles' Creed

(In the Words of the Apostles)

By G. E. Marsh, Tipp City, Ohio

**I BELIEVE** in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I BELIEVE in the Holy Ghost: the holy catholic church: the communion of saints: the forgiveness of sins: the resurrection of the body; and the life everlasting. Amen." (*Book of Common Prayer*—Protestant Episcopal Church.)

*I Believe.* "I believe" (John 9:38). The Apostle John so recorded the confession of another.

*In God the Father Almighty.* "One God and Father . . . Almighty" (Eph. 4:6). "There is but one God, the Father" (1 Cor. 8:6; the Apostle Paul). "Lord God Almighty" (Rev. 4:8; the Apostle John).

*Maker of Heaven and Earth.* "God that made the world and all things therein . . . is Lord of heaven and earth" (Acts 17:24; the Apostle Paul).

*And in Jesus Christ His Only Son.* "Thou art the Christ, the Son of the living God" (Matt. 16:16; the Apostle Peter). "The only begotten of the Father" (John 1:14; the Apostle John).

*Who Was Conceived by the Holy Ghost.* "Joseph . . . fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20; the Apostle Matthew).

*Born of the Virgin Mary.* "A virgin shall be with child, and shall bring forth a son" (Matt. 1:23; the Apostle Matthew).

*Suffered under Pontius Pilate.* "They led him to . . . Pontius Pilate. . . . When Pilate saw that he could prevail nothing . . . he delivered him to be crucified" (Matt. 27:2, 24, 26; the Apostle Matthew).

*Was Crucified.* "Was crucified" (2 Cor. 13:4; the Apostle Paul). "Was crucified" (John 19:20, the Apostle John). "Was crucified" (Matt. 28:5; the Apostle Matthew).

*Dead.* "I am he that liveth, and was dead" (Rev. 1:18; the Apostle John, quoting Jesus' words). "Christ died for our sins" (1 Cor. 15:3; the Apostle Paul).

*And Buried.* "He was buried" (1 Cor. 15:4; the Apostle Paul). "When Joseph had taken the body, he . . . laid it in his own new tomb" (Matt. 27:59, 60; the Apostle Matthew).

*He Descended into Hell.* "He . . . spake of the resurrection of Christ, that his soul was not left in hell" (Acts 3:31; the Apostle Peter).

*The Third Day He Rose Again from the Dead.* "He rose again the third day" (1 Cor. 15:4; the Apostle Paul).

*He Ascended into Heaven.* "He ascended up on high" (Eph. 4:8; the Apostle Paul).

*And Sitteth on the Right Hand of God the Father Almighty.* "Jesus Christ: who is gone into heaven, and is on the right hand of God" (1 Peter 3:22; the Apostle Peter). "Christ . . . at the right hand of God" (Rom. 8:34; the Apostle Paul).

*From Thence He Shall Come.* "Then shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds" (Matt. 24:30; the Apostle Matthew). "Behold, he cometh with clouds, and every eye shall see him" (Rev. 1:7; the Apostle John). "We which are alive and remain unto the coming of the Lord" (1 Thess. 4:15; the Apostle Paul).

*To Judge the Quick and the Dead.* "He . . . is ordained of God to be the Judge of quick and dead" (Acts 10:42; the Apostle Peter). "Who shall judge the quick and the dead at his appearing and kingdom" (2 Tim. 4:1; the Apostle Paul).

*I Believe in the Holy Ghost.* "Ye shall receive the gift of the Holy Ghost" (Acts 2:38; the Apostle Peter).

*The Holy Catholic Church.* ("Catholic" means simply "universal.") "Upon this rock will I build my church" (Matt. 16:18; the Apostle Matthew).

*The Communion of Saints.* "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:26.) "Not forsaking the assembling of ourselves together . . . but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25; the Apostle Paul).

*The Forgiveness of Sins.* "Him hath God exalted . . . to be a Prince and a Saviour, for to give . . . forgiveness of sins" (Acts 5:31; the Apostle Peter). "Thy sins be forgiven thee" (Matt. 9:2; the Apostle Matthew).

"Through this man is preached unto you the forgiveness of sins" (Acts 13:38; the Apostle Paul).

*The Resurrection of the body.* "They . . . preached through Jesus the resurrection of the dead" (Acts 4:2; the Apostles Peter and John). "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25; the Apostle John, quoting words of Jesus). "He preached unto them Jesus, and the resurrection" (Acts 17:18). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . The dead in Christ shall rise first" (1 Thess. 4:14, 16; the Apostle Paul).

*Amen.* "The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22:21; the Apostle John).

### *Origin and Value of the Apostle's Creed*

SCHOLARS are agreed that The Apostles' Creed is the oldest and most widely accepted outline of early Christian teaching outside of the New Testament. In slightly different forms, it has been in constant use for more than fifteen hundred years. The chief value of this ancient statement of faith lies in the fact that it provides a reasonably full and authoritative declaration of what the church has for hundreds of years looked upon as of first importance in Christian belief and teaching.

### *Some Singular Omissions of The Apostles' Creed*

DID NOT the Apostles believe in the Trinity, the immortality of the soul, eternal torment for the wicked, and going to heaven at death for the righteous as Christian doctrines vital to salvation?

If the revered Apostles' Creed is what Catholic and Protestant churchmen declare it to be, a complete statement of all truth the Apostles regarded as absolutely essential, then there can be only one answer to these questions: *The Apostles did not believe in the trinity, immortality of the soul, eternal torment for the wicked, and going to heaven at death for the righteous* as first "principles of the doctrine of Christ," for not one of these doctrines is named, nor even suggested, anywhere in this time-honored document!

Singular, isn't it, if the apostles, upon whose teaching the early church was built, believed these things that they did not include them in their Creed?

The Creed does more than to ignore the Trinity. It emphatically denies it, for it draws a clear and sharp distinction between the Father and the Son; and belief in the Holy Spirit is placed far down in the Creed, out of all immediate connection with the affirmations concerning God the Father and Jesus Christ the Son. Its reference to God contains a direct quotation from Paul, in

which the Apostle defines his own belief and that of his fellow disciples on that subject in simple and unmistakable language. "To us," he says, "there is but one God, *the Father*" (1 Cor. 8:6).

Hope for a future life, according to the Creed, depends upon a resurrection of the dead following the coming of Christ, and, consequently, not upon the pagan doctrine of an immortal soul going away to heaven at death.

The only reference to hell in the Creed refers to Christ, the implication being that our sinless Saviour "descended into hell," but was not left in that reputed place of unending torment.

Let us not add to the simple faith of the apostles ideas that are entirely out of harmony with it.

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## FAITH COMES BY HEARING

*By T. M. Ferrell (Holbrook, Nebraska)*

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? . . . So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:13, 14, 17).

It seems to be true that whatever a person hears the most, that is the thing in which he has faith. This principle has been applied and used by some religious organizations for centuries in catechisms and parochial schools, realizing that if the children are taught continuously their beliefs and practices, it is difficult for them to turn to anything else.

The principle is sound. It is true that if we will teach our children the difference between truth and error and have them know the one true Faith, that is where their faith will be. We seriously doubt, though, that the right Faith can be obtained in so-called "Union Sunday Schools." If they hear nothing but "sky-pilot theology," they are likely to have faith or belief in just that.

"Faith cometh by hearing, and hearing by the word of God." How shall they believe in something they have not heard? Each believing parent is duty-bound to put his child in a good position to hear the Word of God. It is partially with this idea in mind that the Church of God has its many conferences every year: to give everyone an opportunity to hear the Word of God and to strengthen the faith already possessed, or to create faith in those who have not had it. Nowhere can anyone find an atmosphere of truth that will create in anyone a truer faith.

Faith does come by hearing. Hear the Word! Believe it! Accept it and be ready to meet Jesus when He comes again!



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ZIONIST POLITICS.** Dr. I. M. Rabinovitch, a Talmudic scholar, speaking before the Canadian Club in Montreal, charged that Zionist politics might be the spark that would start another war. He said there are two groups of Zionists—religious and political. Said he: "Throughout the centuries since the destruction of the Temple in Jerusalem, rabbis have repeatedly drawn attention to the fact that the Jews are a religious community only; Zionism is a symbol only of Israel's future and of mankind generally; that they would be committing suicide by becoming a political nation; and that the Jew must never forget the oath taken at the time of the exile that he will not only never attempt to re-enter Palestine by force, but that it will never even resemble force."

He believes the "terrorism that is being practiced is not only prolonging the sufferings of the Jewish people, but has fired a new train of events potentially disastrous to Jewry as a whole."

He stated that only "six per cent of the Jews of America were Zionists." He gave the membership of the Zionist organization of America as being 111,421, as given in the latest Jewish year book, with Hadassah, a woman's organization, as being 125,000 and young people's groups with 54,000, making in all, 300,000, whereas there are 5,000,000 Jews living in America.

We believe it would be hard to make a practical distinction between the political and religious aspirations of the Jewish people. There is much reasoning behind the arguments of those who contend that if the Jews were to become a nation in their own right, under present-day conditions, it would be more of a graveyard for them than a door of hope. In the end, their only solution is the Lord. He is the consummation of all their dreams—and hopes—until He comes, they will continue to be a people known throughout the world by bywords and hisses.

**REFORM.** Solomon's words, "There is no new thing under the sun," takes a strong body blow from the Retail Beverage Dealers' Association of Jamestown, New York. It has announced that women bar keepers will no longer be employed and women will no longer be served at the bars. And listen to this! "Bars, taverns, cocktail lounges, and other dispensaries of alcoholic beverages" will be closed on Sundays. If liquor dealers can see the need of keeping women away from the bars for moral reasons, and have found their presence behind the bars as unbecoming the dignity of womanhood—don't you think it is about time the church came out full force against this whole nefarious business? The only reason there is a movement on foot among the home-wrecking and life-destroying liquor dealers for reform is that they see the handwriting on the wall. The pendulum of public sentiment is beginning to swing against

the gross evils of the whole liquor business. The church-going people are taking their positions on the battlefield to fight once again the enemy of all righteousness—the liquor business. All power to them!

**BRIDES—\$4.00.** A pathetic aftermath of the war in China is seen in the following note from a news letter of missionary James P. Leynse, address from Peiping:

"Docile Japanese girls, anxious to avoid repatriation to a war-torn Japan, have registered with the municipality in an effort to find Chinese husbands. They are offered for sale at C.N.C. \$5,000, which comes to U. S. \$4.00."—Moody Monthly.

**A GOOD RECORD.** The State of Kansas has been in the dry column since May 1, 1881. It has one of the best records in respect to crime and insanity of any of the States. Here is what the "Topeka Daily Capital" had to say about Kansas: "In Kansas there are 105 counties, and of these 54 are without any insane; 54 without any feeble-minded; 96 without any poorhouses; 53 without any persons in jail; 56 without any representatives in the State penitentiary. In spite of the fact that we are told that repeal of Federal prohibition would bring added governmental revenue, statistics again prove that it costs more in crime bills than is received in revenue or taxes." Three cheers for Kansas!

"We HAVE always done it this way," is the excuse some churches give for not doing anything."

**AN OUTRAGE.** The arrest, trial, and conviction of Archbishop Alojzije Stepinac, head of the Roman Catholic church in Yugoslavia, has been termed "an outrage on justice" by Cardinal McGuigan of Toronto. This, of course, is the viewpoint of the Roman Catholic Church. There is little doubt but what the condemned man did participate in political machinations contrary to the ethics of the Christian order of life. It is hard to give a fair appraisal of the case from this distance, for the acts of the Tito government have been, in many cases, devilish to say the least, and seemingly made to order for the sole purpose of inciting trouble for the Western Democracies. In this case, it would not be far amiss to say it was an instance where one poison was used to counteract another poison.

**CHURCH ATTENDANCE.** Every church is interested in its attendance; perhaps it would be more correct to say in its non-attendance. "The Globe and Mail," Toronto, made a survey of the churches in the city of Toronto, which has a population somewhere around 800,000, and the comments of the ministers are typical of what most any minister would say in most sections of the country. It was found that Sunday morning attendance

averaged around "40 to 75 per cent of the church membership." Evening attendance, except in certain cases, was below this average. It reported: "The evening turnout, it appears, is not more than one member in four, and often less."

S. H. Greenslade, pastor of Centennial United Church, said: "People nowadays go to church morning or evening, but not both. In fact, there are not so many who attend every Sunday morning. They come once in two weeks, once a month, or even less than that."

Saint Andrew's Presbyterian Church is one of the large downtown churches, and the minister, Stuart C. Parker, reported his attendance as being about half of the 1,200 membership. He said his evening congregation was "mostly strangers" and he felt many of them came out of kindness because they were "afraid the church might be empty."

One minister reported a larger evening attendance than a morning. It was the pastor of College Street Baptist church. Their resident membership is 650, and he gave his last Sunday's attendance as "175 people attending in the morning, and 186 in the evening."

P. W. A. Roberts, rector of the Church of the Incarnation (Anglican), stated: "I have never encountered hostility to the church, but so many people just tolerate it—they will not support it. They don't see the need."

**"THE MAN** who samples the Word of God only occasionally never acquires much of a taste for it."

**PRAY TO ESCAPE.** Jesus admonished those who had faith in, believed in, and practiced prayer, and were diligently seeking to make their calling and election sure, to watch and pray that "ye may be accounted worthy to escape all these things." The things to which He referred are mentioned in the previous verses and also are set forth by Matthew in his Gospel. They are the things which will make up and constitute "the time of trouble, such as never was since there was a nation even to that same time." For the praying and watching ones, there is promised an escape. We are not so much interested in the method of escape or where the pavilions of security will be located as in the fact that those who are doing the Lord's will will be succored and cared for by the Almighty in the day of trouble. Jesus knew the blessing of escape would fully compensate for the efforts put forth in prayer and watching. There is an hour of temptation coming on the whole world, and, if we can find the door of hope in Christ Jesus, the anchor will hold when the overflowing scourge passes over. God will put division between His people and the ones whose belly is their god. In that day, there will be two classes at least: one who will be hiding in the chambers of protection, and the others will be hiding in the caves and the rocks for defense.



# On Washing of Feet

By John R. Fiske, South Haven, Kansas

IN PALESTINE and adjacent countries, people before and in the time of Christ wore sandals. The washing of feet was a necessity and was done from the earliest times. (Gen. 18:4; 19:2; 24:32; 43:24; Ex. 30:19, 21; Judg. 19:21; 2 Sam. 11:8; Cant. 5:3.) Sometimes it was done by the host or hostess. (2 Sam. 25:41; 1 Tim. 5:10.) Paul numbered it among the "good works" of hospitality. It therefore is not a church ordinance any more than any other "good works" that Paul named. In general though, in the time of Christ and His early followers, it was done by servants. The object was to cleanse the feet.

Once Jesus and His disciples were eating when a dispute arose among His apostles as to "which of them should be accounted the greatest" (Luke 22:24). Christ, hearing their unseemly debate, gave them a forcible rebuke. He, the mighty Son of God, arose and took a servant's place and washed their dirty feet! Then He told them, "If I then, your Lord and Master, have washed your feet; [surely] ye also ought to wash one another's feet. For I have given you an example" (John 13:14, 15). An "example" of what? Humility! Service to each other! This object lesson, washing the dirty feet, was not understood at the time (John 13:7), but was recognized later. This was one object lesson that needed no repetition on the part of the mighty Master, or anyone else. The thought, humility, service, taught by it is expressed too clearly to be misunderstood.

It is written, therefore, in the unerring Word of God for all time to come and for all after who believe on Him to read and observe. This was the second lesson in humility. The first lesson is recorded in Mark 9:33-36 and Matthew 18:1-4. A year before, when Jesus called a little child unto Him and set him in the midst of them, He said: "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." By this He meant one should "humble himself as this little child."

Now some Bible students, overlooking the grand thought—humility, service—revealed in these two object lessons just discussed, insist that Christians should, as a church ordinance, observe the second of these object lessons now, that is, literally wash each other's feet. They are in error for these reasons:

(1) As "you must become as a little child" does not teach that you must literally "become a little child," but humility, so "you must wash each other's feet" does not teach the literal observance of such as a church ordinance

but humility, service. If one is to be interpreted spiritually, then, why not the other?

(2) All must concede that the apostles understood the literal act of washing their dirty feet. The lesson, or command, underlying it, humility, service, the feet washing He meant, they understood not (John 13:8) but would later. Literal feet washing is one thing, and feet washing in the sense the Master was using it is another.

(3) There is no proof whatever in the Bible that the apostles or early Christians observed feet washing as a church ordinance. The Bible is silent on this point. Paul spoke of the Communion as being observed by Jesus and His apostles on the night of His betrayal, and urged Christians to observe the Communion in memory of Christ's death (1 Cor. 11:23-27) but omitted ceremonial feet washing.

(4) The fact is overlooked that Jesus often made abrupt changes from the literal to the spiritual. Consider these: "Water" (John 4:35-38); "blind" (John 9:25, 39, 41); "heaven" (Matt. 16:12); "dirt" (John 13:10, 11); and "child" (Matt. 18:2, 3). This fact, ceremonial feet washers overlook in John 13:14. His was literal; theirs, the one He enjoins, is spiritual.

(5) How often is ceremonial feet washing to be observed? Weekly, quarterly, or annually? Where, oh where, is there a command regulating such? In view of Matthew 26:17-21; Luke 22:1, 8-16; Mark 14:12-18, it must be conceded that "the supper" which preceded the scene described in John 13:4-15 was "the passover"—a ritual of the Mosaic law. Since the law was abolished (2 Cor. 3:11, 13; Eph. 2:15), the "passover" is now therefore no longer observed. Should feet washing be observed with the "eucharist" or sacraments which Acts 20:7, Syriac version, shows was observed "on the first day of the week"? Where in the Bible, or history, did any observe it weekly or any other time as a church ordinance? Seeing there is no Christ-given law to regulate the time of its observance, have we not therefore proof that its observance is not a necessity? We soundly are convinced that both object lessons the Master gave—becoming a "little child" and "washing each other's feet"—should be observed spiritually. The literal in both cases is out of the question.

In view of the foregoing, since it becomes a certainty that John 13:14, 15 does not teach ceremonial feet washing, it follows therefore that they who teach and practice such are adding to the commands of Jesus which in God's eyes is as sinful as omitting them!

## THEIR WICKEDNESS IS GREAT

*(Continued from page 3)*

(often stealthily), it becomes public opinion. Personal opinions and ideas may lead us far away from the truth. They often come creeping upon us slowly and are dangerous, because they crowd out serious thought. Propaganda always has had power in times of war.

We have heard much about "one world" in the past few years. From the present course of events, however, it seems as though that has not been God's plan. Daniel said, in reference to the iron and clay stage of the end time, that "they shall not cleave one to another." The marks between totalitarianism and democracy are being seen now distinctly, and dangers seem to come up continually. The danger of losing the peace makes men fear, as Luke said they would. The different opinions are a long way from a peaceful solution.

While men are trying to form a world-wide organization, they find themselves facing the crashing political, economic, and social systems. Everywhere, we hear voices that are being raised against our present order. They tell us now that industrial organization will solve our problems. Communists tell us that democracy is at the bar of human government and that it will go down unless they can meet the problems that confront us. We know that neither industrial organization nor any other thing can solve our present crises unless it is founded upon God's plan. Recently, the war of the classes has broken out with new vim. It causes more and more discontent and unrest as the "have nots" express fierce demands from the "haves." That it will lead to a social upheaval, and possibly to a world explosion, seems inevitable, unless conditions become settled soon.

We see deepening discontent with things as they are. This problem is manifesting itself everywhere in the epidemic of strikes which seem quite fashionable now. These things mark our times as different from any other time. They impress the Christian deeply, for they fulfill the exact picture that the ancient prophets drew of the end-time. We hear of this trouble everywhere, for everyone is more or less affected by it. In James 5:1-8, God gave James a picture that foretold events down through the centuries. He saw a heaping together of treasures by fraud and unfair distribution. God only sees these things as they are. He knows how to handle the situation, for "their wickedness is great."

The Christian knows that this is a sign that leads to Armageddon. The message to the Christian is to be patient unto the coming of the Lord. They know that the problems of earth are too complex for man to solve. The only solution is the return of Jesus Christ to this earth as King of kings. We must keep our eyes on the Lord, and not mind the strikes, the increase of wickedness, or what

ever may come. To the unrepentant, it will be a day of great distress. They will call for the rocks to hide them from the face of God.

## INCONSISTENCY? NO!

*(Continued from page 5)*

that dwelleth in me" (Rom. 7:20). Paul was not yet cleansed from sin when he was under the law. Paul had not yet known Christ, nor did he know His saving grace.

In those days when Paul was under the law, he found "a law, that, when [he] would do good, evil was present with [him]" (v. 21). Indeed, Paul did delight in the law of God after the inward man. He could not have studied the law at the feet of Gamaliel without learning to love the ways of God. He could, however, see the warring forces within him, but the powerful lust of the flesh brought him into captivity to the law of sin and death. It was then that he cried out, "O wretched man that I am! who shall deliver me from the body of this death?"

Now in verse 25, Paul no longer was reliving his days under the law but joyfully said, "I thank God through Jesus Christ our Lord." Christ had delivered him from the hopeless condition in which one finds himself when trying to live by the law.

The Apostle continued, however, in verse 25, by saying that with the mind he serves the law of God (not necessarily the Mosaic law but God's will), "but with the flesh the law of sin." By this, we understand that there always will be a conflict within us to keep "our old man" crucified with Christ, to always follow His admonition: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). We can do this, however, even as Paul could, because he did not say for himself alone, "I can do all things through Christ which strengtheneth me."

This assurance of strength was promised when Paul wrote to the Galatian brethren, "This I say then, Walk in 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: and these are contrary the one to the other: so that ye cannot do the things that ye would." Again this sounds like we cannot do the things we know we ought to do, but again Paul showed by the following verse that it is only when we are under the law that we are in this wretched state. "If ye be led of the Spirit, ye are not under the law" (Gal. 5:16-18). He already had admonished us to walk in the Spirit, and we would not fulfill the lust of the flesh.

Many Christians could joyfully overcome temptations if we knew that through Christ we have wonderful power to do His will. Be an overcomer!

## SCIENCE AND THE BIBLE

By Harold J. Down (Chicago, Illinois)

UNTIL very recent years, so-called "scientific atheists" claimed the Bible was a forgery upon the assumption that Moses, author of the first five books of the Bible, lived in an age before men could write. Many people discredited the Bible on the basis of this "scientific" information.

The science of archacology, however, which bases its ideas upon *actual* evidence dug from the ruins of ancient civilization, and not upon a desire to ridicule the Bible, has disproved the theory that ancient men were illiterate nomads. Writing was in common use, even before the Flood. A Babylonian king, Ashurbanipal, who founded a great library at Nineveh, referred in writing to "inscriptions of the time before the Flood." Written records have been found in Ur of the Chaldees, the city of Abraham, which are of the year 2000 B.C., eight hundred years before Moses.

Long after the theories of science have been changed another dozen times, the Bible will still be the same true Word of God.

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"There is nothing Christ dislikes more than for His people to make a show-thing of Him, and not to use Him. He loves to be employed by us. Covenant blessings are not meant to be looked at only, but to be appropriated."

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### THE WORLD'S PRESENT PERIL

(Continued from page 5)

When Jesus told His disciples about latter-day conditions, He gave the sign of the fig tree and the other trees putting forth their buds, indicating the nearness of summer. Surely they are all budding now. There might be a condition arise that would retard the full leaf for a little while, but soon it must come.

Possibly one of the greatest perils of national life today is Communism and other isms that will retard religious teaching. The greatest peril to the individual is that in the face of all these things he might forget God, as did the Israelites of old, and thus be deprived of the life and the age that is to come. When the Israelites sinned, God told their leader Moses that the time would come when the whole earth would be filled with His glory. Today, most of the earth is filled with peril and violence, but that promise to Moses soon will be fulfilled. Many profess that a place in the tomorrow of God is the greatest desire in life, but by their actions deny their confession. Let us be on the alert for the perils that might deprive us of a crown of life.

## BOOK PARADISE

By Arlen Marsh

"A little work, a little play  
To keep us going—and so good-day!"

—Du Maurier.

Six hundred games, with more than a hundred illustrations, are provided by *The Cokesbury Press Game Book* (Abingdon-Cokesbury; \$1.75). What is perhaps more important than mere power of numbers is the fact that the book covers practically every conceivable social situation, and is particularly planned to fit the needs of churches.

Not that the games suggested are religious; they are not. They simply are the kind that requires no editing to keep out suggestiveness. That, in case you weren't aware of it before, is almost a novelty among game books these days.

There are suggestions here that will be applicable to every age and to every place. If you have a sports-minded group, you will have at least fifty different outdoor games to choose from; if you have a group that prefers mental exercise to working up a tan, you will have a hundred mental games for your selection.

Special attention has been given by Author A. M. Depew to the problems raised by holidays and particular events. Something like one hundred fifty games are proposed for these occasions, to supplement the regular games and contests.

Puzzles, relay races for indoor and outdoor use, musical games, "cultural" games (do you realize how ignorant you are?), writing games—they all are in *The Cokesbury Game Book*, in abundance. Some are old-timers, quite well known; most, however, are new and different, yet remarkably easy to prepare and direct.

A good index makes every game instantly available by name. The book is classified so that general types of games are grouped together. There is an excellent bibliography included, to provide still further suggestions for meeting the problems of entertainment. Even hobbies are suggested, for the benefit of individuals.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Evil pursueth sinners: but to the righteous good shall be repayed" (Proverbs 13:21).*

### Joseph's Fate

Joseph was sold to an Egyptian who was named Potiphar. Joseph lived in his home and became overseer over the house of Potiphar. In fact, he was so trustworthy that Potiphar left everything to Joseph to care for.

Potiphar saw that Joseph's God was with him. Whatever Joseph did for Potiphar came out well. "Joseph was a goodly person, and well favoured" (Gen. 39:6b).

Joseph's brothers would have been very surprised had they known how Joseph was being treated.

A person's "fate" is said to be what happens without his planning it. Joseph might have been sold to a cruel master. He might have had to work in the fields as many slaves did, and been beaten when he became tired. God, however, was with Joseph. Joseph was good and trusting. He had One who was watching over him and guiding him though he may not have known it always.

We know that Joseph became a blessing to his master. God blessed his master's home and land. (Gen. 39:5.)

### Another Trial

Joseph was accused wrongfully. His master's wife told a falsehood about him. Potiphar believed Joseph had failed him. Joseph was thrown into prison. At first he was bound. (Gen. 39:20.)

Again, we read of the Lord God's mercy given to Joseph. As long as our hearts are pure and clean as was Joseph's, we can expect God's mercy and grace, too. It does not make any difference as to the place we are made to dwell in. God can be there, too. And He will be if we call upon Him with trust and love. He is able to put temptations and sins far away from us.

Joseph was made the favored one in the prison. The keeper liked him. He could trust Joseph. Joseph was given charge of all the prisoners. This, too, was a blessing to Joseph as we shall find when we study our page next week.

### Let's Hide the Word

Perhaps you may wonder about hiding God's Word. Where should we hide it? In our hearts! Why? To keep us from sin! "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11).

In thinking of our story of Joseph today, what thoughts might Joseph have hidden in his heart that helped to keep him from sin? Or, at least, what are the thoughts *we* have hidden to keep us holy and pure?

"Blessed is the man that walketh not in the counsel of the ungodly . . . but his delight is in the law of the Lord . . . and whatsoever he doeth shall prosper" (Psalm 1:1-3).

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1, 2).

"In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness" (31:1).

Surely Joseph must have had these and other righteous thoughts like these, written by our Psalmist David. Joseph lived them though he never had read them. What a privilege we have today to have not one, but several Bibles in our homes! Let us hide this verse in our hearts, too: "I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 40:8).

Other thoughts we should know are:

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. . . . In every thing give thanks . . . prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:15, 18a, 21, 22).

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1).

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

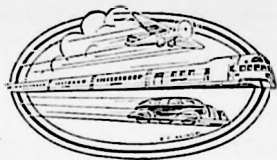
"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

May we have enough of God's Word hidden in our hearts to keep us from sin when we are tempted.

### Happy Birthday Wishes

Beulah Wendroth, Oct. 21, age 10, Eden Valley, Minn.  
James A. Coulter, Oct. 21, age 3, Eden Valley, Minn.

WE MOVE



FORWARD

YOUTH

FORUM

Conducted by

*JAMES M. WATKINS — Promotional Director and Co-ordinator**General Conference Activities*

The most forward-looking achievement of our Berean Work, as a whole, is the extent to which our membership is planning large-scale state and district rallies for the near future and continuing on as a regular part of their work. It is gratifying to contemplate the extent that this new outlook and interest will go in meeting the needs that have been suggested by our young people in this open forum. Indiana State Conference, as well as the Illinois State Conference, and many local groups already are planning for rallies, caravan trips, and many similar ventures that certainly will give new impetus to our Berean youth work on a national scale. Many qualified leaders of our older Berean groups and those interested in young people's work are volunteering their services to act as sponsors, promoters, and rally leaders for this type of our work. These also hope to be able to get together from time to time to plan and discuss ways and means of encouraging our young people and to participate in classes and lectures that will make the donation of their time most productive in Berean work.

A new enrollment crusade is under way to encourage our Berean young people to get soundly behind certain practical principles of Berean work and to unite and commit ourselves against certain principles of worldly practice. All in all, through the leadership of your interest and suggestions, we are indeed rapidly moving forward.

The final results, however, will be based on the interest, practical benefits, and fellowship you develop in your own local societies. The keynote of these local problems is reflected most clearly when

*Joanne Blanchard of Oregon, Illinois,  
Calls Attention to the Fact That—*

"To have an interesting and effective young people's meeting you must have the attention of everyone. No lesson presented will be effective if someone is distracting the attention of the others. Second, it is most necessary for the young people themselves to study the lesson ahead of time, so they will have some ideas of their own and will feel more interested and even eager to present them.

"This is often a hard thing to do. One effective way to arouse interest is by way of a contest. A contest that has

something to do with the study of the lesson may encourage the habit of lesson study. Also some means of impressing upon them, more fully, the slogan of the Bereans, 'Search the Scriptures daily,' should be found. In this way we can build the desire to *want* to study.

"Young people's meetings should not be monotonous. I mean that they should not follow the same pattern week in and week out. There should be a constant variety. Every once in a while something new and different should be used, such as a chalk talk, a quiz, or a number of things to break the monotony. Special numbers are nice once in a while in place of hymns or choruses.

"As for our Berean literature, I don't know much to say about that, except that I think any lesson in any book can be made interesting and effective if presented in the right way. The lessons we now use at the Oregon Bereans can be very nicely presented and made most interesting if they are studied out properly by the leader.

"During the lesson, a hymn or choruses could be sung that have some bearing on the lesson. For instance, if the lesson was titled, "The Rainbow of God's Promises," it could be interrupted and added to by singing the chorus, "There's a Rainbow Shining Somewhere."

"Mostly, in order for a young people's meeting to be made more interesting and effective, you must first arouse the interest and attention of your members and then proceed with new ideas and plans to keep them interested."

*So, Young Man, or Young Lady, What Now?*

The logic of these remarks does make it appear that all the responsibility for success cannot possibly lie higher up: that there is no substitute for our own initiative and interest when it comes to supplying life for our local societies. First of all, Joanne suggests the need of interest and attention at study periods—and rightly so, for this is the secret of the success of any such gathering. But it is not something that you can receive from any textbook or Berean publication, nor something that is handed out like stick candy by national officers. It is something that is born solely from within by the interest and co-operation that we build within ourselves through devotion to God and to Christ.

# AMONG THE CHURCHES

## CALENDAR

**October 27**—Illinois Fall Conference at Dixon.  
**November 2, 3**—Michigan Quarterly Conference at Blanchard.  
**November 3-17**—Special series of evangelistic meetings at Tempe, Ariz., (James M. Watkins, speaker).  
**November 17**—Anniversary program at Macomb, Ill.  
**January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## ILLINOIS QUARTERLY CONFERENCE Dixon—October 27

Illinois State Quarterly Conference will convene October 27, 1946, at the Church of God, 221 W. Morgan St., Dixon. The program follows:

9:45 a.m. Sunday School  
 11:00 a.m. Worship, Sydney E. Magaw, Guest Speaker, Communion following sermon  
 1:00 p.m. Scramble Dinner  
 2:30 p.m. Youth Rally, James M. Watkins  
 4:15 p.m. Entertainment Features  
 6:00 p.m. Luncheon  
 7:30 p.m. Worship, Arlen Marsh, Guest Speaker  
 All are welcome!  
 Come, and bring your friends!  
 C. Alan McLain.

## OREGON BIBLE COLLEGE NEWS

Though the weather was cold, the various activities of field day were entered into enthusiastically by all students. The students extend to Bro. Milton Hall and his committee an expression of appreciation for the effective manner in which field day was conducted. A complete story will appear in our news next week.

The students, faculty, and Bro. and Sr. Albert Logsdon went to Dixon, Thursday night, October 10, for the purpose of having a college picture taken. Proofs have been received, and one of them has been selected.

In the absence of Bro. Sydney Magaw, Sr. Leota Hanson is teaching our classes in New Testament Interpretative Studies and The Pastor, His Office and Work. Bro. Otto Dick is teaching History of the Hebrew Commonwealth.

At chapel this week, we were favored with sermons by Bros. Howard Beemer, Gordon Laundry, and Timothy Pearson.

Bro. Dick began last Monday night an opportunity class in English for all those who felt the need of such a course. Eight students were in attendance at the first meeting. "Mom" and "Pop" are still on the job working long hours to keep things going. "Mom" works hard keeping house and trying to satisfy our appetites, while "Pop" has been busy of late raking and hauling leaves along with the many other tasks that must be performed in a place such as this.

Reported by Class in Religious Journalism.

## PENNELWOOD CHURCH OF GOD

### Grand Rapids, Michigan

"Fallsapoppin" at Pennellwood. The tinge of frost in the air puts a bit of zip under our summer tan, and our hot-weather inertia is falling with the leaves.

Do we need a new building? Ask any one of the one hundred fifty-five persons attending Sunday school on Rally Day, October 6. We topped the attendance goal, although the offering was a bit under the goal. The offering, plus the Sunday school tithe, added \$136.00 to the Building Fund, raising the total to \$8,595.00. We rallied with such enthusiasm that most of the new attendants returned the following Sunday.

On October 13, the Sunday school launched a six-weeks' Red, White, and Blue Hilltop contest with Maurice Fairbrother, Charles Knapp, and (Mrs.) Gertrude Card as captains. This promises to be quite interesting, as the first lap showed the teams had very close scores. If attending Pennellwood in the near future, ask your class teacher for a Red pin. (Could be the writer is on that side.)

Sunday evening church services were resumed on October 13, with good attendance. The pastor presented a sermon on "Strange Talk about Strange Things."

Mrs. Gladys Bultman, who underwent a minor operation recently, was able to attend Berean last week. All will be glad when health again permits her to resume her job as Berean superintendent.

Miss Martha Townsend has been very ill the past two weeks and is still confined to her bed. Know her! Why not send her a word of cheer? 24-32nd St., S.W., Zone 8, is her address.

Miss Betty Jane Cole received a fracture of the radius bone of her left arm while playing basketball last Thursday. She will be wearing a cast for about four weeks.

Mrs. L. F. Slocum, Secy.

Send The Herald to your friends.  
 Subscription rate: \$2.50 per year.

## THE RESTITUTION HERALD Published by

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

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

## BAPTISM AT ELDORADO

As a fitting climax to Rally Day, Miss Rita Lou Mosby was immersed in the name of Jesus by the writer. The congregation assembled along the banks of Bro. Herbert Edmister's creek for singing hymns of praise and witnessing the manifestation of a faith that preceded the service. Immediately after the baptismal service, the Lord's Supper was commemorated, and words of admonition were spoken to the brethren to nourish this new babe in Christ in the Christian walk.

E. H. Goit, Pastor.

## HERALD RECEIPTS

James Mattison; Mrs. Olat Hammer (another); Tom White; Mrs. Minnie Porter; Betty Macy; G. B. McTeal; Mrs. Emma Coleman; Mrs. Frank L. Heaton; H. E. Drew; M. W. Lyon (7).

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"An article in 'The Evangelical Beacon' points out that when you say, 'The deuce, you really are saying, 'The Devil.' (Webster's Dict.) 'Dickens' is another euphemism for 'The Devil.' 'Damn,' according to Funk & Wagnalls, means 'to damn.' Webster says 'gosh' and 'golly' are substitutes for 'God.' 'Gee,' according to the same authority, is a form of 'Jesus.' Many say 'heavens' who wouldn't say 'hell.' Which is worse? (See Matt. 23:22.)"—J. R. LeCrone in "The Assistant Pastor," Woodstock, Va.

Sr. Leila E. Whitehead attended the State Convention of the WCTU at Quincy, Ill., October 15-18. She was a delegate from the Austin Union, Cook County.

The Paul Johnson family of Oregon, Ill., spent October 17-20 on a trip to Sae City, Iowa, to visit with relatives in that neighborhood.

"A daughter, Carol Elisabeth, was born to the Goits on September 3, in Ferro's Hospital, Eldorado, Ill. She is a very likeable girl and has a healthy appetite."—E. H. Goit, General Delivery, Eldorado, Ill. . . . Congratulations!

Bro. James M. Watkins, Promotional Director of National Bible Institution, spent Monday, October 14, in Chicago, contacting various firms in the interest of our work while on his return home from Fonthill, Ont.

Mr. and Mrs. L. D. McLain who have served so faithfully at Golden Rule Home for three years went to Mount Sterling, Ill., for a few days' vacation before going to Maywood, Ill., where Mr. McLain will be maintenance man and Mrs. McLain assistant matron at a Baptist home for elderly people.

HILLISBURG GOLDEN ANNIVERSARY

The Golden Anniversary of the Hillisburg (Ind.) Church of God was celebrated, Sunday, September 8, 1946. The following account is the reminiscence of Bro. William M. Huffer concerning the history of the church.

Prior to the building of the church, church services were held at the Cue Schoolhouse, which is about two-thirds of a mile northeast of the present building. Services also were held at the Seireleville Schoolhouse and the Burgetts Corner Schoolhouse. The early ministers who spoke for the congregation were Bros. J. Fennamore, J. M. Stephenson, Jerry Hatch. Bro. Hatch served the local church for a number of years.

Bro. J. F. Waggoner began his ministry here about 1894. During his ministry, many joined the church. Through his influence, the church was built.

Bros. Ephram Barnett, William Jenkins, and James Prier were the trustees when the church was built. The members of the church volunteered to haul the stone from Kokomo (25 miles northeast) for the foundation. The trustees hired Harrison Johnson to construct the building. The present condition of the church attest to the wisdom of the trustees in hiring Mr. Johnson to do the work. Mr. Johnson received \$212.50 for doing all of the work in the construction of said building. The total cost of the church building was \$995.00. The seats were selected by the trustees. They cost \$288.62. Bro. Hook, a Church-of-God minister who then lived in Mechanicsburg, Ind., preached the dedicatory services in 1896.

Following the service of Bro. Waggoner (he served the congregation for approximately 15 years), Bro. George Smith of Culver served the church. Next, Bro. D. T. Halsted held the pastorate. Due to his vision, the first Indiana State Conference was held at the Hillisburg Church of God in 1901. Among the ministers present were: Bros. F. L. Austin, D. T. Halsted, and A. H. Zilmer. At this conference, Bro. Zilmer was hired by the church. He served until he united with another denomination.

Bro. George Neal was hired for a year. Bro. J. W. Williams then became our pastor. He served from 1908-1915. Bro. David Van Vactor preached for the local congregation and the Frankfort Church. (For a number of years there was a church in Frankfort.) Bros. VanVactor and F. L. Austin conducted a very successful series of meeting during which many joined the church. In 1922, Bro. J. H. Anderson was employed. He enjoyed a very successful ministry here. He remained as the pastor until 1941.

Since then, we have had Bros. Terry Ferrell, Celma Randall, and Delbert Jones, who is serving us at the present time.

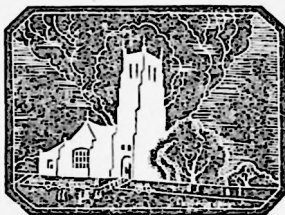
The messages of Bro. James M. Watkins were greatly enjoyed by all of the members and friends of the church. We were pleased to have Bro. and Sr. Watkins with us from September 2-8. We did not enjoy as large a crowd as we should have, due to the attraction of the Indiana State Fair.

Bro. Watkins conducted a Youth Rally on Saturday night. At this rally, he proved the advisability of having youth rallies. We are looking forward to the time when we may have a National Youth Rally of the Church of God. The church must offer youth good Christian fellowship, a message suited to their needs, and lively music.

Sunday, September 8, was one of the biggest days in the history of the Church. It was Homecoming Sunday, the Golden Anniversary of the Church, and the Indiana State Quarterly Conference was meeting with us. There were representatives from the Morning Star and Hope Chapel Churches in South Bend, Plymouth Church, Rensselaer Church, Hedrick Church, and the Kokomo Church. More than one hundred twenty-five persons signed the register.

A community sale which was sponsored by the church building fund committee was held near the church on October 5. The Ladies Aid served one thousand hamburger sandwiches, plus coffee, sandwiches, and iced tea. The Ladies Aid made \$275.00 for the building fund. From the contributions and commissions, the men made approximately \$275.00. Our building fund is rapidly approaching the \$2,000.00 mark. In ordinary times, that would be enough to dig and cement the basement and install a heating system. In all probability, the work will be begun on the basement in the spring.

Delbert Jones, Pastor.



FROM VIRGINIA TO OKLAHOMA

Immediately following General Conference, Sr. Ellen Van Fleet and I journeyed to the conference at Maurertown, Va. It is always a pleasure to work with these people; it seems like "going home." The attendance at this conference in the children's department was much larger this year. Sr. Van Fleet left me to return to her home.

After the Virginia Conference, a two-weeks' vacation was enjoyed with my son Lyle and family at Winchester, Va. After having conducted ten vacation Bible schools, this vacation period provided a much-needed rest.

My first work after vacation was at Cleveland, Ohio, where I worked from September 9-19. Two Vit-Em-In classes were organized, with Sr. Mary E. Elton as general superintendent. Sr. Hazel Stadden is sponsor for the class on the west side which is held at the Herbert Stadden home. Srs. Gordon and Smith have charge of the one at the church on the east side. Other classes are being planned in other sections of the city.

While working with the Cleveland brethren, it was my privilege on September 18 to be invited to meet with the group at Madison, Ohio. Here work for children was demonstrated, and they asked that they be given a vacation Bible school this coming summer. A most enjoyable evening was spent with these folks.

On September 20, the trip from Cleveland to Skelton, W. Va., was taken. I arrived about six o'clock in the evening, and at seven o'clock a class of eighteen children was assembled

and a very pleasant evening was spent with these children at the home of Bro. and Sr. Clyde Poland. Sr. Poland plans to continue the work with these children.

September 21 found me in Morristown, Tenn., at the B. E. Holt home. At four o'clock that evening, a class of children was started at this home. What a fine time we had. On September 22, Bro. and Sr. Holt took me with them to visit the church and Sunday school at Galamore Gap, N. C. This was my first visit with these people, and it was indeed a pleasure to hear Bro. Williamson's inspiring sermon and to teach the children there. On September 23, Sr. Holt wanted to hold another children's class, and the attendance was double the attendance of September 21. Sr. Holt is continuing this class, which meets each Wednesday after school. She has been asked to teach one at Sweetwater, also. My predictions are that we may expect a new church in Tennessee before too long.

A stop-over was made at Cleveland, Tenn., to visit Sr. Marie Coverston at the Bob Jones College. It was an inspiration to me to see Sr. Marie striving earnestly to prepare herself to work for her Master. Marie is from our Fort Valley Church in Virginia.

The Marrs' home in Memphis was the next stop, on September 25. They desire so much to have more work there.

Little Rock, Ark., (rural) was visited September 26. Here a class was assembled, and a very profitable evening was spent with these people, but the class was mostly for children.

The next day, September 27, found me at the H. Scott Smith home. Here, too, I feel, "It's just like coming home." That evening was spent at the home of Sr. Smith's brother, John Evans, where work for children was demonstrated.

On September 29, Bro. Smith invited me to assist him with some work at Russellville, Ark., teaching a Sunday school class and speaking for the entire assembly in the evening.

Bro. Smith and I drove on to Arch, Okla., on September 30. Here a class for children was held each evening for two weeks. Bro. Smith and Bro. Simmons conducted services for the adults. What a joyous time we had! There were thirty-six children enrolled, with attendance close to twenty each evening. Future work is being planned at this place. Bro. Simmons is making a more complete report.

What a joyous journey this has been, and we pray God's blessing upon the seed sown.

Verna C. Thayer.

NATIONAL BIBLE INSTITUTION

Mrs. A. Ward	\$ 5.00
Delos & Mabel Andrew	2.00
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Mrs. Sid Martin	10.00
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# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
Essential Truths, 1p		\$.05	\$.30	Where Are the Dead? Bronson, 36pp.	.50	4.00
God's Promises, Drew, 2pp.		.05	.30	The Nature of the Soul, Hardesty (Berean)		
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60			
Words of Comfort, G. E. Marsh, 4pp.		.10	.60			
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What Must I Do to Be Saved?						
Waggoner, 4pp.		.10	.60			
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The Coming of Christ, Curtis, 6pp.		.15	.90			
Who Are Led by the Spirit of God?						
Jones, 6pp.		.15	.90			
Kingdom of God, Guekler, 6pp.		.15	.90			
The Nature and Hope of Man,						
Kirkpatrick, 6pp.		.15	.90			
Resurrection, Magaw, 8pp.		.20	1.20			
Baptism, Lindsay, 8pp.		.20	1.20			
Pleasures of Youth, LeCrone, 8pp.		.20	1.20			
An Important Biblical Discovery,						
Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation,						
Railsback, 8pp.		.20	1.20			
Hell—What Is It? Spp.		.20	1.20			
The Two Sons of God—Adam in Type						
and Antitype, Lindsay, 12pp.		.25	1.75			
What Is Man? Patrick, 12pp.		.25	1.75			
The Sabbath, Lindsay, 13pp.		.30	1.85			
First Principles, G. E. Marsh, 18pp.		.35	2.60			
God's Covenant with Abraham,						
Lindsay, 18pp.		.50	4.00			
An Open Letter, Judd	Free for postage					
Scripture Searcher's Assistant,						
Joblin, 44pp.		1.00	7.50			
Coming Events in the Light of						
Prophecy, Corbaley, 60pp.		1.00	7.50			

BOOKS		Each	Per 6
Death Reigned from Adam to Moses,			
Robison vs. Conner paper, 58pp.	\$.10		
Jesus Christ in the Old Testament,			
Judd, paper, 88pp.	.25	\$1.65	
Ancient Mysteries, Johnston, paper,			
116pp.	.25		
The Mystery of Iniquity Explained,			
Booth, paper, 220pp.	.75		
The Pine Woods Bible Class, Wilson,			
board cloth, 480pp.	.75	3.50	
The Student's Textbook, Wilson,			
board cloth, 200pp.	.45	2.60	
The Book of Revelation Made Easy to			
Understand, Wilson, b. cloth, 96pp.	.25	1.25	
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The Way of Life Eternal, Booth,			
paper, 88pp.	.25		

BEREAN STUDY BOOKS		Each
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Immortality), 50pp.	.20	
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of God), 50pp.	.20	
Senior Berean Book Six (Building for		
the Ages), 40pp.	.20	

**National Bible Institution,**

**Oregon, Illinois**



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, OCTOBER 29, 1946

NUMBER 5.

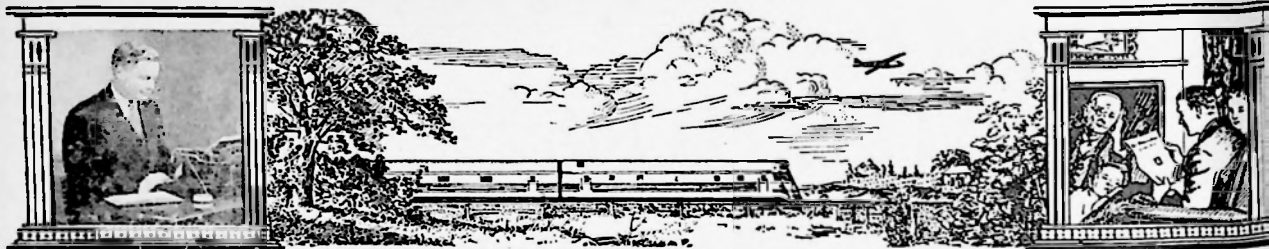


—Authenticated News Photo.

## GLIMPSE INTO A FOREIGN CITY

The world is not the same size to all men. All too often, one's world is bounded by his own years, by his own possessions, or, perchance, by the walls of the factory, home, or office where he toils for copper or gold. Jesus, though living in a day of limited travel and limited education, saw into all the world and from creation to the end of the world—and beyond! Said He: "Go ye into all the world"; "Lo, I am with you always, even unto the end of the world," and, "To him that overcometh will I grant to sit with me in my throne."

In keeping with Christ's world-wide vision and world-wide mission, it is a pleasure here to present a glimpse of a foreign city that seldom comes to one's limited and selfish mind, the city of Brisbane, Australia. Our Lord, we may be sure, is interested in its 386,000 inhabitants. Are we "moved with compassion" for earth's shepherdless multitudes?



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Jehovah's Rival Gods

Accustomed to nomadic life in the wilderness, the Israelites were slow to become successful farmers in the Promised Land. When their crops were poor and their neighbors' crops were good, the Israelites were tempted to worship the false gods of their heathen neighbors.

Though attempting to worship Jehovah and the heathen gods at the same time, the Israelites soon forgot Jehovah and trusted increasingly in the rival gods. Thus, Israel invited doom, for her most important distinguishing and unifying factor had been her monotheistic worship of Jehovah.

The Church of God may profit well by Israel's history. We, too, as a people, are monotheistic. We want no trinity of gods. God is One! To accept the popular conception of God, Christ, and the Holy Spirit being one god would be to destroy one of our distinguishing and unifying principles. Certainly, it would discredit revealed truth.

There are other gods, possibly more dangerous—gods of our heathen neighbors, and gods less strict than is Jehovah. There is the god of pleasure, god of gain, god of popularity, and the god of false hope. The Church of God may be deceived into believing that any or all these gods are essential to our existence and success. The very opposite, however, is essential. Only by maintaining a pure faith in Jehovah and in His Son, the Christ, and in keeping ourselves "unspotted from the world" of false hope, can we hope to continue strong under God's favor.

We ministers of the Church of God dare not cease preaching the doctrines that have distinguished our work from that of the orthodox churches. Laymen of the Church of God, too, must continue to appreciate and support good, sound Bible doctrine. To forsake our distinguishing doctrines and to mingle with neighboring religions, inviting as all that may seem to be, would bring our work to nought in a few short years.

## Fall Flowers

Notwithstanding cold rains and blustering days of snow, autumn often is bright and sunny. The wise Creator withholds some of His glory from springtime and

summer to release it in the gloomier days of fall. Indeed it seems that in gloomier days the handiwork of God more apparent—more appreciated. God "hath made every thing beautiful in his time"—even flowers in fall.

In fall, the leaves are tenfold more gorgeous than in spring. Autumn's flowers, too, vie in beauty with those of the hotter months. Consider the asters, chrysanthemums, fall daisies, and phlox—and there is not a nuisance dandelion among them!

The appended verse, entitled "Fall Flowers," was written for this editorial by our mother, Mrs. E. H. Magaw.

"Clematis climb a trellis  
In their dark-blue gown;  
Petunias in sweet fragrance  
Bloom till snow comes down!

"Golden rods in September  
Wave their yellow plume;  
Marigolds, not fragrant,  
Drive away the gloom!

"Cosmos is a dainty bloom—  
Waving to and fro;  
Yellow is a flower  
Called the 'golden glow.'

"Hollyhocks have their place,  
As they nod and sway;  
Sumac, tall and brilliant,  
Make the roadside gay.

"California poppies,  
Growing near the ground;  
Dahlias, tall and stately,  
Big and soft and round!

"Handsome are the asters,  
Growing in a row,  
With their many colors  
Making gorgeous show."

# God Anoints a King

*By C. E. Lapp, Tempe, Arizona*

WHEN it comes time for people of the United States to select another president, there will be considerable excitement for months in advance. Political parties will oil their machines with smooth promises until their favorite son is chosen, and then—the inauguration. Delegates will travel hundreds of miles for the brief service, and curious spectators will crowd near for a fleeting glimpse of our new leader.

After God had rejected Saul from being king of Israel, He commanded Samuel, "Fill thine horn with oil, and go. I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." For fear of Saul, Samuel was hesitant to go, but yielded to the Lord's command and called at the home of Jesse. The sons were asked to pass before him, and, as the first came to him, God whispered to Samuel, "Look not on his countenance, or the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The people had been deceived once in selecting Saul because of his great physique, but God did not intend they should again be fooled. The youngest son, David, was away keeping his father's sheep, and finally it was necessary to bring him, for all the others had been refused. When he appeared, the Lord again spoke to Samuel, "Arise, anoint him: for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. "But the spirit of the Lord departed from Saul." "And Saul was afraid of David, because the Lord was with him and had departed from Saul." Surely God has chosen the weak things of the world to confound the mighty!

A new king had been anointed; the Spirit of the Lord was upon him; and men feared a man on whom God had placed His sanction, power, and might. The word "anoint" indicated consecration of inauguration, and in this instance of David, both meanings surely were implied. David had not yet come to the throne, but was then consecrated to that office just as surely as he was some time later when he became king of Israel. The consecration and time of testing came first, and afterward came the glorious time of inauguration and power.

In the prophetic words of Psalm 45:7, God speaks of another King who was anointed and the reason for His being chosen. He loved righteousness (not being a lover of pleasure more than a lover of God), and hated wicked-

ness. Again, God, who looks upon the heart, chose and anointed Him with the oil of gladness above His fellows.

Jesus came from Galilee to Jordan to be baptized of John. When He was baptized and came up out of the water, "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Oil is a type of the Holy Spirit. As oil was poured out upon the head of David and the Spirit of the Lord came upon him, so God poured out His Holy Spirit upon Jesus, anointing and empowering Him with the gifts and graces needed to fulfill His mission on earth. God gave not the Spirit by measure to Him, that is, in a restricted quantity; but all power in heaven and earth was poured out upon Him because He loved righteousness and hated wickedness. Jesus was consecrated and segregated from His fellows for this special work and anointing, because none up to that time had loved God with all his heart as He.

The anointing of Jesus as King already has taken place, but He has not been inaugurated as yet. Only God, who "callesth those things which be not as though they were," has seen the glory of His Son when He shall take the throne for which He has been anointed.

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:6-9).

Today, as always, men without the upward look are choosing kings by their outward appearance. Political gain, honor and power, greed and selfishness all steer them farther and farther from the Prince of Peace. Men do not choose Him, because they love darkness rather than light. Since God chose the opposite of their choosing, there is little hope for a solution of the world's ills and problems until He shall come to take the throne whose right it is!

Praise God! There is a great inauguration day coming! Christ shall come in the clouds of heaven to take His throne. John wrote: "I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11). "He hath on his vesture and on his thigh a name written, (Please turn to page 10)

# The Second Miracle

By Harold J. Doan, Chicago, Illinois

JOHN, the beloved Apostle, recorded the life of Jesus from the spiritual standpoint. The Gospel of John treats Jesus' life as that of the Son of God, the Saviour of men. In John's life of Jesus are recorded eight miracles performed by the Saviour; seven before the crucifixion, and one after. We believe, with Dr. M. R. DeHaan, that these miracles were recorded to teach truths about Jesus and salvation. In the closing statements of John's writing, we read these words: "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). John's gospel message, including the seven miracles, was written that we might believe on Jesus Christ, and in Him find salvation.

The seven miracles performed by Jesus before His crucifixion teach various aspects of the plan of salvation.

Jesus' first miracle was the turning of water to wine at the wedding in Cana of Galilee. From here, Jesus went to Jerusalem, and then made a preaching tour through Samaria. He returned in time to Cana; and, when he arrived, a centurion from the city of Capernaum came to see Him.

The centurion was a Roman officer in command of one hundred men. We read in John 4:46, 47, "So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum." This city was only seventeen miles from Cana. Remember this distance, seventeen miles! "When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death."

The centurion's son was dying, and having heard that Jesus the Healer was near, the centurion traveled to Jesus and begged Him to come immediately to Capernaum to save his son.

This is a revealing and practical statement. The noble centurion went in person to care for his son's salvation. He did not trust the matter to his servants or to the boy's school teacher or Bible teacher, but he went himself. The salvation of his son was his great concern, and he could not conscientiously delegate the task to another than himself.

The salvation of our children and their education in things of the Spirit should also be our personal concern.

Children are being reared the world over with no knowledge of Christ, because their parents are too busy to see to this vital part of their development. These children are in as dangerous a position as was the centurion's son, yet we would rather delegate the business of their salvation to a school teacher or Sunday school teacher, or let them find out for themselves, than to take time to perform our duty. The centurion went personally to Jesus.

The story continues thus: "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die."

The nobleman wanted Jesus to come down to Capernaum and save his son. Evidently he did not believe that Jesus could perform the miracle of healing except by direct contact. The man had faith. He believed Jesus could save the boy, or he would not have come to Him. He did not, however, have enough faith, because he lacked understanding of Jesus and His power.

The centurion must have thought Jesus to be some kind of mystic who would come to his home and perform weird ceremonies and rites in order to heal his son. Jesus chided him for this lack of faith by saying, "You will not believe I can save your son unless you see some visible, tangible sign. You cannot accept my simple statement that your son is saved." The man insisted, "Come down quickly before the boy dies."

This is the second practical teaching of this miracle. Some come to Jesus for salvation and yet lack simple faith in the fact that He can save. Some people must have a sign, they must see a miracle, have an emotional upheaval, a "feeling," or some tangible, visual sign before they will really believe that Jesus has the power to save.

Down in Kentucky, some of the natives use rattlesnakes in their worship services. They will not believe Jesus can save unless they see a man live after being bitten by a "rattler." This, contrary to common belief, is not a show of faith, but a demonstration of lack of faith. At least Jesus considered such displays so, by saying, "Except ye see signs and wonders, ye will not believe." Such faith is unstable, being based upon a poor foundation; emotion.

Then, there are the people who must hear the dead speak, or see a "spirit," or "get the power" and talk in tongues before they will believe in Jesus' power to save.

There is something lacking in modern religion, and that something is simple faith. Still, this faith, which allows us to believe Jesus because He is the Son of God,

and not because of this proof or that proof, is a basic essential to salvation through Christ.

We *must* have faith that Christ can save us from our sins simply because He said He can. Faith is as simple as that. Only believe that Jesus is the Son of God and that His is "the only name under heaven" whereby man can be saved.

We doubt that all the conversation between Jesus and the soldier has been recorded here in John 4. John only told the high points of the story. Jesus must have ex-

plained Himself quite thoroughly to His listener, for in verse 50 we read: "Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way." Jesus made the simple statement, "Your son lives," and the man believed it, not because he had received some special sign or "feeling," but because Jesus said it was so. He here displayed the perfect faith.

In this scientific, skeptical, cynical age, faith like this is needed. To believe the words (*Please turn to page 10*)

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## "Parousia"—The Coming of the Lord

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By T. M. Ferrell, Holbrook, Nebraska

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THE Greek word *parousia* is translated "coming" twenty-two times in the New Testament. To realize its meaning and use will add strength and beauty to the teaching of the second coming of Christ.

Robert Young, in his Analytical Concordance to the Bible, defines the word as "a being alongside, presence." Bullinger, in his Companion Bible, notes that "'from the Ptolemaic period down to the second century A.D., the word is traced in the East as a technical expression for the arrival or the visit of the king or the emperor,' also of other persons in authority." It is no mere coincidence, then, that this word was used in referring to the arrival of our King, Jesus Christ, to occupy His throne at Jerusalem.

In examining the texts where this word *parousia* is found, we would arrive at the following conclusions concerning Christ's *parousia*: 1) it will be a literal *parousia*; 2) it will be a visible *parousia*; and 3) it will be a personal *parousia*.

The fact that *parousia* is used in reference to others than Christ helps us to see its *literality*. In 1 Corinthians 16:17, we read, "I am glad of the coming (*parousia*) of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied." Also, in 2 Corinthians 7:6, 7, where the "coming (*parousia*) of Titus" is mentioned, as well as in Philippians 1:26, where Paul spoke of his own "coming (*parousia*)" to the Philippian brethren. No one would question the *literality* of these *parousias*, so why question the *literality* of the second coming (*parousia*) of Christ? The second coming of Christ is nothing to spiritualize or to make unreal in view of the fact that the coming of Christ will be just as literal as the coming of any of the men mentioned.

The similes used in speaking of the *parousia* of the Lord help us to understand that it will be *visible*. One of these instances is in Matthew 24. Verse 26, in speaking of

the utterings of false prophets concerning the Christ, says, "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Christ, in this verse, is denying a secret and invisible coming, and emphasizes the next verse in simile: "*As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (*parousia*) of the Son of man be.*" This saying might be used to prove that Christ was coming quickly; but, in view of the preceding verse speaking of the *parousia* of the Lord not being secret, the comparison to the lightning seems to emphasize the *visibility* of the *parousia* of the Lord. Can the flash of lightning be seen? Is it then unreasonable to conclude that the coming of the Lord will be visible? We think it is not.

So often in our teaching of the return of Christ, we forget to make it personal. This word *parousia* means actual *presence*. Paul, in speaking of the resurrection and the coming of Christ, said, "This we say unto you by the word of the Lord, That we which are alive and remain unto the coming (*parousia*) of the Lord shall not prevent [precede] them which are asleep. For *the Lord himself* shall descend from heaven" (1 Thess. 4:15, 16a). In verse 17 of the same chapter, it also says that the raptured saints are going to "meet the Lord" and "ever be with the Lord" at His *parousia*. He really is coming. He is going to be present with us literally, and we shall see Him and be with Him personally.

All our teachings of the second coming of Christ are strengthened and gain new beauty by the use and understanding of this one word—*parousia*. It signifies the "being alongside," "the presence of the Lord." Let us understand the coming of Christ, and realize more than ever that the arrival of the King is near. Are we, His people, ready for His coming? Prepare! Prepare!

# Conditional Immortality

Selected by Glenn M. Birkey from  
the writings of S. M. Ohmart

"To them who . . . seek for glory and honour and immortality, eternal life" (Rom. 2:7).

We append a table of outstanding promises of God that are conditional. (Eccl. 2:1-5.)

Mercy is conditional. (Ezek. 33:9-19.)

Escape is conditional. (Luke 13:3-5.)

Forgiveness is conditional. (1 John 1:9.)

Cleansing is conditional. (1 John 1:7.)

Life is conditional. (1 John 5:12.)

Entrance is conditional. (2 Peter 1:5-12.)

Heirship is conditional. (Rom. 8:17.)

Partaking is conditional. (Heb. 3:14.)

Translation is conditional. (Matt. 25:10.)

Reigning with Him is conditional. (Rev. 2:26, 27.)

In the light of the foregoing conditional truths—and of many more that could be added—why not conditional immortality also, as per my text? Men have their *theories* about immortality—but what does God *say* about it? Immortality is the changing from a mortal, dying state, to an immortal, undying state, forever immune to wasting, decay, and death—the Scriptural objective and prize of all Christian seeking.

What do we understand by *conditional* immortality? We understand that immortality is not in any sense, and to any degree, a present possession of man—that God only has power to confer immortality upon mortal man—and that God has promised immortality to mortal man only on the conditions set forth in the Scriptures. Immortality is not due until the resurrection—when "this *mortal*" will put it on. (1 Cor. 15:52-56.)

Mankind is now in a probationary state—men being candidates for immortality—subject to character fitness to live forever before granted immortality.

This is the only rational solution of the problem of this present mortal life—that man is on trial for immortality. This was the final objective of Christ's redemptive work—that men might have *life!*—*immortal life!*—*life* forever immune to death!

God's choicest blessings now are conditional. The small word "if," so big in import, stands between us and much of that God has promised. Pardon and peace are conditional. Divine help in a time of need is conditional. Growth in grace and in knowledge are conditional. Nature's store of material treasures are conditioned upon research and labor. Measureless sources of vast and varied knowledge are conditioned upon study before they can be

made to yield up their hidden treasures to man. Then why should not man be required to meet conditions to acquire a spiritual fitness to live forever before he is granted immortality?

The doctrine of conditional immortality would have commended itself to men of intelligence and of reason everywhere as the most reasonable solution of the objectives of the present life, *if* the unscriptural theory of the immortality of the soul—received from the heathen world and based upon inference and superstition—had not been read into the Word as truth, since *no* Scripture says the soul is immortal.

The doctrine of immortality of the soul became at once a leaven of corruption in the church—either the sole foundation of all devil-inspired delusions now sweeping the world, or a fundamental plank in their platform of doctrinal errors.

Take away the doctrine of the immortality of the soul, and you have destroyed the one foundation of *spiritualism, Christian Science, reincarnation, purgatory, Mormonism*, with its claim that God is begetting vast numbers of human spirits, making polygamy necessary to provide enough bodies for these spirits. The Protestant invention of a place of detention of disembodied and naked souls between death and the resurrection—patterned after purgatory but not half as reasonable—rests upon the assumed immortality of the soul and conscious state of the dead.

The doctrine of the immortality of the soul has led many to reject the doctrine of the resurrection as wholly unnecessary to a life beyond death. No doubt, the belief in a present immortality of the soul led thirty-three per cent of five hundred acting ministers, and sixty-nine per cent of two hundred theological students, in a recent canvass to declare their disbelief in the resurrection of the body.

Doubtless, also, the same doctrine of the immortality of the soul, upon which alone rests the doctrine of endless torture in an eternal hell for the lost, was responsible for thirty-four per cent of the five hundred ministers referred to above, and seventy-six per cent of the same two hundred theological students, rejecting the doctrine of hell—not because they denied *just* punishment—but it was because their sense of justice revolted at such a fiendish conception of justice as *endless torture in fire!*

But there is another side to this—a side not seen by

those who do not *think!*—whose name is legion. It is God's part in creating these souls immortal—if *He did!*—since mortal man cannot beget immortal souls! In what light does God, the Creator of immortal souls *in sin*, appear?

If, as theology teaches—God has created and is constantly creating billions of immortal, never-dying souls, creating them without voice or choice on their part to exist and with no reference to their fitness to live forever; *if*, as theology teaches, God created them so they can never die, so God Himself cannot deprive them of being, cannot unmake what He has made!—the victim of His own creative power, making that which even He cannot destroy when it dishonors Him! then indeed God is the champion blunderer of the Universe.

If, as theology teaches, the vast majority of these so-called immortal souls are headed for an eternal hell of unending torture, and God!—God! mind you! not Satan, as one might reasonably suppose, but God who knew the end from the beginning!—knew it, and yet made them!—is constantly making immortal souls! deathless souls! foreknowing their doom—then indeed is such a God the most calloused Being in the universe!

If—as theology teaches—though countless billions of

ages swell a measureless eternity, the unspeakable agonies of these assumed never-dying souls will never be lessened, or end! God is forever unrelenting.

Shame on those who do not know God is never appeased. *Justice* is never satisfied. Then, indeed, would such a God be the most vindictive Being in all the universe!

We thank God that such a God is not our God!

Shame on those who do not know God and the Bible too well to believe such a blasphemous slander of God and His Word. Shame on those who preach it. Shame on those who listen and endorse such teaching. Shame on those who support it.

Many thousands who hold the error of immortality of the soul, yet revolt at the horrible injustice of an eternal hell, have swung to the other extreme of the universal reconciliation of all. Other multiplied thousands have become infidels through the teaching of eternal torment—based on immortality of the soul, which they mistakenly believe the Bible teaches.

Conditional immortality teaches that only those who, under trial, become morally and spiritually fit to live forever will be made immortal—and all not fit will be utterly destroyed.

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## TESTIMONY

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*By Mary Mae Nedrow, Oregon, Illinois*

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CALAMITIES, suffering, temptations, can all be used for a testimony. The temptation of Jesus in the wilderness only enabled Him to emerge from there with greater strength, courage, and power, than before. Many tragedies of life can be turned into testimony, and instead of being weakened by them, we are made strong. The stoning of Stephen, though it meant his death, turned into a testimony when "they that were scattered abroad went everywhere preaching the word."

The Apostle Paul was not healed of his infirmity, though he prayed that it might be taken from him. The Lord's answer was this: "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul understood the meaning and said: "When I am weak, then am I strong." His infirmity was used of God for some higher purpose.

There is a dear old lady, eighty-five years of age, who has been at the local clinic for the past few years. None of her people live near her. Many patients hear her sweet voice vibrating through the corridor, as she sweetly sings hymns, day after day, and night after night. While visit-

ing with her the other day, she asked me why an old person should go on living when so many younger ones die. I told her perhaps it was for a testimony. Who knows how many hearts have been touched by her singing? She probably has been the means of drawing many closer to God.

Jesus was a kindly man. He was benevolent and sincere at all times. He lived a clean, wholesome life. All that came to Him were healed. One had only to "touch the hem of his garment," and she was made whole. We cannot expect to heal the sick, or raise the dead, as did the Christ, or to open the eyes of the blind, but we can manifest the same spirit of loving service and helpfulness to our fellow men.

Jesus was interested in the people about Him. His life was a testimony at all times. Should not ours be the same? Jesus was truthful in all that He said. Unless we speak the truth in love, what we say is like "sounding brass, or a tinkling cymbal." We cannot make people love us. We must earn their love. The children loved Jesus and would gather around Him because *(Please turn to page 11)*



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**FRANCE AND AMERICA.** Gleanings from reports would lead one to believe that the people of France had turned away from the religious faiths of their forebears and were becoming a nation of unbelievers. A recent Gallup poll would indicate that there is still "a form of godliness" among the French, and that perhaps they are not much different than the people on this continent.

Here are some of the figures: 65 per cent believed in religion; 32 per cent were non-believers, and 3 per cent had no opinion. Of the political groups, 24 per cent of the Communists were believers, 47 per cent of the Socialists acknowledged belief, and among the Popular Republicans, 93 per cent were of some religious faith.

Among the older folk, 80 per cent witnessed to their belief. The younger element was wanting in their religious convictions. Among them, only 56 per cent held to a belief in religion. Those having abandoned faith gave four reasons for their decisions: 1) education; 2) temperament; 3) philosophical reflection; 4) deception by the churches.

Coming to America, would we find a much different condition? Bishop Fred Pierce Corson says there are 70,000,000 Americans without any church contacts, and 35,000,000 only give infrequent attention to religion.

In all this, it is religion that is concerned and not Christianity. One can believe in religion and still never have had a vital experience with Christ. If a poll was to be taken of those who had conviction of being a "new creature in Christ Jesus," the percentages no doubt would be entirely different, so much so, one would wonder if there is "any faith." "When the Son of man cometh, shall he find faith on the earth?" is a question of no mean importance these days.

**MASS EVANGELISM.** The Methodist Board of Evangelism had made plans for a city-wide evangelistic campaign in Los Angeles, but the effort was taken over by the Federation of Churches of the city. Starting October 13, a census of the city was taken. Personal work by organized teams and individuals will start on Sunday, November 3. From 17-24, there will be a central preaching mission in the city's largest auditorium, with a choir of several hundreds of voices assisting. This will be followed by preaching missions in all sections of the city. There will be Saturday-night youth rallies, shop meetings, luncheon club talks, and appeals in high schools and colleges.

This effort will be widely observed and no doubt will give rise to other similar endeavors in other cities. The doctrine preached may not be in keeping with some of the fundamentals of the gospel, yet the moral and spiritual impact will be of far-reaching importance.

**UNITARIAN OUTLOOK.** The Unitarian Commission on World Order for the United

States and Canada submitted the following recommendation in respect to a world government: "World government, though not an immediate possibility, is the objective toward which we must work, gradually." The Commission saw in present-day developments progress toward this ideal state. Its report continued: "We rejoice that in such undertakings as the International Health Organization, the International Monetary Fund, and the International Labor Organization, the United Nations are generating a sense of world community. We will not yield in our conviction that this sense shall continue to grow, until all men everywhere acknowledge their primary allegiance to Man, legislating for their common life in the Parliament of Man, living their several lives in a world whose peace and abundance shall at last enoble men to differ without hate."

A world government seems to be necessary to set the stage for the world rule of the Man of Sin. World leaders are thinking in terms of a world government these days.

**MORAVIANS.** The Moravian Church met recently in their convention which was held in Bethlehem, Pennsylvania. Reporting on his recent trip to Europe, Bishop S. H. Gopp, said: "The splendid work of many long years in the three Baltic provinces of Estonia, Latvia, and Lithuania, now again under Russian rule, appears to have been definitely destroyed. Nothing is known about the people formerly in the care of Moravian pastors; the Russian iron curtain securely hides their fate from the rest of the world. . . . There are no more Moravians in Poland. They are either scattered to the four winds, or are in hiding, or have no means of traveling to see other Moravians, or they are dead."

The Moravians are better known as "United Brethren." They are congregational in form of government, and live a very simple and earnest type of life. There are four independent branches of the church, German, British, North American, and South American. The suppression of these people in the Baltics cannot be charged to interference with the State. They are law-abiding people.

**MIXED MARRIAGES.** There appears to be a growing indifference among Protestants toward marriages with Roman Catholics. These mixed marriages are bound to lead to trouble if religious conviction means anything at all to either party to the marriage. At the recent General Council meetings of the United Church in Canada, held in Montreal, the Commission on "The Christian Marriage and Christian Home" submitted a long statement on mixed marriages. Chief Justice J. C. McRuer was chairman of the Commission.

The requirements of the Roman Catholic Church in mixed marriages are set forth as follows:

(a) "The marriage must be performed by

a Roman priest; otherwise the Roman Catholic partner is virtually excommunicated. Even then, the marriage can only take place in the presbytery, not in the church proper.

(b) "The Protestant partner must take a course of instruction in Roman Catholic doctrine.

(c) "The Protestant partner must sign an 'Ante Nuptial Agreement' as follows:

"I the undersigned, not a member of the Catholic Church, wishing to contract marriage with \_\_\_\_\_, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honour that I will not in any way hinder or obstruct the said \_\_\_\_\_ in the exercise of \_\_\_\_\_ religion, and that all children of either sex born to our marriage shall be baptized and educated in the Catholic Church, and according to the teaching of the Catholic Church, though the said \_\_\_\_\_ should be taken by death. I further promise that I will marry \_\_\_\_\_ only according to the marriage rite of the Catholic Church, that I will not either before or after the Catholic ceremony, present myself with \_\_\_\_\_ for marriage before a civil magistrate, or minister of the gospel."

(Signature) \_\_\_\_\_  
Signed in the presence of Rev. \_\_\_\_\_  
Place \_\_\_\_\_ Date \_\_\_\_\_

"The Roman Catholic partner must likewise promise that the children will be brought up in the Catholic faith. In addition, he or she must do everything possible to bring about the conversion of the non-Roman partner."

It is not necessary to add much comment to this report. It speaks for itself. Church leaders would do well to acquaint their young people with these facts. During the summer, I talked with two young ladies, one a Baptist the other of the Church of God, and both stated they had signed such an agreement.

**FRIVOLOUS RELIGION.** In the closing days of the race for the league pennant in the National Baseball Circuit, supporters of the Brooklyn Dodgers assembled on two different days when they were led in prayer by clergymen for a Dodger victory. Such may be in keeping with the spirit of Christianity, but we are inclined to think otherwise. Such a frivolous perversion of the use of prayer and the functions of the church may be in some degree the cause of the "breakdown" of church life in that city. There are 80,000 Protestants in this city of nearly three million. Less than half of these attend church regularly. There are some 320,000 Roman Catholics that attend Sunday mass out of approximately one million Catholic population. It is here that the largest Jewish community in the world exists, and of one million Jews, only about 400,000 ever go inside a synagogue.



**REGISTERED MINISTERS**

The following named ministers have registered for Conference recognition with the License and Ordination Committee of the General Conference of the Church of God:

- Anthony, Alfred—435 Kings Road, Corvallis, Ore.
- Appleby, Mrs. C. R.—Arlington, Nebr.
- Austin, F. L.—500 S. 4th St., Oregon, Ill.
- Burnett, Francis—Jordan, Mo.
- Cooper, Gerald—611 Maple Ave., Tempe, Ariz.
- Croxton, Walter—Augustana College, Moline, Ill.
- Denchfield, John—212 Abbie St., S.E., Grand Rapids, Mich.
- Doan, Harold—1908 N. Keystone Ave., Chicago, Ill.
- Drinkard, T. A.—Arlington, Texas.
- Drabenstott, Cantwell—Hartford City, Ind.
- Eggleston, John—122 N. Mission St., Wenatchee, Wash.
- Ferrell, T. M.—Hollbrook, Nebr.
- Fiske, John R.—South Haven, Kan.
- Gieselman, N. H.—212 W. Hillsboro Ave., Tampa, Fla.
- Giesler, E. E.—Moorefield, Nebr., Box 75.
- Goekler, Harry—Hector, Minn.
- Gott, Edward—Eldorado, Ill., Gen. Del.
- Gordon, Grover—13605 Othello Ave., Cleveland, Ohio.
- Graham, Ernest—2852-41st Ave. S., Minneapolis, Minn.
- Graham, Roy—Fredericktown, Mo.
- Green, John F.—6216 Peery Ave., Kansas City 3, Mo.
- Hardesty, Robert—34th & Seward, Omaha, Nebr.
- Howe, Charles—1036 Newton St., Waterloo, Iowa.
- Huffer, Alva—218 Burke Rd., South Bend 17, Ind.
- Huffer, William—Michiganatown, Ind.
- Johnson, J. Arthur—Sae City, Iowa, Rt. 2.
- Johnson, Paul C.—610 S. 7th St., Oregon, Ill.
- Jones, Arthur—1940-4th St. N., Saint Cloud, Minn.
- Jones, Dellert—Michiganatown, Ind., R.F.D.
- Kirkpatrick, Vivian—Brocton, Mont.
- Krogh, Harvey—110-32nd St., S.E., Grand Rapids, Mich.
- Lapp, Clarence—220 Roosevelt, Tempe, Ariz.
- LeCron, Richard—Woodstock, Va.
- Lichty, George P.—350 Chester Place, Pomona, Calif.
- Lyon, M. W.—Oregon, Ill.
- Macy, Emory—1252 Jay St., Kokomo, Ind.
- Magaw, Sydney E.—Oregon, Ill.
- Marsh, Arlen—132 N. Gardiner Ave., Rockford, Ill.
- Marsh, G. E.—Tipp City, Ohio.
- Mattison, James—Rt. 3, Box 50A, Hammond, La.
- Moore, Linford—802 W. Jefferson St., Macomb, Ill.
- Morgan, J. M.—Bristow, Okla.
- McLain, Alan—221 W. Morgan St., Dixon, Ill.
- McLain, James—230 1/2 W. 103rd St., Los Angeles 3, Calif.
- McLeod, Norman J.—207 Palm Place, Pomona, Calif.
- Parker, O. J.—725 S. Waugh, Kokomo, Ind.
- Patriek, James—1336 Orange Rd., Ashland, Ohio.
- Railsback, Emma C.—1020 S. Burlington Ave., Los Angeles 6, Calif.
- Randall, C. E.—Fonthill, Ont.
- Randall, C. R.—Ripley, Ill.

- Rankin, Lyle—Cashmere, Wash.
- Routson, Ellsworth—Blanchard, Mich.
- Sheets, Harry—820 Douglas Ave., Aurora, Ill.
- Simmons, W. R.—Hartshorne, Okla.
- Smend, Cecil—2525 Jefferson, Rt. 1, Midland, Mich.
- Smith, Richard—Springfield, Ohio, Rt. 2
- Smith, H. Scott—London, Ark., Rt. 3.
- Stilson, Floyd—411 E. South St., South Bend, Ind.
- Watkins, James—Oregon, Ill.
- Weaver, C. E.—Enola, Ark., Rt. 1.
- Wiggins, Walter—Eden Valley, Minn.
- Wolfe, Vernis—Hammond, La.

**ELDORADO, ILLINOIS**

At a recent meeting of the Sunday school teachers, superintendent, and pastor of the Restitution Church, it was decided to have the four younger classes meet in the basement of the church where more time can be given for their opening songs. Other plans for future Sunday school work were discussed also.

The senior Berean class, which meets in the homes on Wednesday evenings, is starting the new Berean Book Six, "Building for the Ages," by Bro. Arlen Marsh.

This class took in three dollars extra one evening recently and had a lot of fun doing it. A precious, hard-to-get item was crudely wrapped and brought to class and auctioned to the highest bidder. The ladies bid high, hoping to get a pair of nylons, and the men, as usual, looked for steak or bacon. Bro. Edward Gott proved himself to be a very able auctioneer, and the rare package brought \$2.50. Since everyone was so eager to see what it was, the buyer demanded a nickel from each one, and that boosted the amount to three dollars. With a lot of grace and good humor, he took home a ten-cent package of black pepper.

We do have serious moments, however, and were all made glad recently when Rita Lu Mosby was baptized into the name of Christ. She is the daughter of the Burdette Mosbys and her address is Rt. 1, Eldorado.

Mrs. Carl R. Davenport.

**IOWA QUARTERLY CONFERENCE**

The fall quarterly conference was held at Pleasant Prairie as planned on October 13. Although we were not able to secure Bro. Sydney E. Magaw, we had a very enjoyable and profitable meeting.

Sunday school classes were taught by the regular Pleasant Prairie teachers: J. Arthur Johnson, E. L. Swanson, and Kathryn Jacobson. Following Sunday School, Bro. C. W. Howe of Waterloo gave the morning message. Bro. H. S. Hunt of Clarksville, State president, preached in the afternoon on "The High Calling."

The bountiful basket dinner was served in the community building in Lake View. Guests who arrived on Saturday were royally entertained by the local members. The regular Lake View - Sae City congregation was re-enforced by members from Clarksville, Sioux Rapids, Osage, Stanhope, Cedar Falls, Waterloo, and Omaha, Nebr.

We enjoyed the food, both temporal and spiritual, and the fellowship, and we look forward to several such meetings in the spring.

(The above was written for me by Mrs. Leonard Harland, Conference secretary.)

Mrs. Eldridge Ellis, Cor. Secy.

**FRANCIS SNOW**

Bro. Francis Snow, popularly known as "Jonah" Snow, retired rural merchant and resident of Faulkner County, Ark., died at eight o'clock, Monday night, October 8, 1946, at his home at McGintytown.

Bro. Snow was a faithful member of the Church of God of the Abrahamic Faith and a member of the Woodmen of the World. He was an active member of the church until about a year ago, since which time he was not able to attend church. The writer visited him very often and always found him strong in the faith. He remarked several times that he was living on borrowed time and said he was ready to die.

Bro. Snow was born, March 4, 1861, at Mayfield, Ky., the son of Calvin Neely and Sarah Bridgenan Snow. He came with his parents, when they settled in Faulkner County, in 1871. He was married, January 11, 1883, to Emma Francis Cooper, now eighty-one years of age, who survives him. He also is survived by three sons: Roy Snow of Kansas City, Sam Snow of Alexandria, La., and Harry Snow of Conway, Ark.; four daughters: Mrs. E. W. Wooly of Greenbrier, Ark.; Mrs. George A. Alewyne of Conway, Ark.; Mrs. P. T. Hamilton of Black Fork Community near McGintytown, and Mrs. Charles Blythe of Kansas City; twelve grandchildren, ten great grandchildren, and a host of friends and relatives to mourn his death.

Bro. Snow was a community leader throughout his adult life and was loved by all who knew him.

Funeral services were conducted in the McGintytown Church by the writer, who spoke on the hope of a resurrection and the second coming of Christ, on which Bro. Snow based his hope. He was laid to rest in Antioch Cemetery near his home to await the coming of the Master and the resurrection.

H. Scott Smith, Pastor.

**ARTHUR L. WHITE**

Bro. Arthur L. White, Bennington, Nebr., suffered a stroke in March of 1945, and was confined to his home and bed almost constantly until he fell asleep in death, Saturday, October 5, 1946. A faithful member and worker in the Church of God, and a generous and likeable Christian man, his death brings sorrow to the Church of God in Omaha and all eastern Nebraska.

Bro. White was born, November 10, 1883, north of Blair, Nebr. He was united in marriage to Virdie Mae Williams on September 16, 1908. To this union were born four children: Mrs. Kenneth Nelson, Mrs. Russell Johns, Mrs. Harlan Dierking, and Gilbert A. White, all of Bennington.

In January, 1911, he was baptized into Christ.

He is survived by his widow, four children, seven grandchildren, one brother, Charles Lester White of Omaha, and one sister, Mrs. Emery Dixon of Omaha.

He resided in Bennington for twenty-eight years.

Funeral services were conducted by the writer, October 8, at the Hadam Mortuary in Bennington, and Bro. White was laid to rest in the Blair, Nebr., cemetery to await the call of the Lord in the resurrection morning.

R. O. Hardesty.

## GOD ANOINTS A KING

*(Continued from page 3)*

KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16). Christ will not be alone at that great inauguration ceremony, for:

"I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:11-13).

God has anointed HIS King! While the nations of the earth talk of world government, UNO, peace, dictators, and democracy, God laughs, for it is a King of His choosing who will bring peace—for *HE loved righteousness.*

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 THE SECOND MIRACLE
*(Continued from page 5)*

of Jesus and act upon them, not just because they sound logical, or because science has proved this or that to be true, but because Jesus spoke them, is the pure faith of real Christian experience. That is the kind of faith which moves mountains of doubt and fear. It is the faith of the fathers, who believed God's Word because it was God's Word, whether or not it happened to agree with the momentary fads of science and philosophy. The centurion *believed* and went his way.

James said, "Faith without works is dead." True faith will show itself in works! How then do we know that the centurion had faith in Jesus? How do we know that he was convinced, without any great show, that Jesus was able to perform His promise? By this one undeniable fact; his works! The centurion did not go home immediately, but lingered in Cana for a day before returning to Capernaum. We read this startling fact in verses 51-53: "As he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

This is what must have happened. It was one o'clock in the afternoon (the seventh hour) when Jesus told the

centurion his son was well. The father had been very anxious about the lad, as evidenced by the fact that he had tried so valiantly to rush Jesus back to Capernaum. Had there been the slightest doubt in the centurion's mind about his son's health, after Jesus had pronounced him cured, the anxious father would have rushed at top speed back home to see if Jesus had really performed the deed.

It was only seventeen miles, you will remember, from Cana to the centurion's home in Capernaum. He could have made the trip easily in his chariot (which all centurions owned) in two hours. The centurion could have been home by three in the afternoon, yet he did not come home till the following day. This we know by what his servants said: "Yesterday, at the seventh hour the fever left him." When the servants said this, the centurion knew that it was the same hour in which he had spoken with Jesus.

Why did the man stay in Cana when his son had been left dying at home? Only one answer can suffice; he was either the most heartless man in the world (disproved by his personal concern) or he knew his son was well because Jesus had said it was so. The nobleman's mind was put at ease because he had real faith in Jesus' power to save.

When Jesus said, "Your son is well," the man believed Him. Why not stay in Cana, then, and take care of some business, or visit friends, then journey leisurely back to his home? We can even imagine what may have happened in the city. He went to an old friend's house.

"Well, Anthony, what are you doing in Cana?" said the friend.

"Oh, my son was dying this morning and I rushed over to see Jesus, that He might heal the boy."

Perhaps the friend was then a little puzzled. Anthony's son was dying, yet here he was making a leisurely call, apparently without a care in the world.

"Well, . . . at . . . ah, how is the boy?"

"Oh, he is well now."

"But Anthony, how do you *know*? You have not been home!"

Then he may have replied, "I know he is well because Jesus said he was."

We do not know just what the centurion did in Cana, of course, but one thing we do know; he had faith. He had not only the faith to *say*, "I believe you, Jesus," but he had the kind of faith which prompted him to demonstrate that he trusted and believed.

This recorded miracle teaches one principle—salvation comes by pure and simple faith in God's power to save through His Son. It is faith like that of the centurion, which can bring you and me to God. The faith which sets your mind at ease and gives you assurance that you are Christ's and He is yours is the required faith.

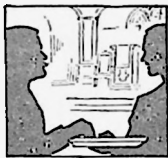
How many of us have that faith? How many of u

can say, "I know Jesus can save," and then show by peaceful, kind, loving, daily service that we believe it?

Jesus has said, "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). Do we believe it or are we filled with doubts and fears about what "may" happen? Do we accept Jesus' sacrifice wholeheartedly, in simple faith, or are we looking for a sign of some kind to drive away our doubts? The faith of the centurion is not only the ideal, it is the essential.

The nobleman came to Jesus, a little skeptically, wanting his son saved. He left Jesus, so soundly convinced that He could perform His promise, that he did not even go home to see if it was done. He *knew it was, because Jesus had said so*. John said, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

Do you believe? Then show your belief by your works, as did the centurion! Demonstrate to the world that you know the power of Christ to save you and all others who believe, from sin and its penalty.



## TESTIMONY

(Continued from page 7)

They knew He loved them. You cannot fool a child. Little children know what we really are like. If we are what we profess to be, little children will turn to us, just as the flowers turn to the sun. Unconsciously they will slip their tiny hands in ours. Kindness always wins when dealing with children.

Our lives must be a living testimony of the truths we teach. Only then can we expect to bring others to Christ. It is through Christ that we may come to God. God has so very much to offer! Why choose the world's goods instead of God's? Today, evil is rampant in the world as in the days of Noah. Many seem not to be able to tell the difference between good and evil. Noah was laughed to scorn when he preached to the antediluvians. Jesus was nailed to the cross for pointing out the Way to an ungodly people. We entreat those who have wandered away to come back to the "household of God." Come out of the world and "walk circumspectly . . . redeeming the time, because the days are evil." May our lives be a testimony for Him!

# BOOK PARADE

By Arlen Marsh

"Gladly wolde he lerne, and gladly teche."  
—Canterbury Tales.

For the first time in really modern history, the Church of God has managed to produce a book that is not only worth reading, but really well printed.



Special attention was given by the National Sunday School Association, publishers of *Putting Purpose in Sunday School*, to the problems of appearance and legibility as well as to the more vital problems of having worthy contents. The 70-page result has come out in type this size, yet has a page small enough to fit a coat

pocket easily. The price is 50 cents.

Author James M. Watkins has borrowed on wide experience in active church work and on wide reading in the psychology of education for his *motif*. The end product is not a teacher-training text, but an inspirational shot of spiritual adrenalin for ailing Sunday schools.

A good share of the book is idealistic. There is no better word to fit. The idealism is of a practical type; much of it can be put into practice, and most of the rest of it easily can be adapted to one's own needs. But the standards Mr. Watkins proposes for governing success in Sunday school—and church—activities are so high that they remind us of the exhortation, "Be ye perfect . . ."

"To educate for a place in the church." Ah, *there's* the whole idea of Sunday school, insists Mr. Watkins with a vigor that loses no force because of frequent repetitions. Without this aim, Sunday school is pointless.

Considerable attention is given the various age groups and the educational appeals that should be made to each one. Religious training, Mr. Watkins feels, begins properly even before birth. (If you're skeptical about that, read the book!)

*Putting Purpose in Sunday School* should stimulate the thinking processes and the work of any responsible church leader.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The secret of the Lord is with them that fear him; and he will shew them his covenant" (Psalm 25:14).*

### Companions of Joseph

Pharaoh became angry with two of his servants. One of them was the chief of the butlers. The other was the chief of the bakers. The Word does not tell us why the ruler was angry at them. Nevertheless, he was very angry because he had them both thrown into prison. This prison was the one Joseph was in. They were thrown into the same place where Joseph was bound. (Gen. 40:3.) From that fact, we also would have reason to think that they also were bound. (See Gen. 39:20.)

We learned last week that Joseph had received favor with the keeper of the prison. (Gen. 39:21.) He had been put in charge of the others. Today we learn that he also had charge of the king of Egypt's officers who had displeased the Pharaoh.

### Two Dreams

Both the baker and butler had dreams. No one was there to tell them what their dreams meant. So Joseph asked them to tell him their dreams. He said: "Do not interpretations belong to God?" He knew God was able to reveal the meanings of the dreams to him. Had Joseph not had strange dreams himself? His father asked Joseph if he thought his father, mother, and brothers would bow down to him.

Joseph heard the baker and butler's dreams. He told the butler that he would be restored to his position of cupbearer in three days. He also asked that when the butler was restored to the king's favor he would remember him. Joseph explained that he had been bought as a slave only because he had been stolen out of the "land of the Hebrews" or Canaan. He also told him that he had not done anything to have been punished by being cast into prison. (Gen. 40:15.)

### The Interpretations True

The chief butler was restored to his work again, but the chief baker was hanged as Joseph had told him he would be.

God was with Joseph though he was in prison. Joseph's heart was right in God's sight. He had not sinned.

One would think the butler would have been so happy

to have been restored, as Joseph had told him, that he would have pleaded for Joseph to be freed. Such was not the case. The chief butler forgot all about Joseph!

There is a sentence quoted in the Intermediate Truth Seekers' Quarterly comments that I want to be sure you read. It is very true: "Men too often write the record of grudges in marble and of favors in water."

What things should we forget? The bad or wrong things others do to us? What, then, should we remember? The good or right things others do to us.

The Word says it this way: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

We will make mistakes; but, if we keep trying to do right, we will be able to overcome our failures and temptations. God's Word is a righteous judgment test. Prove that we will be "overcomers."

### Happy Birthday Wishes

Juanita Kennedy, Oct. 28, age 10, Hammond, La.  
Darlene F. Stine, Oct. 29, age 10, Tipp City, Ohio.  
Douglas Hamilton, Oct. 29, age 13, Saint Cloud, Minn.  
Betty J. Richardson, Oct. 29, age 7, Hammond, La.  
John Kinsey, Oct. 30, age 8, Meyers, Ark.  
Lila Boyer, Nov. 1, age 8, Waterlick, Va.  
Karen Tobias, Nov. 1, age 4, Fonthill, Ont.  
Ellen L. Hamilton, Nov. 3, age 7, Saint Cloud, Minn.

### Above the Storm

A story is told of a party who was climbing a mountain side and a terrific storm came on. "We must give this up," said the men to their guide. "Take us back." The guide smiled and said, "I think we'll soon be above the storm. Sure enough, it was not long before they were above the storm. All was quiet, and the sun was shining, though the storm still raged in the valley below.

Christians should do as this guide said—keep on climbing, don't stop or go back; go on and cheer others on. That they, with you, can rise above the storm and dwell in the sunlight of God's love.

# Berean Department

Arlen Marsh, Editor

132 North Gardiner Avenue  
Rockford - Illinois

## JUNIOR CHURCH

The junior Bereans held junior church in the evenings during the conference at Oregon this summer. These services were supervised by Mrs. Verna Thayer. They served two purposes. First, the children had a church of their own while their parents or friends attended the regular services; and second, it helped us to learn to become leaders.

Perhaps you would like to know how these services were conducted. A day or two beforehand, Mrs. Thayer would appoint a master of ceremonies and one or more speakers so that they could have their sermons ready.

The master of ceremonies would open with two or three songs and a prayer. We usually had a special number. This summer we had vocal duets and violin duets.

In the sermonette, the speaker told us of a wrong deed that some Biblical character did. After he told the story, he told us how we could do better in our lives.

We took turns in everything. If we got through before the other church was out, Mrs. Thayer would tell us a Bible story. Then we closed with a song and a prayer.

—Wesley Somers.

## JUNIOR BEREANS

Does it not seem wonderful to you to think that we now have a definite place in Berean work? We are indeed happy to think that we have a chairman, Wesley Somers, who is to have charge of our junior Berean activities.

The next step is to prove to Wesley that we can do our part. We need many more Vit-Em-In Bible classes for boys and girls.

These Vit-Em-In classes can be successful only when there is good leadership and the right subject matter. We are suggesting that one person be appointed as sponsor. This person should be one who is especially trained for teaching children. Her assistants should be those who want to become teachers of children.

There are several sets of lessons which have been used in our Vit-Em-In Bible classes. They are "In the Beginning," "A Ride on the Gospel Airplane" (part of which appeared on the Berean page), "Obedience, Disobedience—Which?" and "The Life of Christ." The sets of

lessons may be obtained by addressing me at National Bible Institution, Oregon, Illinois.

If you are living in a community where there are children, why not start a small class in your home? We are recommending that in cities where the membership is widely scattered, several small classes be organized in various parts of the cities, with one person as general sponsor. Then at intervals these classes should be brought to the church for general work together.—Verna C. Thayer.

Jesus said to His apostles: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). Let us not forget.



Wesley Somers  
Route 1, Monroe Center, Illinois

# AMONG THE CHURCHES

## CALENDAR

- November 2, 3**—Michigan Quarterly Conference at Blanchard.
- November 3-17**—Special series of evangelistic meetings at Tempe, Ariz., (James M. Watkins, speaker).
- November 17**—Anniversary program at Macomb, Ill.
- January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## EVANGELISM IN TEXAS

A week's series of meetings was concluded at Mullin, Tex., on September 29, on which date a Sunday school was organized, which we hope will continue and grow in interest and numbers. The attendance during the week was not too good, but enough to be somewhat encouraging. There are quite a number of members in the vicinity of Mullin. With regular pastoral work, it probably could be built up to a good active church. They have a good concrete building, recently erected, which should be used for regular services. Three services were held on the closing day, with dinner at the church, and a fine spirit.

Leaving Mullin, October 2, we went to Fort Worth, stopping at Comanche to visit members there. Visits were made with isolated brethren at Fort Worth and Handley, and a day with Bro. and Sr. Drinkard at Arlington was much enjoyed.

At Breckenridge, we stopped overnight, October 4, with a church family, and the following day visited several members at Abilene. Eight or more members live there, remnants of the church which formerly was at Lastra, northeast of Abilene. Services are to be held there over the week end of November 10.

On October 6, it was a pleasure to meet with the brethren at Sweetwater, Tex., when Bro. E. O. Stewart preached. There are seventeen or more brethren there. They meet in private homes, having no church building. This is a group that met years ago at Palava, northeast of Sweetwater, where there used to be a building. Services will be held at Sweetwater over the week end of November 23.

Bro. Dyches accompanied me as far as Sweetwater, from where he returned home, after visiting relatives in several of the places on the route.

Tokio, Tex., was the next stop, where two meetings were held, October 14 and 15, in the Nazarene Church. The large congregation that used to be there has dwindled down to a handful, but fifteen or twenty turned out each night. Meetings are being held October 16-18 at the Presbyterian Church at Brownfield, where there are about a dozen members. Tokio is seventeen miles west of Brownfield.

There are isolated members scattered all over the State of Texas, but very few places where enough are congregated to organize a work.

M. W. Lyon, Evangelist.

## FONTHILL, ONTARIO

The Fonthill Church was led in a series of meetings from September 29 to October 13, by Bro. James Watkins, Oregon, Ill. Bro. Watkins may have felt somewhat strange in a foreign country, but he was not alien to the Word of God which he brought in a very forcible manner time after time. His easy manner of presentation and logical reasoning won for him many words of praise, but, more than this, he warmed the hearts of the hearers with a new sense of the Divine presence.

Early in the meetings, Sr. Henrietta Bank presented herself for immersion. This service was performed Sunday evening, October 20.

We appreciate the efforts which Bro. Watkins put forth and commend him to the churches as one who is able to set forth the "way" with a "thus saith the Lord."

C. E. Randall, Pastor.

## INDIANA NEWS

Sr. Anna Cochran, 622 E. Lake St., Knox, entered the Kelly Hospital, Argos, the first part of October for an appendicitis operation. She progressed so well that the doctors predicted a very short stay in the hospital.

Sr. Louise LaMunion, secretary for the Burr Oak Church, is also a patient at Kelly Hospital. She was home for about four days but had to return. Altogether, she has been a patient for about a month. Doctors are still puzzled, so her stay seems indefinite.

At the morning service on the well-attended Rally Day, October 6, Mr. and Mrs. Asa Walker and Mr. and Mrs. Jesse Zechiel presented the Burr Oak Church with a lovely Communion set in memory of Mrs. Christian Enigh—Mrs. Walker's mother—and Mr. and Mrs. Simon Hatten—parents of Mrs. Zechiel. Harry Sheets.

## HARTSHORNE, OKLAHOMA

Bro. H. Scott Smith and Sr. Verna C. Thayer arrived in Hartshorne, Okla., on October 1. On October 2, we began a meeting at Arch, Ark. Bro. Smith preached three fine sermons. He then went back to London, Ark., to keep his appointment with the McGinty-town brethren. Sr. Thayer and I continued the meeting until October 11. There was good interest.

Sr. Thayer had an average of twenty-two children in her class, with an enrollment of thirty or thirty-five. People here are well pleased with her work, and the children were proud to have Sr. Thayer as their teacher. Sr. Thayer preached one sermon for us.

She is doing a great work in teaching children who will be men and women of tomorrow. Let us keep her in the work.

After we closed the meeting here, we went to Clark Chapel (Ark.) Church of God, where I kept my appointment as pastor of the church. Sr. Thayer taught the children there. Bro. Smith and Sr. Thayer began work there on October 22. I will join them as soon as possible.

W. R. Simmons.

## WANTED—ASSISTANT AT COLLEGE

National Bible Institution is interested in employing an assistant to the matron at Golden Rule Bible College. Anyone interested please address Mr. A. J. Hoke, Business Manager, Oregon, Ill.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

We are sorry to learn that Bro. J. S. L. 27 Dickinson, S.W., Grand Rapids, Michigan, is seriously sick. A word of cheer from his friends would be most timely.

According to present outlook, Bro. and Charles Pearson, West Milton, Ohio, soon will be serving as caretaker and matron at Golden Rule Home. At present, Sr. Nora Pearson is serving, temporarily, as matron.

Bro. A. J. Hoke has been working during the past two weeks at Oregon, Ill., converting a residence recently purchased by National Bible Institution into a duplex.

Srs. Edith Rossiter and Frances Shee Preceptor, Ill., visited briefly at headquarters on October 23.

Bro. James M. Watkins, Director of Motion and Co-ordination for National Bible Institution, will leave Oregon, Ill., Thursday, October 31, for Tempe, Ariz., where he will conduct services November 3-17, there working with Bro. C. E. Lapp, the pastor.

Joyce Macy, daughter of Bro. and Emory Macy, 1252 S. Jay St., Kokomo, Ind., played and sang over radio station WKY Friday, October 26. Congratulations, Joyce.

A daughter was born to Bro. and Sr. A. tin Baillon, Winchester, Va., Friday, October 25. Congratulations!

Reldon Laurel arrived, October 9, 1946, the home of Mr. and Mrs. Laurel Macy, Rt. Troy, Ohio. Congratulations!

Patricia Ann was born, September 27, Mr. and Mrs. George Kirkpatrick, Jr., Camden, Ark.—so reports Mrs. J. H. Noy, grandmother of the new arrival. Congratulations!

Sr. Cora Pace, who suffered an accident some two months ago, may be addressed 4006 N. 42nd St., Omaha, Neb.

Grandparents Mr. and Mrs. R. D. Staw Little Rock, Ark., announce the birth of five-pound one-ounce daughter to Mr. Mrs. R. C. Stanton. Congratulations!

Sr. Jessie Wilson, Golden Rule Home, Oregon, Ill., is visiting relatives at Topoka, Mo.

A list of recognized ministers of the Church of God and various news items will be on page 9 of this issue.

**HAMMOND, LOUISIANA**

Since General Conference, the Lord has prospered us here in Happy Woods.

The Summer Bible Training School in Oregon, Ill., benefited five of our young people immensely, as can be seen by their zeal in present church work. Zeal is contagious, and the rest of our young people are much interested.

The Bereans now take charge of the Sunday evening service the first Sunday of every month. Both adults and young people feel benefit from this arrangement. To date, two good programs have been given. The last service was based on "Love." Preston Landry was master of ceremonies. Mabel Marie and Elsie Barnum sang a duet. Margaret Bauerle gave us a sermonette entitled, "Love." To close the program, the Good Samaritan story was given as a play. Those in the play, not mentioned previously, were George Anthon, Marjorie Bauerle, Charles Gilbert Bortolfs, Lucy and Laura Bankston, Rita Landry, and Buddy Campbell. Next month, the Bereans plan to show the religious film, "Journey into Faith."

The church, as a group, by no means takes second place to our young people. During the past few months, our attention has centered on building additional rooms on the present church building at an estimated cost of \$2,500.00. Plans have been drawn, and siding, flooring, and aluminum roofing have been ordered.

For the rest of the lumber, the church is greatly indebted to Bro. Albert Siple who donated enough trees from his land to make the additional 10,000 feet of lumber needed. Bro. Siple always has placed his love of church work first, which can be seen by this striking example. Let us all follow his example and put the Lord's work first.

But that is not the end of the story. Saturday, October 12, the men of the church, headed by Bros. C. Barnum, Warren Landry, and L. C. Anthon, collected their axes, cross-cut saws, and wedges, and felled the approximately thirty-five trees. There is nothing better than for brethren to work together in harmony.

At noon that day, we went to the Siple home, where the ladies of the church did their share of work by giving us a very good meal.

The only ill effects from the day's work—for God protected us from harm—were some aching muscles.

Today (October 16), the logs are being hauled to the mill to be made into lumber.

With thanksgiving, we mention that our Building Fund has reached the \$1,400.00 mark. The Dorcas Society gave nearly a thousand dollars.

We pray that the Lord will continue to bless us and all who strive to do His will.

James Mattison, Pastor.

**HERALD RECEIPTS**

Dean Moore; Mrs. A. E. Karnett (another); Lillie Larington; Mrs. J. H. Noggle; J. W. McGinty; Pete McGinty; Orrin Hoskins; Jack Coulter; Miles Tritalaugh; Mrs. Philip Mills; Mrs. Sarah F. Wilson; W. H. Boyer; Emil Fredlund; Mrs. Alvin Bennett (2); Henry J. Engel; Mrs. Lucy Haam (another); Howard H. Hawkins; Enos E. Elton; Alfred R. Reighard; Gordon Landry (another).

**LOS ANGELES, CALIFORNIA**

Sunday, October 6, was Rally Day for the Los Angeles Sunday school. An auspicious start on the new fall schedule of work was made, many new members being added to our classes, though some have moved away. About seventy were present. An appropriate program was given by the younger members, a String Trio, and the choir. We were amazed and happy to have our Sunday school superintendent, Paul Overholser, back again on the tenth day after a major operation.

It is our custom to observe the first Sunday in each month by Communion, a basket dinner, and an afternoon service, in addition to the regular Sunday morning worship. One feature of the afternoon service, October 6, was a motion picture on the life of Christ, "Child of Bethlehem." We were happy to see so many out-of-town members and those who cannot attend regularly.

Dwight H. Laming, one of our members who has long been an invalid, died, September 28. He was born in Ripley, Ill., in 1891. Bro. J. W. McLain conducted the funeral service.

The Lyte Doan family is settled in their new home and are taking an active part in the various activities of the church. They operate a restaurant at 117 W. Center St., in Bellflower, serving breakfasts and lunches. Mrs. Doan has been an able assistant in the training of the church choir on Monday nights.

Our choir, though only six months old, is making excellent progress, under the able leadership of Bro. McLain. It already is doing four-part singing, a cappella style.

The Cabazon group and the newly formed group at El Casco Lake are meeting together and alternating their meeting places each Thursday evening. The latter is a resort ten miles southeast of Redlands, purchased by the Arthur Mock family early in the summer.

Some of our recent visitors include Roy Graham, pastor of the Fredericktown, Mo., church, and his wife, Leonard Manken, also of Fredericktown, Lillian and Alta King of Palo Alto, and Hiram Schier, Jr., of Oregon, Ill., now stationed in San Diego.

The Hobart Luper family has moved to 618 Cherry Lee, El Monte, to engage in the business of raising rabbits.

After November 3, our pastor's new telephone number will be Plymouth 5-7291.

Marian R. Richards, Secy.

**HENLEY - LEWIS**

The Church of God, Dixon, Ill., was the scene of a fall wedding at 2:30 p.m., October 5, 1946, when Miss Doris Henley, daughter of Mr. and Mrs. Sam Henley, became the bride of Lyle A. Lewis. The single ring ceremony was performed, C. Alan McLain, pastor, officiating.

The church was decorated with fall flowers. Mrs. Robert Burrs at the organ played during the ceremony. The bride wore powder-blue street-length dress with matching accessories, and a shoulder corsage of pink carnations.

Dora Plock, twin sister of the bride, serving as maid of honor, wore a powder blue suit with a shoulder corsage of pink carnations.

The groom's best man was Merle Plock.

The new Mrs. Lewis has been employed at Borden's cheese factory. After a short wedding trip, the couple will make their home with the bride's parents. She is a member of the local Church of God. Mrs. Lyle Drew.

**WATERLOO, IOWA**

The members of the Waterloo Church of God enjoyed an inspirational sermon by Bro. Sydney E. Magaw on "The Types of Baptism," Friday evening, October 11. (Come again, Bro. Magaw; the sooner, the better!) The speaker was introduced by Bro. H. S. Hunt, Iowa Conference president. A basket dinner in the church basement preceded the sermon. Mrs. A. J. Eychaner, Mrs. James Prime, and Dr. Karl Eychaner, who presented the church three pulpits chairs in memory of Bro. A. J. Eychaner, were honored at this time in a talk by Mrs. T. J. Ellis, who described a bronze plaque which is to be placed on the back of one of the chairs.

Mrs. Eldridge Ellis.

**CHURCH DIRECTORY  
of the**

**Iowa State Conference of the Church of God**

Albert City - Laurens - Sioux Rapids

Mrs. Harold T. Smith, Secy., Rt. 2, Albert City. Sunday school and preaching held in the various homes on the first and third Sundays of each month. J. Arthur Johnson, pastor.

Gladbrook—Park Hill Church is located across from the high school. Mrs. Earl Reinhard, Secy. Sunday school each Sunday at 10:00 a.m. E. O. Stewart will preach the first Sunday of each month, beginning November 3.

Hickory Grove

Mrs. Harland Witmer, Secy., Maxwell. Services only as announced.

Koszta—church is located on highway between Belle Plaine and Marengo.

Mrs. Nora Wanamaker, Secy., Marengo. Sunday school each Sunday. E. O. Stewart will preach the second Sunday of each month, beginning November 10. During the winter months, he also probably will speak the fourth Sunday of each month.

Pleasant Prairie—church is located on the highway between Sac City and Lake View.

Mrs. John Jacobsen, Secy., Lake View. Sunday school the second and fourth Sundays of each month. E. O. Stewart will preach the fourth Sunday of November. During the winter months, services are not held because of difficulty in heating the church.

Stanhope

Mrs. Nettie Lundquist, Secy.

E. O. Stewart will preach the third Sunday of each month, beginning November 17. Services are held in the homes of members.

Waterloo—church is located at 1040 Conger St.

Mrs. W. H. Allard, Sec., 1118 Rainbow Dr., Cedar Falls. Services only as announced.

**NATIONAL BIBLE INSTITUTION**

Mrs. A. E. Karnett	\$ 10.00
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# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

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		Doz.	100
Essential Truths, 1p		\$ .05	¢ .30
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A Study of the Word "Soul," 4pp.		.10	.60
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The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90
Resurrection, Magaw, 8pp.		.20	1.20
Baptism, Lindsay, 8pp.		.20	1.20
Pleasures of Youth, Le'rone, 8pp.		.20	1.20
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20
Hell—What Is It? 8pp.		.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75
What Is Man? Patrick, 12pp.		.25	1.75
The Sabbath, Lindsay, 13pp.		.30	1.85
First Principles, G. E. Marsh, 18pp.		.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00
An Open Letter, Judd	Free for postage		
Scripture Searcher's Assistant, Joblin, 44pp.		1.00	7.50
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50

	Per	Per
	Doz.	100
Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		

BOOKS		Per
	Each	6
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10	
Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
Ancient Mysteries, Johnston, paper, 116pp.	.25	
The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.	.25	1.25
The Visitor, Boice, paper, 212pp.	.35	
The Way of Life Eternal, Booth, paper, 88pp.	.25	

BEREAN STUDY BOOKS		Each
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Senior Berean Book Five (The Church of God), 50pp.	.20	
Senior Berean Book Six (Building for the Ages), 40pp.	.20	

**National Bible Institution,**

**Oregon, Illinois**



# THE RESTITUTION HERALD

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NUMBER 6

## The Foolishness of Preaching

By H. Gary France, Wenatchee, Washington

ONE IS amazed at the sickly, groping efforts of this "wise" world to produce happiness, contentment, and security. One is disgusted that, though the world appears to work toward these ends, the selfishness of mankind is the barrier always proving lethal to high ideals.

Paul wrote, "The foolishness of God is wiser than men" (1 Cor. 1:25), indicating that to men God seems foolish.

The wisdom of God is love and His plan. The seeming foolishness of God is preaching (2 Tim. 4:2), the Golden Rule (Matt. 7:12), and the love of neighbor as self (Luke 10:27). The worldly mind declares, "It is absolutely foolish to 'do unto others as I would have others do unto me.' Why, I would give them everything I owned!" In the Kingdom where the love of others instead of self will be practiced, to fight for one's necessities will be unnecessary, because everyone else, having the same spirit, will care for his necessities.

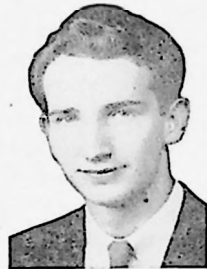
Man's wisdom is a peculiar cross between selfishness and happiness. Selfishness is manifested in his desire to obtain as much material wealth as possible, even at the expense of others. Happiness is an impossible goal when selfishness is present. One cannot have both. One cannot be happy when people are greedily fighting for every possible worldly gain. Therefore, selfishness and happiness are basically inconsistent ideals. The house of worldly wisdom is divided against itself and will ultimately fall. Though that fall is not yet complete, worldly wisdom has failed miserably in many respects.

As God is *seemingly* foolish in His principles, man is *obviously* foolish in his principles. Wars, strikes, sicknesses, and famines are principles rooted in man's wisdom—selfishness—that declare man's utter foolishness. Man's wisdom produces his foolishness. God's seeming foolishness produces within man God's pure wisdom: Love. As Paul wrote, "The foolishness of God is wiser than men."

One has said, "People will eventually die of civilization."

Another seeming foolishness of God was revealed when Paul wrote, "The preaching of the cross is to them that perish foolishness" (1 Cor. 1:18). Paul also wrote, however, "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

To illustrate the ridiculousness of the wisdom of man, one may consider the treaty at the end of World War I. Happiness demanded a world peace, but selfishness caused the laying of a groundwork for another war. The peace treaty demanded of Germany five billion dollars by 1921. Through the efforts of Woodrow Wilson, that sum was selected instead of higher considered sums ranging to one hundred twenty billion dollars. All of Germany's merchant ships that weighed over 1600 tons gross and half her merchant ships that weighed between 1000 and 1600 tons were

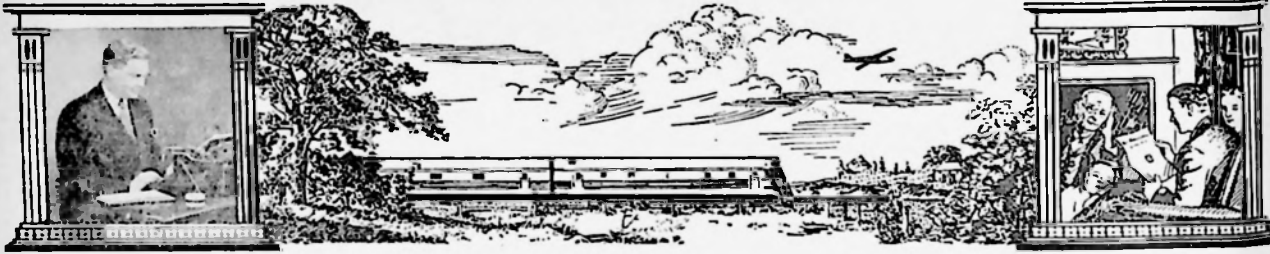


H. Gary France

given to the Allies. Furthermore, for a time her docks were to be used for the building of Allied merchant ships. The gluttony of this becomes apparent when one notices the following fact: These terms were largely in the interest of Great Britain! Why? Because England and Germany were industrial, commercial, and trade rivals before the war. Obviously, these terms made it impossible for Germany to compete with England—leaving the latter a clear field.

I wonder what kind of people Isaiah had in mind when he wrote, "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (56:11). The temptation to be selfish is entirely too powerful for the men of this world system to overcome.

Oh, that the makers of war treaties could use the wisdom of God as revealed through (Please turn to page 9)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Jesus, the Bread of Life

To Jews who mentioned Moses' having given manna in the wilderness, Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Jesus, as the Bread of Life surpasses in blessing the manna that fed Israel's multitudes over a period of forty years. The manna, sweet as "wafers made with honey," only typified the Christ who thoroughly satisfies. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

## Jesus, Light of the World

He who said, "I am the bread of life," said also, "I am the light of the world" (John 8:12). He added, "He that followeth me shall not walk in darkness, but shall have the light of life." To the Jews of His day, Jesus said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." . . . "Yet they believed not on him."

Similarly today, the light of Christ continues to shine faintly in this world. "Walk while ye have the light, lest darkness come upon you." Light is essential to life and comfort. So also is Christ. Light uncovers mistakes and reveals the correct path ahead. So also does Christ.

## Christ, Door of the Sheep

"Verily, verily," said Jesus, "I am the door of the sheep." He who would be member of God's fold must enter through the Door. Said Jesus, "No man cometh unto the Father but by me." "I am the door." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "By me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

## Christ, the Good Shepherd

"I am the good shepherd," said Jesus, and added, "The

good shepherd giveth his life for the sheep" (John 10:11). "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."

Prophetically, Isaiah pictured the Good Shepherd, foretelling: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (40:11).

## Jesus, the Resurrection

When heartbroken Martha and Mary had no hope of seeing their brother Lazarus until resurrection at the last day, Jesus said: "I am the resurrection and the life" (John 11:25). Then, proving His power to give renewed life Jesus raised Lazarus from the dead. Someday, Christ will raise all His saints into that immortal life. He now possesses. "As the father hath life in himself; so hath he given to the Son to have life in himself." "This is the will of him that sent me," said Jesus, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

We shall "obtain salvation by our Lord Jesus Christ who died for us, that, whether we wake or sleep, we should live together with him." Christ "shall change our vile body, that it may be fashioned like unto his glorious body."

## Jesus, the True Vine

Jesus said, "I am the true vine" (John 15:1). Only by being branches grafted into Christ, the True Vine, can one bear fruitage unto God. The strength of doing service acceptable to God comes through Christ, and He is able to supply sufficient strength for any and every need. "Herein is my Father glorified," said Jesus, "that ye bear much fruit; so shall ye be my disciples."

## College Trip to Michigan

Starting early Saturday morning, November 2, the carloads of College students, instructors, and friends left Oregon, Illinois, for the Michigan Conference.

# Russia in Prophecy

By J. W. McLain, Los Angeles, California

EZEKIEL 38 and 39 provide most of the basis for our study of "Russia in Prophecy." Although ancient names are used, there is considerable historical warrant for the use of the name of Russia as applying to Gog, chief prince of Meshech and Tubal. It is not necessary to the truth of Ezekiel 38, however, to be able to name Gog, Gomer, Tarshish, or any of the others mentioned. There is a greater truth to be learned than merely to identify Gog as Russia. In focusing our attention on this one power and what has seemed, to us, her insignificant companions, we have overlooked the powerful coalition of nations, yea, all the nations, that is revealed in the chapter. Also in keeping our attention on the individual nation, we have invented alliances and divisions and identities that do not have the support of Scripture. To indicate the inconsistencies, it is my purpose to use the current interpretations of the prophetic names and symbols.

The names given in the forepart of Ezekiel are the sons and grandsons of Japheth, as stated in Genesis 10:1-5. By these were the Gentiles divided. The pattern for the division of all the Gentile nations in the earth is to be found in the sons of Japheth. Ezekiel's vision saw not Russia alone, nor Russia with a few insignificant companions, but *all nations of the Gentiles* going down to the land of Israel to take a spoil. They are not divided into two Gentile camps, fighting each other for the possession of Palestine, but are in one powerful union of nations, Gentile against Jew. This is to be the United Nations' final use of their police-force army to subdue insurrection in their protectorate of Palestine. A one-sided war? Undoubtedly, until . . . "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. 14:4).

The "Bear that walks like a man" has been widely used to describe Russia among the affairs of nations. The symbolism of the Bear has its source in Daniel 7. Four beasts were seen to rise from the sea in procession. The first was like a *lion*, commonly attributed to Britain and her allies because of the British national symbol of the lion. The second was like a *bear*, commonly attributed to Russia. The third was like a *leopard*, commonly attributed to the Asiatic group of nations. I have no fault to find with this interpretation, but those who use it are usually unmindful of certain truths contained in the same chapter. It is not the *bear* that makes war with the saints. Nor does the

*lion* protect the saints at that last battle when "One like the Son of man came with the clouds of heaven." The truth is that *all these three beasts* are companions, having been absorbed in the *fourth* and last Beast. It is this last Beast that makes war with the saints. It is this fourth Beast that goes down to take a spoil. In Revelation 13, the description of this world-governing power is like a *lion*, a *bear*, and a *leopard*. The mouth of the Beast, full of blasphemies, is the mouth of a *lion*. The three great spheres of influence in the world, Russian, British-American, and Asiatic, are combined in world league at the time of the end. God has said, "I will gather all nations against Jerusalem to battle." Russia may dominate the league in the last days, but, "These have one mind, and shall give their power and strength unto the Beast." Let us not forget the British-American League has spoken the loudest and done the most to promote a world government over all nations. It is still the *lion's mouth* talking in the day of the Beast.

In the record of Ezekiel 38, there are only three that raise any protest against the invasion of Palestine. There is nothing, in the account given, to warrant saying that they go to war in defense of the Jews and that they are responsible for the overthrow of Gog at that time. Their protest is feeble, indeed, and is based not on concern for the Jews, but for themselves, as the language of action indicates, "Art thou *come* to take a spoil?" Being residents of the surrounding territory, they have a natural anxiety, not for the Jews, but for themselves and their own land. The map of ancient Bible lands and nations in the back of your own Bible should inform you that Sheba and Dedan are located in the Arabian land near to Mount Sinai. To locate Tarshish requires a bit more study from the Scriptures because of the prevalent notion that it represents Britain and America standing against Russia in Palestine. Some have said that Tarshish is the lost ten tribes of Israel represented by Britain and America. It is enlightening to note in the genealogy of nations, given in Genesis 10, that Tarshish is a grandson of Japheth, is not Semitic (from Shem), and could not as a Gentile power be representative of any part of Israel. There is no warrant in any case for declaring Tarshish as either Britain or America, because the Bible is clear in its identity of this people.

According to Isaiah's prophecy in chapter 23, Tyre and the ships of Tarshish are the same. When King Solomon was expanding his world trade (Please turn to page 9)

# The Missionary Spirit

By Gordon Landry, Oregon Bible College

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).*

THE INSTRUCTION of Jesus that we call the Great Commission, to go and teach all nations, was one of Christ's last thoughts to His disciples. Shortly after assuring them that they would not be alone after His ascension, "he was taken up; and a cloud received him out of their sight" (Acts 1:9).

The spreading of the gospel then rested upon the apostles. They must have felt incapable of continuing the work which Christ had started, because now they were leaderless. How could those who were fishermen become great orators or writers? How could comparatively unlearned men convey the good news to those who possessed knowledge? An impossibility? In our eyes, yes; in the eyes of God, *no!* Would God have allowed the death of His Son if that death were to be of no avail?

Jesus had informed His apostles that when He left them, a Comforter would come and they would receive power of the Holy Ghost (God's power). On the Day of Pentecost, that promise became fact. "There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:3, 4a).

Now that the apostles had power, their duty was to follow the instruction of Jesus—"Go . . . and teach all nations." They did not hesitate to acknowledge their responsibility. Immediately Peter began to preach the death, burial, and resurrection of Jesus. So powerful was he in his discourse that about three thousand of his listeners were converted. They "gladly" received the word of life. The greatest conversion of all time occurred at the very beginning of the apostles' preaching lives. They were intensely zealous.

Shortly after that very successful beginning, however, those who preached Jesus and the resurrection met strong opposition from the Sadducees, who did not believe in resurrection.

Jesus had gone "about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). True, for a short time, He was received with open arms by the common people. He was opposed from every conceivable angle, however, by the Sadducees and Pharisees, who had "thrown to the

winds" their internal disagreements, and "joined hands" to attempt to stop Him in any possible manner.

Seldom does one visualize Jesus as being a missionary. A missionary is one sent to preach to others. Usually, we think of them as being sent to a foreign country, but this is not necessarily so. Jesus "came unto his own, and his own received him not" (John 1:11). This was the Jews' first failure to take advantage of the opportunity granted them to accept their Messiah. It almost seemed for a time that they would heed the words of Christ and accept Him as their Saviour; for when He rode triumphantly into Jerusalem, the multitude cried aloud, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:38). Their zeal and overwhelming joy, however, was short-lived. Less than a week later, some of those same voices joined with others in the murderous chant, "Crucify him, crucify him."

The second failure of the Jews to heed Christ was when they imprisoned His missionaries. Thus, the gospel was held only for them no longer. After their first failure to repent, Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

The missionaries Jesus sent were imprisoned, murdered, scorned, and unheeded. Yet, though thousands lost their lives, Christianity lived.

If ever any move was doomed to failure in the eyes of men, it was Christianity. What political party of that day or of our day, could lose so many members and still flourish? What political party could exist being directly opposed to any church beliefs? Christianity was opposed—definitely opposed—to the popular beliefs of those days.

Because of the Jews' disbelief in Christ, the gospel was spread abroad to the Gentiles.

What is there about the "gospel" that caused some to die for it? that caused the then-known world to be in a state of chaos and turmoil? "It is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

If it is "the power of God unto salvation," then we can understand why many died for it. We can realize the



The work at East Oregon (Illinois) began nine years ago when Mrs. Mary Mae Nedrow, affectionately called "Mom" by the East-siders, began teaching Jesus to one small boy under a tree near the highway. It has steadily developed since that time. Three years ago, the Chapel building was erected. A basement is now in process of construction. The Lord continues to bless East Oregon Chapel Church of God, as was witnessed by an attendance of 101 on Rally Day, October 13. An increase of faith in God will cause an increase of numbers in other churches, also. Truly, the missionary spirit is contagious.—Gordon Landry, Superintendent.

reason they would not denounce it, even if burned at the stake, or ripped apart by wild beasts. If the gospel is "the power of God unto salvation," why is there so much indifference to it today?

The missionary spirit in the time of the apostles was contagious. Paul, perhaps, had a greater amount of it than anyone else. Wherever he went, he left seeds of truth that "sprang up" and yielded fruit. Others traveled, anxious for others to hear the wonderful news that they had joyfully received with open hearts. Those who were unable to travel and thus spread the gospel sent money to help those in need and to help finance the missionaries.

There are far too many people today who not only are not helping spread the good news, but are not even interested in helping. Why? Is not the gospel of today the same as the gospel that Paul and Peter preached? Does it not still contain the same promises to them that believe and are baptized? Indeed, the news of Christ's return to earth should be even more joyous than it was when it was first proclaimed. Why? We are nineteen and one-half centuries nearer to that second coming than were the first believers. We can see those things coming to pass of

which Jesus spoke. The world is hardly heeding the voice of Christianity. The world, through its own ingenuity, has placed itself in the saddest plight in which it ever has been. The greatest war in history has only been ended for a little over a year. What now? "Ye shall hear of wars and rumours of wars." There are rumors that another war is imminent. Rumors? Some of our best-known authorities on foreign affairs say that there is no hope for peace. "See that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:6).

We are in the last days. Time is short! One need not even read his Bible to notice that man cannot govern himself. He needs only look to the United Nations. It is accomplishing little more than the League of Nations did after the last war.

"When the Son of man cometh, shall he find faith on the earth?" We cannot lean back in our easy chairs and with contented looks on our faces say, "What can I do about it? Did not Jesus prophesy that the earth would be in a corrupt way in the last days?" We cannot! Instead, let us hear the Word of God and apply it unto ourselves, "I have made thee a  
(Please turn to page 9)

# Report to Our Fellowship

## For Quarter Ending October 1, 1946

By James M. Watkins  
Director of Promotion and Co-ordination

**T**HIS BEING the first quarter under the new division of accounts, there are no definite means by which the quarterly reports of various Departments to the Executive Board can be analyzed by comparison. Judged, however, by the standard of self-support that has been established as an aim for each Department, this initial report is very encouraging, although two months of this quarter were not under this definite aim. Because of its general interest, we are offering this brief summary of Departmental efforts to date.

### General Office

The office, which includes general publishing and resale and is carrying the load of all overhead expense, is closing the quarter with a profit of \$144.29 and an increased inventory of \$201.37, a total profit of \$345.66 after percentage for promotional work is deducted, although it has not as yet had the chance to benefit from new resale methods being developed as fast as possible. As in all Departments, expenses for the quarter include winter fuel that will not recur in later quarters.

### Printing Department

The Printing Department is moving forward with a rearrangement of its equipment and is fast being brought to a sound basis. It is closing the quarter with a profit of \$209.41 after deduction of promotional percentage.

### National Sunday School Association

By General Conference action, the sale of quarterlies was transferred to the Sunday School Association at Conference time. Gross profit on sales for the period since stands at \$71.36, with a gross profit after deduction of promotional percentage of \$157.68.

### National Berean Society

The Berean Society is our evangelistic organ for the young people and has not the business foundations of the other Departments. Its work, however, is entirely self-supporting, the complete amount of expense necessary to its work for the year having been deposited in advance to cover its budget. To its officers goes much credit for the obvious and almost unbelievable interest that is now being shown in our young people's work.

### Evangelistic Department

It is, of course, not to be expected that the Evangelistic Department could be self-supporting. Besides the field work that has been done, the Junior Berean Society and Sunday school work that has been developed, and the many church services that are being held in various localities each month, the Evangelistic Department is rendering pastoral aid in assisting nine localities to have regular part-time work. In Evangelism, your contributions as a reflection of your interest in taking the gospel to others is in a sense a part of its income as it fulfills your desire. *Earned income and contributions, although the Department is operating more than \$1,000.00 under its estimated budget for the year as applied to the quarter, now has a deficit of \$352.79.* We have spent less than you authorized us to spend for this part of our work, so we know that the amount will be forthcoming and the deficit will be wiped out soon, rather than curtail any further our efforts. Chicago has reduced its aid voluntarily by \$15.00 per month and other financial responsibility has been delegated to state conferences to ease this strain, but otherwise our work is still continuing as was planned.

### The Restitution Herald

As everyone knows THE RESTITUTION HERALD, including printing and editorial work, operates at about fifty per cent of cost. The decision of the General Conference always has been to underwrite the deficit of the Paper on the basis of its service to the Institution, rather than accept even a select advertising list, which policy limits income from the paper to receipts for subscriptions. Gaining additional subscriptions will greatly increase the effectiveness of the paper and at the same time bring the cost per copy closer to the subscription price, although many more would be needed to equalize the two.

Our only aim at present can be to lower costs, but here again it is felt unwise to use such savings for any purpose other than to increase the quality and general interest of the paper. Our expense over cost for operation of THE HERALD for the quarter was \$839.12.

### Oregon Bible College

Under the guiding hand of our present faculty, all criticisms are fast being met and a studious, worshipful atmos-

there is a recognized fact. With some special expense applicable only to this quarter, the College has a deficit for the quarter of \$672.65.

A gradual increase of enrollment on the basis of fifteen freshmen per year is the answer to the problem of the College and will in the course of two or three years make it self-supporting. To attempt to advance faster than that is not practical. Co-operation of our people in the future can make it self-supporting without need of contributions.

#### *Golden Rule Home*

With fuel and some special expense that applies only to this quarter, the Home account operated at a loss of

\$363.72 for the quarter. The next report will likely show improvement, as Brother A. J. Hoke continues his good work of investment considerations. Special notice will be given this Department at a later time.

#### *Promotion - Co-ordination Department*

With earned income for personal work and the small percentage granted for the success of the various Departments, the Promotion - Co-ordination Department closed the quarter with a *profit of \$722.39 over all expenses*. As a supplement to our office work and business calls, we have visited in fourteen localities since General Confer-  
(Please turn to page 10)

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## Perseverance Will Win

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*By Glenn M. Birkey, Rochelle, Illinois*

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A TRUE STORY about a young minister recently brought to my mind the parable of our Lord recorded in Matthew 25. Inasmuch as I became acquainted with this young man, the story is all the more interesting. This young man was preaching in a fair-sized city in the State of Iowa. While driving along a road near that city, he saw a country church with all the windows boarded up and out of use. This scene so preyed upon his mind that he decided to investigate the cause of the closing of this country church. Upon making inquiry, he was told that a farmer living near was one of the trustees of this church, so he went to this trustee to get information. He was told the church was closed because the people had grown indifferent and there had been insufficient money to keep a preacher employed.

This young minister then asked if he might not come there to try to get the people interested again. The farmer replied, "Where do you expect to get your pay?" The young minister advised that he wanted no money, but would take time from his own work and do this for the good of the community. Finally, the farmer said he would see that the boards came off the windows by the following Sunday, if the young minister was coming out, but he would not promise to come for the service himself.

The minister made his appointment, and six people came to hear him. The next Sunday, more people came. By the end of the first month, about thirty were attending and the attendance gradually continued to grow. When this young minister had developed the interest to a certain point, he recommended that the congregation employ a minister of its own faith to take charge.

To my mind, here is a picture of real unselfish co-

operation in Christian work. It could be a good example for many ministers to follow. Later, this young man transferred to a church in a large city of a neighboring state. When he took charge of this church, it had three hundred members. In eight years, it had grown to nearly three thousand members. The church has grown so much that, to accommodate the membership, three services have to be conducted each Sunday. A large Sunday school building has been erected to accommodate twelve hundred children, and the church charters four large buses. They bring in one thousand children each Sunday for Sunday school, and later return them to their homes. All the work I have mentioned undoubtedly requires much tiresome effort, planning, and perseverance, but it seems to have accomplished much—judging from what I have observed was in progress when I witnessed it. If we persevere and God favors what we are doing, the results are almost unlimited.

Now, let us consider some results of perseverance and untiring efforts at home. Recently, there was a Rally Day at the East Oregon Chapel. Here is a work built by faith on God's promises. Brother and Sister Floyd Nedrow of Oregon, Illinois, with an oil station and a determined effort, have changed the eternal destiny of many people residing in that part of Oregon. Somewhat similarly, Mr. Moody's work started from a class of boy bootblacks and newspaper boys. When we get discouraged, may we take fresh courage, seeing what perseverance with God's help will do.

In conclusion, I quote Paul in his Letter to the Galatians: "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (6:9).



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**PROTESTANT PEACE PROGRAM.** For some time a Commission on a Just and Durable Peace under the sponsorship of the Federal Council of Churches has been making a study of world problems which stand in the way of a permanent peace. The report calls for a fourfold approach to the problems militating against the peace of the world. The preamble to the report would indicate that the Commission considered Russia the stumbling block in world adjustments. It reads: "War with Russia can be avoided without compromise of basic convictions. Tensions exist which constitute a serious threat to world peace. That fact must be faced realistically. . . . It demands a new way of international accommodation which will reckon with fundamental differences in outlook and practice. If the nations find that way in our time, they may set the pattern of a peaceful future."

The essence of the report is cooperation without compromise. It foresees that unless this is done there will be no "pattern for a peaceful future." The four main points of the report are:

(1) "Elimination internationally of methods of intolerance which make it impossible for conflicting beliefs to subsist."

(2) "Elimination from United States' national policy of certain prejudices and practices which unnecessarily create tension."

(3) "Co-operation of the American and Russian peoples at the scientific, economic, cultural, and religious levels."

(4) "Demonstration that democratic institutions which reflect the Christian doctrine of the sacredness of the individual personality can be made so vigorous and life-giving, that all peoples will want them."

The sincere and determined efforts of people of goodwill to bring into being a peace that will be permanent is commendable, but these attempts should not blind one to the prophetic predictions of the world situation when the curtain finally drops on Gentile times.

**WALL OF IGNORANCE.** Speaking before the Trades Union Congress in England, Prime Minister Atlee charged that the Soviet Government was building up a "wall of ignorance between nations." Said he: "It is one of the tragedies of the world situation that the Soviet Government appears deliberately to prevent intercourse between the Russian people and the rest of the world. They are not allowed to know what is being done and thought by their fellows in other parts of the world. The growth of personal friendship between individuals is frowned upon."

This is the way of dictatorship. The thinking of the people must be controlled if they are to be kept in solid line. When there is a deflection from controlled thought, a purge takes place.

In Catholic controlled countries, a similar situation prevails. Religiously, people must be kept in ignorance if they are to be kept

obedient to one particular faith. Where this wall of ignorance is torn down, Roman Catholicism ceases to be the sole religious dictating force.

Oftentimes in our own circles someone rises up and calls for complete and unanimous agreement on all things taught. In this day and age, this cannot be done save by maintaining a wall of ignorance and a threat of purge. In the Millennial Day when the whole truth will be made plain and people will understand, there will be unity of thought. But where there is liberty of thought—there is divergence of conclusions. A wall of ignorance leads to mistrust, hatreds, purges, and war.

**TWO MILLION.** A million doesn't seem to be such a big number these days since we have been thinking in terms of billions and billions during the war years, yet two million men under arms constitute a large army. Former Prime Minister Churchill claims there are two million Soviet soldiers under full battle dress in Soviet-occupied Europe. Other informants have made similar claims. This is the price of dictatorship. No "ism" can be developed, held together and forced on the people except by coercion and force. Some have suggested that the Russian Government does not dare return the soldiers to civilian life because they have seen too much of the way of life enjoyed by the people of once free lands. There may be a great deal of truth in these observations. One thing is true, and that is the divine Word that points out the trend of events in the last days when force will be used to control the lives of people. Eventually, such a spirit will so predominate that all must worship the "prince that shall come" in order to buy and sell. "Live and let live" is a philosophy that will have little chance to be expressed in coming days. We are emerging into a time when the individual will be told whether he can work or cannot work, what he can say and cannot say, where he can live and cannot live—a regimented order of life. People have refused responsibility, permitting others to think for them and to act in their behalf and for this "mess" of leadership they have betrayed their "birthright" of liberty.

**PRISONERS' PRAYER.** The Protestants among the prisoners condemned to death at the Nuremberg trials were given spiritual consolation by H. E. Gesecke, of the German Lutheran Church, who led them in prayer with these words which the prisoners repeated after him: "Over an ocean of hatred, His forgiving love is spread . . . We may die at His side. . . . Lord Jesus, You have descended to human pain and felt death. You will not abandon us. Have mercy on us. Forgive us our sins. . . . We come from the erring . . . from the misery and the guilt of earth. Let us remain with You for all eternity."

While it would be wrong to question the forgiving love of the Lord, even for these

men who have brought so much suffering to millions and millions of people in all lands, yet, we do raise a small voice of protest against encouraging hope to those criminals, who, as far as information has been given, made no confession of guilt, or indicated a consciousness of wrong-doing.

It is a growing practice among clergymen to preach all, regardless of the lives which they have lived, into the eternal presence of God. In their short talks, the chariots with wheels within wheels are made to swing low and carry the brother or sister home. The apostate Christianity has made it convenient for sinners to find the last mile an escape from all responsibility. We do not question the sincerity of those who preach and teach this philosophy of life—perhaps they do not know better, but we do question the earnestness of those who know better.

**NATIONS ANGRY.** The Revelation message predicts the day when nations will be angry and the wrath of God will be poured out without mixture. Apparently, the anger of the nations will be directed against each other in the first phase of the time of trouble and in the second phase they will blaspheme God for the scourge that falls on all that are upon the face of the whole earth. In other words, nations will be angry against everybody and everything. They will be possessed of the Devil. The spirit that works in the children of disobedience will not have the restraining influence which now works in the people of God to contest its right, for the church will have been translated. As iniquity abounds the love of many will become cold and indifferent and the spirit of the Antichrist will more and more take hold of people. Even now it seems humanity is being demonized if the atrocious crimes which are being committed are any sign. The Devil is to be more active as he realizes his time is short. Even boys and girls seem to be motivated by a spirit of devilishness.

The other day one of our young mothers had her three-months-old child in the baby carriage at the back door and she heard it crying and upon investigation found a four-year-old pounding its face with his fists and with all his might. Where do children learn this devilishness? They see in the shows, they hear over the radio, and see and have it read to them out of the comics. Such a spirit is becoming so widespread that it cannot be termed accidental or an unusual case. Within a radius of one hundred miles that same week some other little fellows attempted to hang a two-year-old, and in another case they were playing Indian and tied a lad to a post and were starting a fire at his feet when discovered. The inhumanities of man to man are finding outlets in little children. The world spirit which is made up of the individual spirit it is getting ripe for the day when nations will be angry.



## RUSSIA IN PROPHECY

*(Continued from page 3)*

and influence, he built a navy in the Red Sea and one in the Mediterranean. To man his ships, he borrowed mariners from the most powerful navy in the world at that time, from Hiram, King of Tyre. Hiram's fleet was called the "ships of Tarshish" because of their traffic with the isle of Cyprus (Chittim or Tarshish). His traders were the "merchants of Tarshish." They were not residents of Tarshish, but those who traded with Tarshish. In the combining of Hiram's fleet with Solomon's, even Solomon's came to be called ships of Tarshish. These statements can be verified from a study of these scriptures: 1 Kings 9:26-28; 10:11, 22; Jeremiah 10:9; 2 Chronicles 9:21.

The location of Tyre (merchants of Tarshish) is in the northern coast of Palestine and is representative of the Syrian region to the north of Palestine. It is only natural that the Merchants of Tarshish, along with Sheba and Dedan, should become concerned with the invasion of their territory by the League of Nations.

At the time of this invasion, the Day of the Lord, neither Tyre nor Tarshish is on the side of the Lord as some would have us believe. They are brought under the same judgment that is meted to all the nations at that time. (Isa. 2:10-16; Joel 3:4-8.) Contrary to the idea that they are instrumental in saving Israel in that day, they are accused of selling the children of Judah.

After the judgment, among the Gentiles who go to the light of Israel, and among the sons of those who afflicted Israel, the ships of Tarshish will be useful in the final and complete regathering of Israel. (Isa. 60:9; 66:19.)

The truth most often overlooked in trying to align and identify the nations of the last days is that it is the same power that succors Israel in the time of the end that also turns against her. The one who makes the covenant takes away the daily sacrifice. The same Beast that carries the Woman (Jerusalem) also devours her. It is Israel's lovers, with whom she has lived deliciously, who are sent against her. (Dan. 9:27; Rev. 17; Ezek. 16:35-43.) When her friends have turned against her and come down to take a spoil, the only hope of Israel is in the miraculous intervention of God in the advent of Jesus Christ. (Dan. 7; Rev. 19.)

"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. . . . In that day shall the Lord defend the inhabitants of Jerusalem. . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:3, 8, 9).

## THE MISSIONARY SPIRIT

*(Continued from page 5)*

watchman . . . therefore . . . give them warning from me," else the "wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:17, 18).

Our opportunity to warn the wicked is now, today! We can seize that opportunity and "go into all the world, and preach the gospel to every creature," and thus save others; or we can sit idly by and watch people of the world go into destruction, in which case *we may go into everlasting destruction with them.*

The missionary spirit has been somewhat subordinated to other lines of thought. "Let George do it" is the excuse given by those who are indifferent to the cause of Christ.

Perhaps you cannot go yourself and preach to others. The churches in Macedonia sent money to help the poor in Jerusalem, and required that Paul subtract some for his own use in missionary fields. Can we count the cost in monetary value if even only one person is saved from eternal death by our helping to finance a missionary?

You can be a missionary through the printed word. "This gospel must first be published among all nations" (Mark 13:10). Perhaps you can convert another by an article in THE RESTITUTION HERALD. Send in a subscription for someone else—a non-believer.

There are other ways to preach the Word. You may have an easier, more convincing, and better way than any of these. But, whatever way you may choose, *be a missionary.* It will benefit Christ; it will help you; it may save another.

## THE FOOLISHNESS OF PREACHING

*(Continued from front page)*

Paul when he wrote, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

Weak man, however, refused God's wisdom, preferring his own. The result was that an atmosphere of festering hatred was left in Germany which was conducive to the recent war. War—the telltale evidence of man's selfishness! Sure! Germany started the war, but only the most flabby-minded individual would think Germany was the whole cause of it.

Jeremiah wrote, "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:9) Where is the pride of the "big four" today? Where is the

peace that they were to give the world? How expensive it is to "reject the word of the Lord"!

The immortal words of Paul are ringing convictingly through the halls of time: "Hath not God made foolish the wisdom of this world?" (1 Cor. 1:20.)

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## REPORT TO OUR FELLOWSHIP

(Continued from page 7)

ence; and since September 1 we have conducted 21 public services or Youth Rallies. We have held regular meetings with all Department heads and special boards and made 57 specific recommendations to the Executive Board or Department heads. In addition, we have handled all relations with our Evangelistic Department workers and special church relations as well as conducting our promotional work and special business arrangements. The results of our efforts in both advancement and outlook have been most gratifying. We hope that we may continue to receive the whole-hearted co-operation of all to the end that our entire organization may serve, in an ever-increasing way, its avowed purpose of winning individuals to Christ.

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## "ONE FAITH"

By Mary Mae Nedrow, Oregon, Illinois

There is just "one faith"—not two or three—  
It satisfies both you and me.

Though oftentimes our faith was tried,  
The door of truth He opened wide.

We pled the cause of God's Son  
And many, many souls were won.

Christ Jesus made each burden light—  
Made us triumphant in His might.

Above the din, God's voice we heard,  
We listened to His every word.

God's glowing love upon us shone—  
And never were we left alone.

Years added silver to our hair,  
As we traveled the rugged thoroughfare.

We'll keep the "faith"—His "will be done"  
Until our victory fight is won.

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# BOOK PARADISE

By Arlen Marsh

Here's a final discussion of books for Christmas—although almost any book will do for a Christmas gift if the person you want to remember likes to read!

For the minister or serious student: Strong's *Exhaustive Concordance* (Methodist Book Concern; \$7.50) is tops among the Bible word-books, more complete and accurate than any other and far easier to use; with it available, nobody needs a Greek-English lexicon or a dictionary of Hebrew to do detailed analytical work on any portion of the Scriptures.

The six-volume unabridged *Commentary of the Whole Bible* by Jamieson, Fausset, and Brown (William B. Eerdmans; \$25.00) is excellent, too—almost as good as Adam Clarke's six-volume commentary (Abingdon-Cokesbury \$15.00). The J-F-B set is a brand-new edition of an old and very popular analytical commentary; in the one-volume condensation, it is available at \$4.95 from Zondervan.

For anyone from the late teens on: *Fireside Book of Christmas Stories* (Bobbs-Merrill; \$3.50) is really something; it has everything a collection of Christmas tales should have—and a great deal more than the tales all of us already are familiar with.

Lamsa's modern New Testament, English translation based on the most ancient Bible manuscripts known (the Aramaic Peshitta), is readable, but not the "American English" advertised by so many publishers; its ideas often are unique, and the language is exceptionally easy to understand; Holman (\$2.50).

*Our Roving Bible* (Nelson; \$2.75), a current religious best-seller, has something to entertain and educate everybody; Author Lawrence E. Nelson has presented a perfectly delightful, and frequently amusing, story of the impact of the Scriptures on Anglo-Saxon civilization.

Hurlbut's *Story of the Bible* (Winston; \$2.50) is almost as good for children as Egermeier's; many think it is even better. It covers the whole Bible with 168 short stories, accompanied by 270 illustrations, many in full color. Doctrinal errors are at a minimum.

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"These words, which I command thee . . . thou shalt teach . . . diligently unto thy children" (Deut. 6:6, 7).

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house!

# CHURCH DIRECTORY

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—8th & Myrtle Sts.  
C. E. Lapp, Pastor—220 Roosevelt

**Arkansas:**

Bear—John Humphreys, Elder, Royal, Ark.  
Cleveland—Howard Bradford, Elder,  
Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
H. Scott Smith, Pastor—Rt. 1, London  
Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
H. Scott Smith, Pastor—London, Ark.  
Magazine (Clark Chapel), Rt. 2  
W. R. Simmons, Pastor—Hartshorne, Okla.  
Morriton—Eugene Eubanks, Elder.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.  
Telephone—Plymouth 5-7291.

**Illinois:**

Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
Harold J. Doan, Pastor—1908 N. Keystone  
Dixon—W. Morgan St.  
C. Alan McLain, Pastor—221 W. Morgan St.—Telephone K1289.  
Eldorado—Restitution Church of God of the Abrahamic Faith.  
E. H. Golt, Pastor, General Delivery.  
Church located on Seagraves Road NW of city.  
Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—802 W. Jefferson St.  
Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.  
Ripley—S.E. corner of Ripley Park  
C. R. Randall, Pastor  
Rockford—115 N. 3rd St.  
Arlen Marsh, Pastor—132 N. Gardiner Ave.  
Telephone Forest 2027

**Indiana:**

Hillsburg—½ mile S. and 2 miles E. of Michigantown  
Delbert A. Jones, Pastor—R.F.D., Michigantown  
Kokomo—1244 S. Jay St.  
Emory Macy, Pastor—1252 S. Jay St.  
Telephone—9341.  
South Bend (Hope Chapel)  
Corner Leer and Dayton Sts.  
Timothy Pearson, Pastor  
South Bend 17 (Morning Star Church)—corner of Burke and Helman Rds.  
Alva G. Huffer, Pastor—218 E. Burke Rd.  
Telephone 25985  
Dale E. Rouch, Elder—1710 Medora St.  
Telephone 36533  
Mrs. Paron Anderson, Secy.—920 W. Jefferson St., Mishawaka

**Iowa:**

Albert City—Laurens—Sioux Rapids  
Mrs. Harold T. Smith, Secy., Rt. 2, Albert City. Sunday school and preaching held in the various homes on the first and third Sundays of each month. J. Arthur Johnson, pastor.

Gladbrook—Park Hill Church is located across from the high school. Mrs. Ear Reinhard, Secy. Sunday school each Sunday at 10:00 a.m. E. O. Stewart will preach the first Sunday of each month beginning November 3.

Hickory Grove  
Mrs. Harland Witmer, Secy., Maxwell. Services only as announced.

Kosza—church is located on highway between Belle Plaine and Marengo.  
Mrs. Nora Wanamaker, Secy., Marengo. Sunday school each Sunday. E. O. Stewart will preach the second Sunday of each month, beginning November 10. During the winter months, he also probably will speak the fourth Sunday of each month.

Pleasant Prairie—church is located on the highway between Sac City and Lake View.

Mrs. John Jacobsen, Secy., Lake View. Sunday school the second and fourth Sundays of each month. E. O. Stewart will preach the fourth Sunday of November. During the winter months, services are not held because of difficulty in heating the church.

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8 2412

Stanhope  
Mrs. Nettie Lundquist, Secy.  
E. O. Stewart will preach the third Sunday of each month, beginning November 17. Services are held in the homes of members.

Waterloo—church is located at 1040 Conger St.  
Mrs. W. H. Allard, Sec., 1118 Rainbow Dr., Cedar Falls. Services only as announced.

**Kansas:**

Kansas City—709 N. A St.

**Louisiana:**

Happy Woods—3 miles S.W. of Hammond  
James Mattison, Pastor, Rt. 3.

**Michigan:**

Blanchard—Ellsworth Routson, Pastor, Rt. 2.  
Grand Rapids (Pennellwood)—28-36th St., S.W.  
H. U. Krogh, Jr., Pastor—110-32d St., S.E.  
Grand Rapids (Southlawn)—200 Abbie S.E.

**Minnesota:**

Saint Cloud—Corner 20th Ave. & 4th St. N.  
A. M. Jones, Pastor—1940-4th St. N.

**Missouri:**

Jordan—five miles east of Cross Timbers.  
Francis E. Burnett, Pastor—Jordan, Mo.

Kansas City—3418 Indiana Ave. (temporary)  
Francis E. Burnett, Pastor—Jordan, Mo.  
Resident minister—John F. Green, 6216 Peery Ave.

**Nebraska:**

Holbrook  
T. M. Ferrell, Pastor  
Moorefield—E. E. Giesler, Pastor.  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor

**North Carolina:**

Galamore Gap—East of Hendersonville.  
M. O. Williamson, Pastor—Pelzer, S. C.  
King's Mountain—near Pisgah Forest.  
M. O. Williamson, Pastor—Pelzer, S. C.

**South Carolina:**

Guthrie Grove—5 miles west of Pelzer.  
M. O. Williamson, Pastor—Pelzer, S. C.

**Ohio:**

Cleveland (Golden Rule Church)—13905 Diana Ave.  
Grover Gordon, Pastor—13605 Othello Ave.  
Lawrenceville  
Richard Smith, Pastor—Rt. 2, Springfield  
Tipp City (Brush Creek) Rt. 2  
On Frederick-Nashville Rd., 1½ miles S. of State Route 71  
G. E. Marsh, Pastor—131 S. 3rd St.

**Ontario:**

Fonthill—Center of Village  
C. E. Randall, Pastor  
Phone—Ridgeville, Ont. 128

**Oregon:**

Corvallis—17th and Harrison.

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

**Washington:**

Cashmere—Corner Division & Elberta  
Lyle Rankin, Pastor—Rt. 1  
Felida—Eight miles NW of Vancouver.

— Keep the list growing! —

## SCRIPTURE SEARCHER'S ASSISTANT

Scripture Searcher's Assistant, by Maurice Joblin and now in its third edition, is a neatly bound forty-four page booklet that well presents leading doctrines of the Bible, being especially clear and concise in telling of the Second Coming, the Kingdom of God, Conditional Immortality, the True Gospel, Conversion, Rewards of the Faithful, and Doom of the Ungodly. It is "tops"! Prices: 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

National Bible Institution  
Oregon, Illinois

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Joseph answered Pharaoh, saying, It is not in me: God shall give an answer of peace" (Genesis 41:16).*

### Pharaoh Troubled

Two years after our story of last week, the chief butler was busy at his tasks, as usual, in Pharaoh's palace.

The Pharaoh, ruler of Egypt, had dreamed a strange dream. This troubled him. He called for his magicians. In fact, he sent for all the magicians of Egypt! He must have been anxious to learn the meaning of his dream. He also sent for all the wise men of Egypt. But alas! Not one could tell Pharaoh the meaning of his dream!

### The Butler Remembered Joseph

Then the chief butler spoke to Pharaoh. He said, "I do remember my faults this day." He recalled the days he and the chief baker had spent bound in the prison with Joseph.

The butler continued: "There was with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dreams he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged" (Gen. 41:12, 13).

### Joseph Called

Pharaoh sent for Joseph. The guards hurried to get him out of the dungeon. He had spent two long years in the prison. When he had shaved himself and had changed his clothes, he went into where Pharaoh was waiting for him.

Pharaoh said to Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it" (Gen. 41:15).

Now Joseph always was true and faithful. He said: "It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41:16).

So Pharaoh told Joseph his dream. There were two parts to the dream, but Joseph told him they meant the very same thing. Joseph told Pharaoh God had showed him what He was about to do. The seven good cattle came up out of the river. Seven lean cattle followed and ate up the seven fat cattle. The seven good ears came up

on the same stalk. Then seven ears withered and they followed them. The thin ears ate up the good ones!

Joseph told Pharaoh that the seven fat cattle and the seven good ears were seven years of plenty. The seven poor cattle and the seven poor ears meant seven years of famine. The seven years of plenty were to be followed by seven years of famine.

### Joseph Advised Pharaoh

Joseph was ready. He had kept faith in God. God was with him. Now he not only acted as God's interpreter of dreams, but told Pharaoh how to get ready for the years of famine. He told Pharaoh to select a man who was wise and careful. This man should be set over the land of Egypt. Joseph also told Pharaoh to choose officers and the amount of grain to store for future use.

From reading this account, one almost would feel that Joseph had been working on this very problem for some time. By reading the whole story, however, we know that God had given him wisdom. How much God will do for those who trust Him! May we place our trust in Him who is all-wise, and full of mercy and grace!

### Happy Birthday Wishes

Georgia Bengé, Nov. 5, age 9, Frankfort, Ind.  
Twila Kay Pritchard, Nov. 6, age 11, Macomb, Ill.  
Sammy J. Pritchard, Nov. 6, age 11, Macomb, Ill.  
Ronald Story, Nov. 9, age 5, Scotts Bluffs, Nebr.  
Lee Seabeck, Nov. 10, age 8, Cleveland, Ohio.  
Alden L. Johnson, Nov. 10, age 9, Stillwater, Minn.  
George Reye, Nov. 10, age 8, Cleveland, Ohio.

### God's Gifts

"God gives us hard things  
To make us strong;  
The hills are steep  
The roads are long;  
There's pain and trouble  
And things seem wrong,  
But through these hard things  
Comes a new song."

—Louise C. Hastings.

# BEREAN YOUTH— —CRUSADES FOR CHRIST

## *National Berean Society Pledge*

That I may be a Christian example in word and deed, I will do my best to add to other Christian virtues the following self-building labors:

- I will read a portion of the Bible daily.
- I will attend at least two church services weekly.
- I will totally abstain from all tobacco or liquor.
- I will accept Christ as my guide in all personal conduct.
- I will endeavor to win at least one for Christ this year.

*Signed* .....

*Everybody Talks About the Weather But  
Nobody Does Anything about It—*

Although modern critics would like to cast doubts upon the authorship of this statement, we still are of the old school, willing to credit the assertion to Mark Twain and to affirm that truer words were never spoken, that is, up till the time of this writing.

The weather is a lot like our Berean work. For a long time, we have talked about doing something about our Berean work, but for some reason we have been slow in getting around to it. Now we are wondering if perhaps the weather may not have to give way to modern enthusiasm, for certainly our Berean work has responded to such enthusiasm.

Today's Berean young people are saying, "We are going to do something about it." The "it" meaning a definite commitment to themselves and their fellows that certain definite standards and actions will be upheld as the Berean standard throughout the international fellowship of the Berean society. It means that in no uncertain terms we are going forth by the dozens in a solid front to place ourselves on record to uphold certain definite things that are being neglected in this modern world.

*"I WILL Read a Portion of the Bible Daily!"*

This long has been a Berean standard, but, say they, we have done so little about it. Now, in company with several hundred other Bereans, we are going to make it work. No matter what I have been doing; no matter where I have been; no matter how late I get home, I AM going to read a chapter or several verses of the Bible be-

fore I go to bed. I AM going to keep the Word of God alive for myself and others by the example of reading it daily.

*"I Will Attend at Least Two Church Services Weekly."*

I AM going to be present at church services and in this way do all in my power to keep our churches open. The old excuse about a friend coming over, or studies to get, is out from here on. A Berean is saying: "Whenever anyone visits me, I'm going to politely say that I must attend church and insist that he come along or suggest that he share the hospitality of my home until I get back. I know that in this way my friends will know that my church means something to me.

*"I Will Totally Abstain from All Tobacco and Liquor."*

I know that those who use tobacco and liquor realize that there is no benefit in either, and there is plenty of harm. So I am not looking for Scriptural excuses to use them. I also know that the young person who refuses most definitely to use tobacco or liquor is the most respected in the long run by employers, neighbors, and friends. Likewise, a smoking Christian lowers the world's estimation of the cause of Christ.

*Have You Signed the Pledge Yet?*

Beth Hardesty, Oregon, Illinois, or your coming Youth Rally, has two pledge cards for you—one to return with your name and address, and one for your desk or room.

*Let's Do Something about It!*

# AMONG THE CHURCHES

## CALENDAR

- November 3-17**—Special series of evangelistic meetings at Tempe, Ariz., (James M. Watkins, speaker).
- November 16, 17**—Special Thanksgiving Services at Jordan, Mo.
- November 17**—Anniversary program at Macomb, Ill.
- January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## THANKSGIVING PROGRAM

Jordan, Missouri

Saturday, November 16

- 12:00 noon—Dinner at the church.  
2:00 p.m.—Bible classes for all ages.  
7:00 p.m.—Song service and sermon.

Sunday, November 17

- 10:15 a.m.—Sunday school.  
11:00 a.m.—Morning worship.  
11:45 a.m.—Communion service.  
12:00 noon—Basket dinner.  
2:00 p.m.—Afternoon worship service.  
7:00 p.m.—Evening worship service.

We invite anyone who can to attend these special services and worship and fellowship with us.

Francis Burnett, Pastor.

## MINNESOTA CONFERENCE REPORT

The Minnesota State Fall Conference convened at Eden Valley at 10:00 a.m., Saturday, October 19, with a Bible study. There were classes for all ages. Another such study was held at 2:00 p.m.

At 3:00 p.m., a business meeting was called to order by Walter Wiggins, Conference President. There was a discussion of evangelism within the State, and the majority of those present voted to begin work in the spring with the help of the National Evangelist. There was some discussion of trying to encourage work at Minneapolis and Crosby. Meeting closed with prayer.

At 8:00 p.m., Bro. Sydney Magaw of Oregon, Ill., guest speaker for the Conference, brought a timely message regarding Russia. Bro. Magaw had just completed a series of meetings at the Eden Valley Church.

The Sunday services opened with Sunday school at 10:00 a.m., with 106 persons in attendance. An even larger number attended the following service at which Bro. Magaw was the speaker. All enjoyed a dinner in the church basement at noon; and at 2:00 p.m., Bro. Wiggins led a dedication service at which time several new fixtures in the Eden Valley Church were dedicated to a work for the Word of Truth. Following this, short messages were given by Bros. Thomas Savage and Ernest Graham. The closing sermon was given by Bro. Harry Goekler of Hector, Minn., at 8:00 p.m.

It was a very spiritual Conference, with good fellowship in abundance. All enjoyed the fine music, and we are indeed very grateful to Bro. Magaw for the stirring messages he gave us.

S. O. Ross, Secy.

## WELCOME TO OREGON

Bro. and Sr. Charles Pearson, as new caretaker and matron, respectively, of Golden Rule Home, and their two youngest children, Douglas and Joy Ann, arrived in Oregon, Ill., Thursday, October 31. Their former home was at West Milton, Ohio, and they come to Oregon from the Brush Creek Church of God. Oregon friends extend a hearty welcome and pray them happiness and success in their work.

## IN THE TEXAS PANHANDLE

Leaving Tokio, Tex., on October 21, it was a pleasure to visit at the homes of Bro. and Sr. V. Y. Jeffries, who live south of Olton, Tex., and of Bro. and Sr. H. L. Bridge, who live in Springlake. We found all these brethren strong in the faith. Two sons of the Bridges in Springlake are also members.

The next place visited was Canyon, just south of Amarillo, where a number of former members live.

In Amarillo, there are three believers in three different families, whose interest seems good. I found a fine response at each home. This might be a good nucleus for future work.

M. W. Lyon, Evangelist.

## NATIONAL BIBLE INSTITUTION

Pennellwood Church Missionary Society	\$9.54
Rockford, Ill., Church	32.17
Mrs. Walter L. Bolhaus	5.00
An Old Friend	20.00
Fonthill, Ont., Church	130.00
Mr. & Mrs. Joe D. Lawrence	72.50
McGintytown, Ark., Church	26.49
Little Rock, Ark.	30.00
Arch, Okla.	2.00
Los Angeles Doreans Society (OBC)	20.00
Helen McInturff	8.00
Mrs. J. W. Donaldson	5.00
Mr. & Mrs. Tom Savage	5.00
Chas. E. Anderson	5.00
Jessie M. B. Kauffman	5.00
Maurertown, Va., Sunday School	20.50
Verna C. Thayer	4.00
Mrs. L. R. Hillard	18.00

## HERALD RECEIPTS

Mrs. Earle Mogle; Mrs. Lee Burnham; M. R. Herren; Mrs. C. H. Walters; O. M. Anderson; Mrs. Inez Titus (2); Mrs. Ida Oren; Mrs. Joe Lawrence (another); Mrs. W. Holland (5); Gordon Landry (2); M. W. Lyon (8).

## Gleanings From the Field

"The field is the world."—Jesus.

**WANTED**—An experienced printer to work as assistant in our printing department on an hourly basis. Personal habits and interest in keeping with the spirit of our Institution a requisite. Get in touch with Bro. Paul C. Johnson of the printing department or Bro. James M. Watkins, Director of Promotion and Co-ordination of National Bible Institution, Oregon, Ill.

"I long to be at the College with the other students. Reading news of their activities arouses a homesickness for another taste of the College that so wonderfully opened my life before me. Thanks be to God and to the men who have offered so much to the youth of the church."—H. Gary France, Castle Rock St., Wenatchee, Wash.

**A Good Report:** Sunday school attendance, October 20, at Eden Valley, Minn., was one hundred six, and the Sunday school offering was \$22.17. The day's program was in charge of the pastor, Bro. Walter Wiggins, who also is the State Conference president—which was then in session.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

Out of Print: The book entitled, "Husband of Mary," is out of print and the publishers are cancelling orders for same.

Sr. Esther H. Sprinkle, Box 702, Cheyenne, Wyo., appreciated the recent Herald messages relative to atomic bombing. She writes too: "The News and Prophecy Digest!" Bro. C. E. Randall always gives us food for thought, and I like it."

John Edward was born to Bro. and Sr. E. Lapp, Tempe, Ariz., on October 23. Congratulations!

**You will enjoy Bro. Gordon Landry's message on pages 4 and 5. He is doing well in the East Oregon work.**

Sr. Leola B. Hanson and Sr. Mabel Lissay, Oregon, Ill., visited their mothers last week end at Saint Jacob, Ill., and Saint Lor Mo., respectively. Returning home via Rippl, Ill., they came into Oregon with a wonderful gift of apple butter.

**Baptism at Jordan, Mo.:** "On September 15, it was my pleasure to baptize Mr. F. Owsley. He is sixty-one years of age." Francis Burnett, Jordan, Mo.

"Bro. Earl A. Alexander, Jr., of the F. (Ind.) Church of God, and Miss Bernice John were married at Montpelier, Ind., Sunday, 2:30 p.m., October 27, in the presence of a host of friends and relatives."—Cant Drabenstott, Hartford City, Rt. 3, Ind.

CHAPEL BASEMENT COSTS

The cost of the basement being put under East Oregon Chapel is running exceedingly high. Anyone desiring to help with this improvement may send contributions to Miss Elizabeth Ordnung, Oregon, Ill.

OREGON BIBLE COLLEGE NEWS

If you can gauge the success of a field day by stiff legs and lame arms the day after, then ours was a success.

October 11 was the day. It opened with prayer by Bro. Otto Dick. Then came a frantic search for a dollar in dimes hidden on the College grounds. Raymond Brown found two and several others found one. The three not found were tossed into the air and there was a scramble for them. We know now who is the steadiest girl in College. The girls carried peanuts, and LaVonne Pearson won. Next the boys dashed 100 yards, and Edwin Smith won easily. Joan Hall threw the soft ball further than any of the girls; and Arnold Johns beat in the baseball throwing among the boys. We had a standing broad jump which Edwin Smith won. Arnold Johns won the running broad jump. The girls loosened one shoe, took one step and let the loose shoelace. Shirley Lagsdon had the heaviest shoe and the strongest kick. Big feet didn't count. Warren Sorenson outjumped the rest of the boys in the high jump. There were separate prizes for most of the events. The winners of the following were each given three throws on a dart board for the grand prize: boys shot put-throwing won by Edwin Smith, girls cracker-eating won by Mary Brown, girls balloon-blowing won by Joan Hall, boys' nail driving won by Milton Hall, boys' javelin throwing won by Bro. Dick, girls' bag-race won by Joan Hall, Gordon Landry won the ping pong (table tennis) contest. The rest of the day was spent playing football.

Milton Hall, Reporter.

WHITE - DIERKING

On October 6, 1946, 7:00 p.m. in a candle-light service at the Church of God in Omaha, Neb., Miss Faye White, daughter of Mrs. Arthur White of Bennington, Neb., became the bride of Mr. Harlan Dierking, son of Mr. H. Alfred Dierking of Chambers, Neb., in a double-ring ceremony.

The bride wore a beautiful white satin wedding gown with a fingertip veil and carried a bouquet of red roses. Her pearls were a wedding gift from the groom. Her only attendant was her sister, Mrs. Opal Nelson, who wore a green taffeta gown and carried yellow mums. Kenneth Nelson, brother-in-law of the bride, served as best man, while Cleo Dixon and Glenn Appleby were ushers. Miss Alberta Appleby furnished the piano music, and Miss Shirley Karnett sang "I Love Thee" and "The Lord's Prayer."

Following the ceremony, wedding cake and ice cream were served at a reception at the home of the bride's mother.

Mr. and Mrs. Dierking will make their home in Chambers, Neb. Mrs. Dierking is a member of the Omaha Church of God, and has been active in local and National Berean work.

May God's richest blessing be with them in their life together. Robert O. Hardesty.

FONTHILL, ONTARIO

On Friday evening, October 25, the many friends of Mrs. A. Raitton gathered in the basement of the Church of God to show their appreciation of her thirty years of activities in the village, especially in her church, where she was a Sunday school teacher.

Sr. Raitton is leaving Fonthill for Oregon, Ill., headquarters of the Church of God, so she will be in close touch with the church work.

After a variety program under the able chairmanship of Bro. C. E. Randall, Sr. Raitton was presented with a large framed picture of the Fonthill Church, for which she expressed her thanks to all. At this same time, a beautiful floor lamp was presented to Bro. and Sr. J. H. Fletcher, Jr., as a wedding gift. The recipients thanked their friends for the lovely gift. At the close of the evening, lunch was served by a number of ladies.

The people of Fonthill, as well as those of the Faith, will miss Sr. Raitton in many ways, but their best wishes go with her, knowing that Fonthill's loss will be Oregon's gain.

Recently, Bro. C. B. Elliott celebrated his sixty-fifth birthday. A surprise party was given him by his relatives and, following the social evening, lunch was served by Sr. David Elliott and the Misses Dorothy and Beth Elliott.

On Tuesday, October 29, the young married people's group held a Halloween masquerade party at the parsonage.

On November 3, Bro. Grover Gordon of Cleveland, Ohio, a former pastor of our Fonthill Church, will occupy the pulpit, both morning and evening. Our pastor, Bro. C. E. Randall, will speak in the Cleveland Church on the same Sunday, stopping there on his way to Oregon with Sr. Raitton.

At our midweek gatherings this fall, we are studying of the early church in the Book of Acts.

We all feel richer here for our social and spiritual contact with Bro. James Watkins. We wish him Godspeed in all his endeavors.

Irene Holland, Reporter.

Send The Restitution Herald to your friends.

THE RESTITUTION HERALD

Published by National Bible Institution, Oregon, Illinois

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

Subscription rate: 50 issues per year, \$2.50.

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

NATIONAL BEREAN SOCIETY— PLANS NEW MONTHLY— PUBLICATION NEXT YEAR

At a meeting of the officers of the National Berean Society on October 27, authorization was given for publication of a new monthly magazine for young people and junior Bereans, the first issue to appear either January 15 or February 15, as circumstances allow.

Lesson material will appear in the magazine instead of in lesson books as heretofore. In addition, special features on how to teach, how to entertain, how to handle programs, how to plan unusual treatment of lessons, how to conduct junior Berean work, and other matters of interest to Bereans of all ages and to young people in general will be used.

Illustrations will appear as liberally as the budget permits. It may be possible to make use of full-color covers; but this cannot be stated positively just now.

The magazine will be launched with a contest sponsored by the publishers for selecting the paper's name. First prize will be Weymouth's modern language version of the New Testament; second prize will be the Revised Standard Version of the New Testament (if the latter is available at the time the contest ends).

The competition will be open to everyone, regardless of Berean affiliation. It will close December 15, 1946. Letters suggesting titles for the new paper should also state the reasons that the titles ought to be used. In case of ties, duplicate awards will be made. Entries should be addressed to the Society at Oregon, Ill.

Circulation will be arranged on a club subscription basis wherever possible, to save shipping costs. The magazine will be free on request. Pledges of at least \$1.00 a month are being sought to support the paper through voluntary contributions. Initial circulation of about 500 copies is contemplated.

Editor of the paper will be the president of the National Berean Society. Suggestions regarding policies should be submitted directly to him.

Arlen Marsh, President National Berean Society 132 N. Gardiner Ave. Rockford, Illinois

COMING EVENTS IN THE LIGHT OF PROPHECY

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy. Prices: each—10c; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution Oregon, Illinois



# ILLINOIS EVANGELIST

## Fall Conference News—

The Dixon Conference was conducted successfully, Sunday, October 27. A large number of people were present for all the services. Brothers Sydney E. Magaw, James M. Watkins, and Arlen Marsh were the speakers at the three worship services.

The afternoon youth rally was especially enjoyed, due to the abundance of young talent displayed in song, instrumental numbers, and readings. May this be only the beginning of a long series of youth gatherings such as this, is our prayer!

## Church News—

**DIXON.** Rally Day was conducted here September 29, with a responsive program by the congregation, and recitations by the children. Fifteen children were promoted. Doris Henley and Lyle Lewis were united in marriage, October 5, in a beautiful wedding at which Brother Alan McLain officiated.

**EAST OREGON CHAPEL.** Miss Eva Averill was baptized into the saving name of Jesus on Sunday, September 15. The long-contemplated Chapel basement is now in process of construction. Louis Kump, a faithful attendant at Chapel services, was seriously injured in an accident, recently. One hundred one people were present at Rally Day services, October 13.

**MACOMB.** The Macomb young people have acquired a recreation room and are very active. They enjoyed a hayride, October 11, and are planning a Halloween party. They have reorganized their choir and are conducting regular meetings each Sunday at 6:30 p.m. Oregon Bible College will assist the Macomb people in celebrating their fourth anniversary, November 17. Brother John Mercer of Macomb is now serving the Casey, Illinois, Church as pastor. He preaches there on the second Sunday of each month.

**OREGON.** A much-needed gas stove has been provided by the Dorcas Society for the church kitchen. A new bulletin board has been placed in the church entry. Average attendance for September was: Sunday school, 87; church, 93. October 6 was Rally Day and the all-day services were well at-

tended. Rockford and Dixon friends fellowshipped in the dinner hour, and in the afternoon and evening services. The Bereans conducted a roller skating party in the Coliseum, October 18. For these parties, the Bereans charter the whole place for the evening so the crowd is their own. The pastor and wife are interested spectators at these ambitious parties. Howard Beemer of Saint Catharines, Ontario, was speaker for the Berean services conducted October 20.

## Miscellaneous and Announcements—

**MORE NEWS.** We have not yet heard from some of our Illinois churches. We are interested in what you are doing, and would like to print news of your church activities. Address your reports to Harold Doan, 1908 North Keystone Avenue, Chicago 39, Illinois. Thank you.

**PICTURES.** We would like to have a picture of every Illinois church, and of its congregation. We can also use informal pictures taken at social affairs, or other pictures suitable for printing which would be of interest to other congregations in the State. Put your church on the map with pictures! Let others know what you are doing—with pictures! Send them to the editor at the above address as soon as possible. Thank you!

## State of the Treasury—

The treasury is in much better condition this month than last, thanks to a quick response when the need was stated. Last month was Dollar Day month. Did you remember to mail in your contribution? Better late than never! Our treasurer (Mrs.) Mildred Somers, Monroe Center, Illinois, submits the following report covering August 29 to October 26, 1946:

Balance, August 29, 1946		\$ 58.00	
Balance Building Fund			150.00
<b>Receipts:</b>			
Received from churches	\$ 83.95		
Contributions	55.00		
Fall Dollar Day	145.00	283.95	
<b>Total</b>			\$491.95
<b>Expenditures:</b>			
J. M. Watkins	\$119.31		
Pastoral Aid, Macomb	70.00		
Pastoral Aid, Chicago	80.00		
181 Illinois Evangelists	7.52		
Postage	1.00	277.83	
Balance, October 26, 1946			\$214.12





# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, NOVEMBER 12, 1946

NUMBER 7

## Seal of Faith in the Gospel

By T. M. Ferrell, Holbrook, Nebraska

THE BIBLE teaches that baptism is to Christians what circumcision was to Abraham—a seal of faith in the gospel.

Of Abraham it is said, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe" (Rom. 4:11). In making a covenant with Abraham, God said that in him all families of the earth should be blessed, kings would come out of him, and he would be given all the land of Canaan for an everlasting possession, but to receive the things promised in the covenant, Abraham and all males in his household must be circumcised. The blessings were offered to him, but there were certain requirements that he must do. God required circumcision. In fulfilling that command, Abraham testified that he believed the promises and wanted to receive the blessings by sealing the covenant in the way in which God requested.

Abraham received the sign of circumcision as a seal of his faith in the gospel. The promises that God gave him are called "the gospel" in Galatians 3:8, where it says, "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." If Abraham had believed in the covenant, but had not sealed it with circumcision, would he have received the promises? Genesis 17:14 says, "The uncircumcised man child [who] . . . is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." The agreement would have been broken and the promises would have been void, if Abraham had not sealed his faith by being circumcised.

The connection between circumcision and baptism is taught in Colossians 2:6-12. Verses 11 and 12 say, "In whom [in Christ] also ye are circumcised with the cir-

cumcision made without hands, in putting off the body of the sins of the flesh by the *circumcision* of Christ: buried with him in *baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

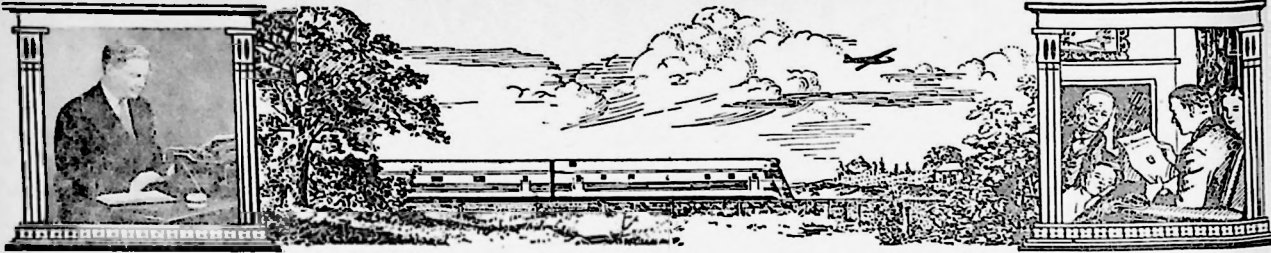
Thus, baptism as "the circumcision of Christ," or the New Testament circumcision, is our seal of faith in the gospel. Acts 8:12 says: "When they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women." Philip preached the gospel, for what is the gospel but the glad tidings of the Kingdom of God and Christ's sacrificial work for us. (See Luke 8:1 and 1 Cor. 15:1-4.)



T. M. Ferrell

This order of belief and baptism is expressed by Christ Himself, as recorded in Mark 16:15, 16: "Go ye into all the world, and preach the *gospel* to every creature. He that believeth [the gospel] and is baptized shall be saved; but he that believeth not [the gospel, and is not baptized] shall be damned." Belief in the gospel and baptism are not independent; they are inseparable and interdependent. Belief in the gospel would be of no effect in obtaining those promises if the contract were not sealed by baptism. In Abraham's day, when a man child was not circumcised, he had broken the covenant and was to be cut off from the people. If a person knows of this covenant by hearing the gospel and believes in it, but is not baptized, he has broken the covenant and will be cut off from the inheritance.

These truths are certain: God has offered us a contract with untold benefits, but we must understand the contract and seal it before it can be made valid. An unsigned contract is void. Believe the good news of God's coming Kingdom. Have faith in God's contract. Sign the contract in baptism—your seal of faith in the gospel first preached to Abraham and now preached throughout the world.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Joyful Fellowship in Michigan

Recently, it was our pleasure to meet with many brethren at the Michigan Conference, November 2, 3. There we met many friends and brethren who are keeping the light of truth burning in their several localities. Though Blanchard, place of the Conference, lies some sixty miles north of Grand Rapids, many of the Grand Rapids brethren were in attendance. Brother Ellsworth Routson, president, other officers of the Michigan Conference, and the Blanchard Church had worked hard to make the Conference a success, and their efforts were well rewarded.

Attendants from Oregon, Illinois, were: Otto E. Dick, Billy Dick, Howard Beemer, Malcolm McLeod, Milton Hall, Arnold Johns, Harry Payne, Warren Sorenson, Rand Smith, Raymond Brown, Mary Brown, Shirley Logsdon, Irene Payne, Charles Pearson, "Grandma" Magaw, and your Editor.

Thank you, Michigan. We had a good time!

## The Dead Are Dead

The night of October 31, 1946, thirteen magicians met at a Halloween seance in Detroit, Michigan. It was the twentieth anniversary of Harry Houdini's death, and the magicians assembled in hope of communicating with Houdini's spirit—if he had one.

As the clock struck twelve, the thirteen magicians quietly seated themselves in a circle, leaving a fourteenth chair vacant. As if to invite their peer's spirit, certain articles reminiscent of the famous magician were placed on the chair: one of his books, a pair of his handcuffs, a magician's wand, and his autographed picture. The light was low. One of the magicians called on Houdini's spirit to appear or to speak. Everyone watched the vacant chair. Five minutes of silence—five minutes of erroneous expectation—passed eventlessly away, but added witness to God's revealed truth that "the dead know not any thing."

One of the attending magicians, Mr. Bob Underwitter, commented: "We didn't fail; we just haven't succeeded." . . . Well, there are now twenty years, Mr. Magician, in which you "just haven't succeeded," and twenty years of not succeeding approaches, surely, *failure!*

Plainly and repeatedly, the Bible presents death as death. In the Garden of Eden, God commanded Adam to forego eating of the tree of knowledge of good and evil, saying: "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Thus, death was ordained of God to be punishment for sin. To this agrees the New Testament, the Apostle Paul saying: "The wages of sin is death" (Rom. 6:23). It is entirely incompatible with reason, therefore, that anyone should anticipate any reward or favor in death. Death is an enemy to man, as we read, "The last enemy that shall be destroyed is death" (1 Cor. 15:26). Life is the foundation upon which all joy and usefulness are built. When life is lost, all the faculties of life are lost. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecl. 9:10).

The Bible speaks often about the "spirit," leading some who are unlearned in the Scriptures to believe that the "spirit" is a conscious part of man that escapes at death. Thus, men long have believed that a dead one can return in the form of his spirit, as a ghost. Accordingly, the Detroit magicians hoped to contact Houdini through his ghost. Well, there never has been a ghost of the popular conception, there are no ghosts, and never will there be any ghosts!

The spirit is to man what steam is to an engine, or what electricity is to a motor. When God created Adam, He breathed into Adam's nostrils "the breath of life"—the spirit of life. Thus, Job said, "The spirit of God is in man's nostrils" (27:3). When man ceases breathing, he has lost the spirit of life. The man, then dead, is buried, and there is no remaining part of him to go to heaven or to an infernal hell for reward, nor to return among living ones to haunt or entertain them.

Is there no hope, then, for the dead? Yes, but that hope lies in the second coming of Jesus Christ and the resurrection from the dead. Not until He returns will the dead be awakened and rewarded. (John 5:29.)

In the meantime, the dead are dead! Halloween practices and traditions notwithstanding, there are *no ghosts*. When you watch the vacant chair, O ye foolish magicians?

# Jerusalem, a Place of Peace

By Florence Pease, Ashtabula, Ohio

*"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords . . . be broken."*

ACCORDING to the plan of God, there is only one hope for those who love peace and security: the hope of the second coming of Christ when Jerusalem, under Christ's rule, will become earth's center of peace and righteousness. This hope for the weary, sick, and oppressed world looks beyond crumbling governments of the nations and beyond all material needs and standards. The Bible hope is not vested in the UNO, not in the power of frail, mortal men.

Today, humanity trusts more in money than in God's marvelous promises concerning the reign of Christ in Jerusalem. Money! That is the friend and god of the masses, but money cannot purchase peace for this world. Humanity, like a drowning man clings to a straw, grasps with a death-grip upon filthy lucre, attempting to pacify unholy pleasure.

Oh! troubled hearts, look beyond all present turmoil and sin, look to the peaceful Kingdom God soon will establish for His people. Trust not in man "in whom there is no help." "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. 17:5). Trust, rather, in God, in Christ, and in the sacred promises concerning Jerusalem becoming a place of peace.

Notwithstanding God's plan of crowning Christ King in Jerusalem, a great conspiracy of Gentile nations soon will come against the Holy Land. (Zech. 14.) Even now, Jerusalem is a burdensome stone to the nations. (12:3.) Eventually, there will be a conflict between the evil forces of man's military might and God's power. Then Jesus will return to take the throne in Jerusalem and to exercise authority over the nations.

When Jesus returns to establish God's heavenly government on earth, He will complete the redemption of the righteous and immortalize them to be co-workers with Him. Then will "the righteous . . . be recompensed in the earth" (Prov. 11:31), and false teachers can no more have any object in teaching a heaven above the blue firmament for mankind. God never promised mankind a home above the blue sky, but He repeatedly has promised His people a home in the Restored Paradise that Adam and Eve lost. (Gen. 3:24.)

This hope of the coming of the Lord, of immortalization of the saints, and for rulership with Christ, is the only

hope that will guide our feet in the way of peace and into everlasting life. That promised peace on earth will come, for God is true, but it cannot come through a confederacy of men or nations. By the might of God, He will destroy His adversaries. Wolves in sheep's clothing will be detected and rejected. False religion, outgrowth of the Serpent's lie that deceived Eve, will be defeated, though today it is mingled throughout Christianity. Only a faint spark of God's truth continues to burn on earth today. Satan's masses may continue attending churches where his angels mount to the pulpits, but truth will triumph when Christ reigns in Jerusalem.

The true Bible hope of the coming of the Lord to reign in Jerusalem is a wonderful comfort—and *true* comfort! While attending a funeral some time ago, I heard the minister say: "Now just imagine her soul floating up and up into the beautiful serene heaven above." How false a comfort was that to the mourners! The dead are asleep in death. They are in their graves. "They know not any thing" (Eccl. 9:5).

Once Moses stood on "holy ground" (Ex. 3:5). Daniel prayed thrice daily, toward Jerusalem—the Holy City. (Dan. 6:10.) Jesus once wept as he beheld the Holy City, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42). Today, men seldom think of the ground upon which they stand as being holy. Who today prays thrice daily toward the Holy City? Who even considers that Jerusalem is the Holy City? Who today laments over Jerusalem—longing for its people?

According to Luke 23:43, Jesus will remember the penitent thief and resurrect him to eternal life. Thus, the thief died with comfort of foreseeing Christ coming in His Kingdom. Though the Gentile Age is fast passing away, God still holds out the offer of salvation to all penitent ones, even as it was offered to the dying thief. When the curtain rises on this new drama of life in the Kingdom of God, it will be too late to qualify for heirship with Christ.

Until our Lord returns, let all righteous ones rejoice in hope of Israel's Messiah who soon is to return to Jerusalem. "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." This is our hope!—the true Bible hope!

# Man As He Was, As He Is, and As He Shall Be

## In Two Parts—Part One

*A Lecture by Dr. J. H. Thomas*

*Contributed by (Mrs.) Virginia Kincheloe, Fairfax, Virginia*

Brethren and Friends:

We purpose to examine this subject in the light of reason and Scripture: in the light of Scripture, because it is generally believed that the Scriptures teach that man is immortal, and must therefore live forever in happiness or misery; in the light of reason, that we may show that reason and Scripture are hand in hand. Before coming directly to consideration of the subject, I wish to say that out of a belief in the dogma of man's inherent immortality has grown two theories:

(1.) *That known as the Augustinian theory—"Eternal conscious misery in hell fire for the wicked."*

(2.) *That of Origen—"Universal restoration."*

Augustine, the advocate of this theory of hell fire forever, was an ardent disciple of Plato. Plato flourished about three hundred fifty years before Christ, and taught that man has a soul which is a particle of Divine essence, and therefore immortal. Plato held, therefore, that for the good there was an eternal abode of happiness, or "Elysium"; and for the worst of mankind a place of eternal pain and suffering with its streams of fire, called "Tartarus." He also held there was a medium place, or purgatory, which he called the Acherusian Lake, into which all those too bad for Elysium, but not bad enough for Tartarus, were cast, from which they came forth again after a refining process in the fire.

Clement Athenageras, it is said, was the first to introduce it into Christian theology. He was followed, it is said, by Tatian in Mesopotamia, and still later by the famous Tertullian, called "the fierce African Theologian" who advocated the same theory.

About thirty years after Tertullian, arose Origen "the great." He discarded the burning hell theory, or "Tartarus," and introduced the theory of "Universal Restoration." He held on to Plato's immortal soul theory, and refining process, but rejected his eternal hell fire. Origen's

theory of universal restoration did not take deep root, and some one hundred fifty years after his death, Augustine, Bishop of Hippo, in Africa, rose up in his mighty power and crushed it out of the Christian theology, and revived Plato's Tartarus, or eternal pain and suffering in hell fire. Since, the theories of Plato, viz., that man has an immortal soul, that there is "Elysium," or a heaven for the good, a "Tartarus," or burning hell for the very bad, and a "refining process," or purgatory for a medium class, have become the established doctrine of the "Orthodox churches," save the theory of purgatory which has been discarded by Protestant churches, but tenaciously held by the Roman Catholic Church.

The result is, that the world is divided into at least six distinct classes:

*First*, those who fully accept the theories of Plato, believing in a heaven beyond the bounds of time and space for the immortal souls of the good, a hell fire forever for the souls of the very bad, and a medium place, or purgatory, for the souls of those whose friends can afford to pay the priests for refining prayers, and are known as "Roman Catholics."

*Second*, those who have discarded a purgatory, and send the immortal souls of the good directly to a "heaven in the skies" at death, and the souls of the bad to a hell, and are known as Protestant Orthodox churches.

*Third*, those who have discarded the theory of everlasting hell fire, and received the universal restoration theory of Origen, and are known as "Universalists."

*Fourth*, those who reject the monstrous doctrine of everlasting pain and suffering in hell fire, and believing the Bible teaches it, reject it also, and are known as infidels.

*Fifth*, those whose minds being darkened by the ignorance that is in them, are without hope and without God in the world, and are known as atheists.

*The sixth class* comprises those who hold the truth, and believe the righteous will be

*(Please turn to page 9)*

### SKETCH OF THE AUTHOR

Doctor John Thomas was born in London, England, 1805, and died at Worcester, Massachusetts, March 5, 1871. At sixteen years of age, he studied medicine and later became a physician of considerable ability. He came to America in May, 1832, suffering a severe storm en route, during which he determined to study the Bible as never before. From New York City, the Doctor went to Cincinnati, Ohio; Wellsburg, Virginia; Philadelphia, Pennsylvania; and, in 1847 and 1848, worked with the Wilsons (whom he baptized) to establish the first Church of God in America at Geneva, Illinois. He started the "Apostolic Advocate" in 1834, assisted Benjamin Wilson to publish the "Gospel Banner," and in 1844 published the "Herald of the Future Age" at Richmond, Virginia. (See "Early Pioneers in the Truth," page 9, Restitution Herald, May 7, 1946, by John R. Fiske, Jr.)—Editor.

# Delivered unto Satan

By Emma C. Railsback, Los Angeles, California

THE APOSTLE PAUL instructed the church at Corinth to deliver a certain man "unto Satan" for the destruction of the flesh. (1 Cor. 5:1-7.) Again, in his first Letter to Timothy (1:20), he informed that young minister that he (Paul) had delivered Hymenaeus and Alexander "unto Satan," that they might learn not to blaspheme. Also, from his Second Letter to Timothy (2:16-18), we gather that Philetus was also associated with Hymenaeus, and that their sin was that of false teaching concerning the resurrection, which had overthrown the faith of some. In 2 Timothy 4:14, Paul stated, "Alexander the coppersmith did me much evil," and he asked the Lord to reward him according to his works. ("The wages of sin is death.")

While the sin of Hymenaeus and Philetus was that of teaching false doctrines in opposition to the truths being proclaimed by the inspired Apostle, that of Alexander seems to have been not only false teaching, but personal insults to the Apostle as well. For these sins they were "delivered unto Satan," or excommunicated from the church.

In the case of the fornicator (1 Cor. 5:1-7), the church by Paul's instruction "purged out the old leaven." A gathering was called for this purpose and Paul insisted that they put away from among themselves that wicked person.

The phrase "delivered unto Satan" is somewhat of an enigma to some students, especially to those who hold that Satan is a supernatural personality, so we will look briefly at a few instances where it is used and the meaning is clear.

First of all, we must keep in mind that "Satan" is a Hebrew word meaning adversary, or opposer. When we find it in the Old Testament, we know that it has not been translated, but has simply been transferred from the Hebrew manuscript to the English. In the New Testament, it has first been transferred to the Greek and then to the English.

Looking at a few texts in the Old Testament, we will take Numbers 22:22, first. Here the word "Satan" is properly translated "adversary." "The angel of the Lord stood in the way for an adversary against him." Yes, God sent His angel to oppose Balaam's mad course, in his effort to secure the "wages of unrighteousness." In this case, the Satan was a righteous supernatural being, so we must conclude that an adversary, or Satan, may be a righteous being.

Another instance is found in 1 Samuel 29:4. The Philistine army refused to allow David to go into battle with them, lest he be an adversary (Satan) unto them. If you are especially interested in learning how the word "Satan" is used further in the Old Testament, study 2 Samuel 19:22; 1 Kings 5:4; 11:14; 23:25; Psalm 38:20; 109:4, etc., where the word "Satan" has been translated; but in Job, some texts in Psalms, and in Zechariah, the word has only been transferred, and those having previous erroneous teaching on the subject can easily visualize in each instance a supernatural being. An interesting study along this line is to examine Jude 9, which quotes from Zechariah 3:1, 2; then to refer to Ezra 5:1-5, at which time Zechariah was prophesying, and thus satisfy your mind as to who was the devil of Jude 9, the Satan of Zechariah 3:2. There were many adversaries to the re-establishing of the "body of Moses" (the Israelites) in Palestine (Ezra 4:1), but this particular one was Tattai. (Ezra 5:3.)

In the New Testament, we find thirty-five texts where the Hebrew word "Satan" has twice been transferred, first to the Greek, then to the English, and it is generally easy to discover just who the opposer is.

In Matthew 16, after Jesus had made specific promises to Peter, He called him "Satan," or adversary. Why? Because Peter had opposed the statements of the Saviour concerning His death, burial, and resurrection, which the Saviour knew was God's plan of redemption.

Now, we return to the thought of the church delivering "unto Satan" those of its members who either blaspheme, teach contrary to fundamental truths, antagonize those who are promoting the truth, or commit fornication, or a number of other flagrant sins enumerated by the Apostle. This procedure was necessary in the apostles' day. Is it not fully so in the present time? Or should leaders permit such things to destroy churches, as has been done in many instances?

In the case of the fornicator, the course pursued by the Corinthian church seems to have produced the desired effect, for, by 2 Corinthians 2:5-10, we conclude that the flesh desires were destroyed, the man repented, was forgiven and reinstated in the church, and, therefore, "the spirit [life of the man] may be saved in the day of the Lord Jesus."

Being "delivered unto Satan" then is a severe punishment to transgressors in the church, but if the end justifies the means, should not the church be very watchful of such matters? "The carnal (Please turn to page 11)

# "A Watch in the Night"

By Norman J. McLeod, Pomona, California

FOR many centuries, there has been a quarrel between vested religion and science. Such a conflict has been unnecessary, but has lost none of its bitterness because of that fact. Strange to say, vested religion has been forced to retreat at every crisis. Not once has science had to give way. Why? Because theologians have assumed that the Bible taught something that was not mentioned in the sacred Word, or, if it was mentioned, was so ambiguous on that particular fact that only a foolish person would cite its words to attempt to prove his point.

For many centuries, people believed that the world was flat and shaped much like a dinner plate. Furthermore, in Christian days, they thought the Bible taught that the earth is flat and that it also was the center of the universe. With the coming of such scientists as Galileo who showed definitely that the world was not the center of the universe, and Newton who showed how the planets and stars operate by the development of his system of celestial mechanics, both those theories were dropped. Nobody with a grammar school education today would contend that the earth is flat or that it is the center of the universe. Yet vested religion was the last group to give way to the truth.

Columbus' voyage to the new world made a great many atheists, because they could not see that the Bible was in accord with the fact that the earth is round. In fact, the Bible is silent on the subject, as it is on many such subjects. The Bible is not a treatise on science. It deals with the relationship of God to man and man to God, and, incidentally, with the relationship of man to man. It is not concerned with scientific matters as such.

To me, there is only one field where science and religion cross, and that is in regard to the matter of three eternal questions that man asks: Where did man originate? Why is he here? and, "Where does he go after death? Science, religion, and philosophy attempt to answer such questions, and hence come into conflict. On those particular themes, science is entirely speculative—does not pretend to speak with authority. Philosophy is vague and sterile in its conclusions. Only Christianity gives the positive answer.

One question of science which at present is in conflict with religion is that of the age of the earth. Someday, religion will have abdicated its position, as it has on that of

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*"A thousand ages in thy sight  
Are like an evening gone;  
Short as the watch that ends  
the night  
Before the rising sun."*

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the sphericity of the earth, and geocentricity. Not one word in the Bible tells how old the earth is. As on many scientific subjects, the Bible is silent. All that Genesis says is: "In the beginning God created the heavens and the earth" (1:1). It does not say whether it required God five minutes or five million years!! After it was created, the Account proceeds to say that it "was void and empty." Any high school graduate who has studied chemistry knows how long it takes to make a few drops of water by burning hydrogen. The oxy-hydrogen flame is also the hottest flame of chemical reaction. If one burns hydrogen for several hours, he will obtain two or three drops of water. If the oceans were formed according to the cataclysmic theory held by most people who believe the Bible implicitly, then the water would all be vapor because of the intense heat of the process. Furthermore, the heat would also vaporize many other elements in the earth's crust. Many ages would be required for the heat to have been dispersed sufficiently for any oceans to be formed. Why, though, must one assume that all the earth was created in one instant, or in six days as the Account would lead us to believe if we did not analyze it carefully? We think of God as eternal. We cannot understand eternity—finite cannot comprehend infinity. God never had a beginning. Why should the many ages of creation be anything to balk at when we contemplate that fact?! In the Psalms, David said: "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (90:4). In other words, time is not counted by God. When a scientist says that so many million years elapsed in the formation of a stratum in the earth, I find nothing in the Bible to contradict him.

Why do we have so few college graduates who still are believers? Because the teachers at those institutions can see the reasonableness of scientific investigation and conclusion, and they do not realize the Bible is not in conflict with such investigation and conclusion.

When one contemplates the chalk cliffs of Dover, he is struck by a curious fact: those chalk cliffs are made of the shells of billions and trillions of tiny animals that lived and died. How many years were required to produce all the chalk cliffs of Dover? Anybody can do a little figuring to see that it was before 4004 B.C. Or, anybody who has seen the deposits of Diatomaceous earth near Lompo,

California, will be impressed by the myriads of tiny animals that produced it under water, and that now the aforementioned deposits are well inland. Anyone who has traveled into the Imperial Valley in Southern California has seen the old sea-level line along the base of the mountains to the west of the highway from Indio south. The Gulf of California used to occupy that district. When the Colorado River pushed its delta across the northern end of that Gulf and cut off the Salton Sea, then that sea began to dry up. How long did it take? Or how long did it take to push that delta across the Gulf of California? Certainly not within the last six thousand years! We can see how many tons of silt the muddy Colorado

carries daily, and figure out how long it took to deposit that great barrier. We could multiply such cases *ad infinitum*. But why should we need to? ! The testimony is in the rocks and the floods. If a theologian is foolish enough to doubt such facts, he merely brings ridicule upon his cause and does little credit to himself. Why does he need to doubt such testimony when the testimony of the Word does not conflict? !

Many of our people have sung the song from which a stanza is quoted at the beginning of this article, yet they do not act as if they believed it. Some years ago, one of our ministers preached a sermon in Los Angeles in which he told of the vast distances of (Please turn to page 11)

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## The Growing Stone

A Story for Young People

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By James Mattison, Hammond, Louisiana

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THE Rock of Gibraltar is becoming smaller. All rocks and stones that we have seen become smaller every year. Pebbles in a stream, especially, become round and smooth, therefore smaller as they roll downstream.

Think, then, of a stone that could grow larger. It would be a miracle. Yet it is to be. Have you ever read the story of the Growing Stone in the Scriptures? This story teaches the most important truth in the Bible.

Of course, the growing stone is a figure of the world dominion of the Almighty Lord Himself. The story is found in Daniel 2:31-45, and is commonly called "Nebuchadnezzar's Dream," or "The Golden Image."

The huge and terrible figure of a man that Nebuchadnezzar saw in vision represents the world dominion of four great nations, we know, by reading verses 38-40. The Scripture also informs us that the Stone that destroyed this image and grew larger represents no other kingdom than that of the Lord God.

The scene, of course, is on the earth, for where else would men's kingdoms be? The Stone, which is the Kingdom of God, will destroy wicked governments and establish itself in their stead. When that comes to pass, righteousness will control the earth.

The message Jesus taught was concerning this Stone. He came "preaching the gospel [good news] of the kingdom of God" (Mark 1:14). His plea was, "Repent ye, and believe the gospel." Very simple, yet wonderful!

Jesus asks you and me to believe that God will someday rule on the earth. It is not hard to believe. Then He asks us to live a godly life, that we may be with Him in

that future Kingdom. Living a godly life requires effort on our part. More, Jesus died so we might have the opportunity of living under the just rule of Almighty God. What love! What unselfish love! Yet, there it is in the Scriptures, plain and easy to understand.

Jesus went farther and revealed to us many wonderful features concerning this Stone which will fill the whole earth as completely as the waters fill the sea. He said that there would be no place, however small, where the wicked people could live. His very words are: "The Son of man . . . shall gather . . . all things that offend, and them which do iniquity; and shall cast them into a furnace of fire" (Matt. 13:41, 42). Nothing will be left of the wicked except a few ashes. (See Mal. 4:1-3.)

Furthermore, Jesus has said, through John, "There shall be no more death" (Rev. 21:4). Have you ever lost a loved one? When the Stone grows to its complete size and fullness, no one will die any more. No more will any have cause for sorrow, for that will be a time of happiness, with plenty for all. How good it will feel to have the strength of God coursing through our perfect bodies—no more mortality and corruptness!

The message of the Prophet Daniel and Jesus is not difficult to understand. Can we believe? We can. Can we live godly lives? We can.

The Stone is almost ready to roll toward the dreadful Image. Will you be living safely inside that day, so the falling timbers of men's governments will be broken on the stone and not harm you?

Remember the Growing Stone, believe, and live!



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

## YOUTH CRUSADE. The "Youth for Christ"

has sent a five-man team to Great Britain to carry on a campaign to win 1,000,000 British young people into "Youth for Christ." This group of energetic young workers is to be headed by Billy Graham, vice president of "Youth for Christ" in America. Commenting on a previous trip made to England, Mr. Graham said: "Never before has Great Britain been in such a desperate spiritual depression as that in which she finds herself. . . . Less than one per cent of the young people are attending church" in the British Isles. He further said: "English political, social, and church leaders recognize that Great Britain will be pagan in the next generation unless a spiritual reawakening takes place."

This outlook on the present and future life of Great Britain is certainly anything but encouraging. If one were to stop and analyze the reasons for this lack of interest in spiritual matters by British young people, no doubt the results would indicate that the adults would be charged with a responsibility. The youth situation in Great Britain is not much different than that which exists in our own country. Unless there is an immediate awakening to the growing tendencies among young people in this country, the church here will be like it is in Russia, a church of old folk.

The leaders of the Church of God will do well to recognize the trend of youth and put forth a strong effort to keep our young people active and interested in our church life.

## THE SQUEEZE. What has become of the

Atlantic Charter? That great Magna Carta of human rights was conceived in the Atlantic and was hailed by men of good will and liberty-loving people everywhere as a new emancipation of the enslaved earth. The ideals that gave birth to the proposition of the four freedoms were sound and without doubt conscientiously conceived. The objective sought seemingly has been lost in the maze of political machinations that some greedy men have forced upon the nations of earth.

A recent committee report submitted to the United Nations Organization recommended that Finland pay to Russia \$300,000,000 indemnity. Former President Herbert Hoover has since appealed to the justice-loving people of this country to rise in protest against this squeeze of the great iron curtain nation against this little country of Finland. Said Mr. Hoover: "Italy, with ten times the population, is required to pay little more than Finland. At present, there are 800,000 destitute persons in Finland, depending upon the other residents for their support." He also pointed out in proportion to national wealth this demand upon this little nation which was the only country that faithfully paid its war debt to this nation following World War I would be equal to a \$200,000,000,000 demand on the United States.

Power politics and the principles of the

Atlantic Charter are not compatible. We can expect political chicanery to triumph over the four freedoms until Christ returns to reign.

**BIBLE READING.** The American Bible Society has announced another Bible-reading project to be conducted between Thanksgiving, November 28, and Christmas. It has announced that there were 20,000,000 Bible markers distributed last year in the campaign. Already millions of these book marks with twenty-eight printed texts on them have been mailed to 115,000 clergymen. The effort is not only to get people to read the Scriptures but to get as many people as possible to read the same texts at the same time. We heartily commend this Bible-reading project to our readers and any encouragement which we can give to others in getting them to join in reading the Scriptures will be a most worthwhile effort.

**MASADA.** The young Jews of America have organized a society that corresponds to the Zionist organization. They call it "Masada," after a Jewish fortress in Palestine that was defended to the death during the time of the Roman invasion. Some of the objectives of these young people as expressed through their organization are:

1. The establishment of a Jewish State in Palestine.
2. The strengthening of a Jewish life in America.
3. Achievement of a democratic and progressive life in America.
4. The defense of Jewish rights everywhere.
5. The encouragement of personal patriotism in the rebuilding of Palestine.

**PROTESTANT ERA.** Has Protestantism arrived at the evening of its life? To Cardinal Stritch and John Dewey it has. The Cardinal recently said that "the end of the Protestant era is at hand." Writing in the "Church Century," Professor Arnold Nesh (Episcopalian) agrees with Cardinal Stritch that we have come to the end of the Protestant era, but he challenges the idea that we have come to the end of Protestantism. He believes that Stritch and Dewey are "in the realm of opinion, an erroneous opinion at that, when they think we have come to the end of Protestantism." He says: "The reformers believed that religion, in terms of a single type of worship as a lone eagle within a particular territory maintained by an authority of the state, should dominate all other forms of cultural life, and especially education." It is this type of Protestantism which Nesh believes has come to an end. He further says: "Today we would negate every proposition in such a proposal on the grounds that it is contrary to the American way of life. . . . Membership in the Christian church is the result of a self-conscious act of decision."

There are indications everywhere that Pro-

testantism is awakening to a peril that is pressing on every side and with this consciousness of its internal condition, there appears to be a growing willingness among Protestant leaders to reaffirm the basic teaching of Protestantism and stand up and be counted.

Dr. Ernest Thrice Thompson, Presbyterian minister and professor at Union Field Seminary at Richmond, Virginia, in speaking at Montreal on Roman Catholicism in America expressed himself as being of the opinion that such would happen unless there was greater co-operation among Protestants. He felt union was not as essential as co-operation.

If the Protestant church in the United States is to meet the surge of Catholic propaganda and missionary effort, it will have to reassert its convictions and become Protestant.

## MILITARY CO-OPERATION. Some months

ago, we called attention to the fact that the United States and Canada were co-operating in continental defenses by jointly strengthening the different branches of our national defenses and bringing the armed services of both countries into a planned program of co-operation through use of the same type of equipment: guns, ammunition, military terms and so forth.

It now has been announced that this process of co-operation has been extended to the entire Empire. Thus the western democracies are preparing themselves for the eventual role which these nations must fulfill when they take their stand against the invading northern confederacy of nations that will come against the mountains of Israel under the leadership of Gog of the land of Magog.

Early last spring, Canada and the United States carried out a joint military expedition into the Arctic to test various types of military equipment and to determine its effectiveness in the defense of the continent's northern boundary. This was called the Musk Ox expedition. Information, lately released states that a second and more extensive expedition into the northland must be held this winter. This does not mean that we are in danger of being attacked from the north but since the great north wastes have been opened up to civilization through the use of planes it has been discovered that there are vast quantities of oil and other natural resources in the great northwest territories and Alaska. Perhaps it is this oil that the armies of the United States and Canada are after, and maybe it is to keep someone else from the other side of the pole from tapping these great resources. At least one thing is certain. The democracies that have fought two world wars in less than a generation are not going to be caught napping for the third successive time. Then, too, they may be responding to Jesus' call: "Prepare war, wake up the mighty men, let all the men of war draw near." The day of war is not over.



MAN AS HE WAS, AS HE IS, AND AS HE  
SHALL BE

(Continued from page 4)

"rewarded at the resurrection of the just" (Luke 14:14), with eternal life, as kings and priests in the Kingdom of God, yet to be established on the earth; that the unbelieving and disobedient will perish in their own corruption—cease to exist and be known no more forever. They are not, however, recognized as Orthodox Christians, though they have always existed, here one, and there one, since the days of Christ.

Having set before you the various theories in reference to man, and their origin, we will proceed to examine the subject in the light of reason and the Scriptures; and we affirm, that man before he transgressed the law of God was sinless but mortal; that he possessed no inherent immortality, and could not live forever by virtue of his creation. These propositions we shall endeavor to sustain as we proceed.

That man was sinless will hardly be questioned; in fact, it was a necessity, as sin is the transgression of law—a departure from known duty, or the doing of that which is known to be wrong. All children are sinless and innocent, but by no means virtuous; as virtue is the withstanding of temptation, or the practice of what is right. So man in his infancy, or primeval state, which was in the infancy of the world, was sinless, like a child, he was without character; that, of necessity, had to be developed.

Having no knowledge of good or evil, he could become a sinner only by transgression of the law of God, which was simple, and appropriate to his understanding—"thou shalt not eat of the tree of the knowledge of good and evil." So long as he remained obedient to this command, he was without sin. This will appear from Genesis 3:22: "The Lord God said, Behold the man has become as one of us to know good and evil."

Not only was man sinless, he was also mortal; though contrary to general opinion, and contrary to the universal teaching of the so-called Orthodox churches. Yet I am bold to say it is the truth, sustained by reason, by facts, and by Scripture. It is in accordance with science; it is philosophical and sound.

I hold that it was impossible for man to have been created immortal, for immortality is the result of an incorruptible nature and life. Incorruptibility being the nature of God, it is therefore the nature possessed by those who are the children of God, upon the universally acknowledged principle of "like parent, like child," in nature. Therefore, as man can become a child of God only by the development of a godly character, by well doing or belief and obedience, he could not have been created incorruptible, as in that case he would have possessed the nature of God before he was godly; and not being incorruptible he could not have been immortal.

Again, there is no evidence outside of revelation, positively none, of man's immortality. Great minds have confessed to this fact. Therefore, if we find that revelation does not teach it, we must conclude that man was mortal.

Plato, who was among the first Greek philosophers who taught it, with all his reasoning failed to convince his greatest admirers. His argument was as "unsatisfying as it was flattering." Probably no one prized it more than Cicero, yet he says: "I have read Plato's book (the *Phædo*) over again and again; but I know not how it comes to pass. So long as I am reading I agree with it, but no sooner is the book out of my hands than I begin to doubt whether man is immortal." Why was this? Because, as I have already said, there is no satisfying evidence of man's immortality in the book of nature.

Although the doctrine was taught by Plato, and other heathen philosophers, it does not appear that the mass of the people believed it. One of the Greek poets lamenting on the death of a friend, says:

"The meanest herb we trample in the field  
Or in the garden nurture, when its leaf  
In autumn dies, forebodes another spring,  
And from brief slumber wakes to lie again.  
Man wakes no more, man peerless, valiant, wise,  
Once chilled to death, sleeps hopeless in the dust  
A long unbroken, never-ending sleep."

Look about us as we will, there is no evidence of man's immortality. The Greek poet felt this, and not understanding that Jesus Christ brought life and immortality to light through the gospel (2 Tim. 1:10), he naturally believed that man "once chilled to death, sleeps hopeless in the dust, a long unbroken, never-ending sleep."

All nature gives evidence that man is mortal. Decay, corruption, and death are in harmony with a mortal nature. All animal existence breathe out their breath of life and perish; and I hold it is reasonable with no evidence to the contrary, that man was made alike mortal and corruptible—subject to death. Like other animals, he lives by eating, drinking, and breathing. Like other animals, he dies. With this the Scriptures fully agree. In fact, Solomon was very plain and emphatic. He said: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast . . . all go unto one place; all are of the dust, and all turn to dust again" (Ecc. 3:19, 20).

So we find reason and Scripture in harmony. The Scripture teaches that in death man has no pre-eminence over the beast, that all are of the dust, therefore mortal, and that they all turn to dust again, and reason accords. Moreover, the fact, which none can deny, that man dies and we lay him away to moulder back again to dust, in strict accordance with the words of the Eternal, "Dust thou

art, and unto dust shalt thou return" (Gen. 3:19), proves the Scriptures true and our reasoning correct.

Man's desire for immortality proves a lack of it. How earnestly we long to live on, even subject to the almost innumerable ills of this present life! There is no desire to let go our hold on life. If there were a consciousness of immortality, would this be so? And with many of us does not every atom of our being go out for some assurance of a higher life? The Apostle wrote that unto those who "seek for glory and honour and immortality, God will render eternal life" (Rom. 2:7). Man certainly cannot possess that which he is commanded to "seek." Comment is unnecessary. Again the Apostle said, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

We think every reasonable mind will see that if God gives eternal life through Jesus Christ, then man could not live forever by virtue of his creation—could not have been created immortal in any sense. This is in perfect harmony with what the Apostle said in 2 Timothy 1:10, that Jesus Christ "abolished death, and hath brought life and immortality to light *through the gospel.*"

We see that in bringing life and immortality to light, it was necessary that *death be abolished*—that death brought upon the world by Adam's transgression. Man, being mortal, he was locked in the prison house of death, the grave, until Jesus Christ abolished death and arose triumphant, bringing with him the keys of death and the grave; thus opening up a way from mortality to immortality to *all who believe and obey the gospel.*

Here allow me to say it will not do to accept and believe anything, or everything, that is called gospel; neither will it do to be indifferent as to what the gospel is. There is but one gospel, as there is but "one faith"; and that is the gospel which Jesus and the apostles preached, which was the *glad tidings of the Kingdom of God* and things concerning the name of Jesus. Therefore, one must have a comprehensive knowledge of the Kingdom and things concerning the Name, believe and obey them, before he can obtain that immortality brought to light through the gospel.

To return: we find that reason and Scripture are hand in hand. Man desires immortality—desires to live forever, yet his own consciousness tells him that he is wasting away. The mystical dogma of immortal-soulism is unsatisfying; everything around him indicates that he is mortal, hence his longing for a higher and more enduring life. The Scriptures recognize this longing and assure him that death has been abolished, and life and immortality, which he so much desires, have been brought to light by Christ. Glorious hope! Who would not embrace it and live in the coming ages yet to be elaborated by a hand that is all Divine, when the whole earth shall be filled with the

glory of the Lord, and men shall delight themselves in abundance of peace? (Isa. 11:9; Psalm 37; 72.)

I submit then that man, before his transgression was sinless but mortal being, that so far as we have examined the subject, the position is sustained by reason and Scripture; we would say further, that there is not a passage of Scripture from Genesis to Revelation that sustains the dogma of immortal-soulism, but on the other hand the Scriptures abound with passages plainly teaching that man by nature is mortal. *(To be concluded)*

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## ECHOES DOWN THE STREET

*By Mary Mac Nedrow, Oregon, Illinois*

Someone needed our help one day,  
But a kindly word we forgot to say.  
Somehow we just passed him by—  
We did not as much as hear him sigh.

Shuffling of many tired feet  
Stifled echoes down the street.

The sins of omission stay with us long,  
When we feel we should right some glaring wrong—  
We think in our hearts we are being wise,  
Walking along with blinded eyes.

Shuffling of many tired feet  
Stifled echoes down the street.

A gentle word might have pointed the Way  
To promised joys of a better Day.  
There are many crosses in the town,  
Of folks who travel up and down.

Shuffling of many tired feet  
Stifled echoes down the street.



**A GOOD WORD is as soon  
said as a BAD ONE !...**

## True-False Game

Answers to True-False section on Children's Page:  
 1. T (Gen. 41:37). 2. T. (Gen. 41:39). 3. F. (Gen. 41:40). 4. T. (Gen. 41:41). 5. F (Gen. 41:42). 6. T. (Gen. 41:43). 7. T (Gen. 41:44). 8. T (2 Sam. 23:3).

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### DELIVERED UNTO SATAN

(Continued from page 5)

mind is enmity against God" (Rom. 8:7). "The friendship of the world is enmity with God" (James 4:4). Those who are disposed to have friendship with the world are turned back into the world, which is always adverse to God's ways. However, as long as there is life there is hope, and we have seen that offenders may repent and turn to God.

As a last thought, we wish to warn also against the lukewarm condition foretold of the church in the last day. Do you, dear brother or sister, not fear being "spewed out" when the Saviour returns?

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### "A WATCH IN THE NIGHT"

(Continued from page 7)

the universe. He spoke of such and such a heavenly body as being millions of light years away! At the conclusion of his sermon, many of the congregation congratulated him on the great profundity of his discussion, but some of those very people who congratulated him did not grasp the significance of the conclusions that must be drawn from that sermon. If a heavenly body is a million light years away, the light began traveling from that body a million light years ago. If the stars and the heavenly bodies were created six thousand years ago, how would that be possible? If a theologian is foolish enough to engage in argument with an astronomer or anybody who knows anything about celestial mechanics on the subject of light years, he will come away bested. Such scientific conclusions are equally as certain as the fact that the earth is a sphere.

Helium was discovered on the sun before it was discovered on the earth: that is where it gets its name! By means of light filters and the like, we know of what the sun is made, or at least what the flames are. Astronomy is not the inexact science that some suppose. Some of those astronomical facts are more certainly established than facts of history, because they are determined by scientific methods that are impossible with social sciences. None of the facts, or even the major theories, of astronomy conflict with the teachings of the Bible. So why not accept both?

# BOOK PARADE

By Arlen Marsh

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called" (1 Timothy 6:20).

*That You Might Believe* (Good Books, Inc., 111 N. Wacker Drive, Chicago 6; \$1.50) is a crackerjack piece of work. It is a shame that more will not read it.

Henry M. Morris is the author, and Mr. Morris' task is to point out the host of scientific accuracies contained in the Scriptures—and the host of Biblical inaccuracies contained in much of hypothetical science. He does both jobs admirably, with a writing skill that frequently is not found in strictly fundamentalist literature.

Naturally, here and there Mr. Morris becomes too fundamentalist for the Church of God; he makes it plain that he believes in the Trinity, for instance, and in the immortality of the soul. But this is minor in comparison with the major portion of his work; you can skip the concluding parts of theological commentary, if you like, and still have a volume well worth adding to your shelves—particularly worth adding if you have young people in your family who are coming in contact with scientific theory in school.

The astronomical evidence for Joshua's "long day" and the forty-minute delay in solar movements during the time of Hezekiah is given considerable attention. With the various hypotheses of evolution, Mr. Morris has no sympathy at all; and his arguments against them are not only Scriptural, but scientific. Without recourse to technical terminology, Mr. Morris presents the case against spontaneous generation of life and geological epochs as convincingly as it has yet appeared in print. His discussion of the various "missing links" is instructive, authoritative, and at times downright amusing.

The preaching in which Mr. Morris indulges in his concluding chapter is typical of the current "personal Saviour" vogue; it is the one serious lapse from smooth, logical, fact-animated writing.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

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"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Psalm 130:3, 4).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God" (2 Samuel 23:3).*

### Joseph's Advice Taken

Joseph had been his father's favorite son. His coat of many colors had caused his brothers to dislike him. His strange dreams also had made them angry with Joseph.

Though he was sold into Egypt as a slave, Joseph kept his faith in God. He was first given a place of leadership in his master's household. We are told that Potiphar trusted Joseph. He gave no heed to his affairs and "knew not ought he had, save the bread which he did eat" (Gen. 39:6). That was a great deal of trust to place in the hand of a slave, wasn't it?

When Joseph was put in prison, he again was given a work of leadership. Do you not recall reading that "the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison"? (Gen. 39:22.) That was how Joseph was able to learn of the chief baker's dream. If he had not told the baker what his dream meant, Pharaoh would not have learned that Joseph interpreted dreams. So we see God's guiding hand throughout it all.

Thus it was that Joseph stood before Pharaoh. He had told Pharaoh his dreams meant seven years of plentiful harvests of grain. These years were to be followed by seven years of famine. That would be a great hardship, for the people would depend upon the harvest for food that would not be produced.

Joseph told Pharaoh to find a wise man and put him over the land of Egypt. He was to save some of the crops from each of the good harvest years and use them later.

Pharaoh said, "Can we find such a one as this is?" And best of all, Pharaoh and his servants could see that the Spirit of God was in Joseph.

### From Slave to Ruler

God had told David the kind of men He wanted to rule over mankind. As our memory verse tells us, "He that ruleth over men must be just, ruling in the fear of God."

Joseph then was Pharaoh's choice to rule during the trying years to follow the good years. Joseph was God's choice, also.

Pharaoh was wise. He said that because God had showed these things which were to come to pass to Joseph, there was no one as wise as he. Therefore Joseph was to rule over Pharaoh's house; his word would govern the people. Joseph was to rule over all the land of Egypt. For the third time, Joseph was made a leader.

Only one place was Pharaoh greater than Joseph. Pharaoh still sat upon the throne. (Gen. 41:40.)

Joseph was given Pharaoh's ring. This was so he could place the official seal upon the orders or laws he would make. Letters and official papers today sometimes carry gold seals pasted on. In those days, they were sealed by pressing the king's ring in soft wax.

### True-False Game

Place a "T" in front of the correct statements. Place "F" in front of the false statements.

1. Joseph's advice was good in the eyes of Pharaoh's servants.
2. Joseph was the wisest one Pharaoh knew.
3. Joseph was made as great as Pharaoh in all things.
4. All the land of Egypt was under Joseph's leadership.
5. Joseph was dressed in fine linen, with a gold chain and locket about his neck.
6. The people bowed before Joseph.
7. The people had to do as Joseph said.
8. A ruler should be just and fear God.

(Answers to the foregoing will be found on page 11)

### We Are So Happy

Russell E. Long joins our ECE Club today. His mother was sent by his mother.

### Happy Birthday Wishes

- Russell E. Long, Nov. 8, age 3, Buena Park, Calif.  
 Patricia Ann Peters, Nov. 12, age 10, Paynesville, Minn.  
 Dale A. Johnson, Nov. 12, age 9, Hector, Minn.  
 David W. Stine, Nov. 13, age 7, Tipp City, Ohio.  
 Charles V. Bengel, Nov. 16, age 7, Frankfort, Ind.  
 Darrell Telschow, Nov. 17, age 10, Saint Cloud, Minn.

# National Berean Society



## Boys Express Their Opinions About Smoking

BY SHEILA DALY

(Copyright: 1945: By The Chicago Tribune) When parents or teachers lift an eyebrow and give out with a little

advice on high school gals and cigarets, the whole thing usually goes up in smoke. But here is some inside information from high school

Joes, dating characters who know what they do and do not like, which may make the gals pick up their smoke rings and take notice. Gives out this way:

"The majority of boys in high school do not like to see girls smoke. When we started to smoke we did it just to be 'big time,' so naturally when we see some of the girls do it we think, 'Big time gals!' And that's not the kind of girl we really like."

"I used to think that I didn't like to see girls smoking cigarets, but the other evening at a local drug store a couple of girls draped themselves on the stools, and if they didn't haul out painted corn-cobs and light up: Now I don't even like girls!"

"If my date wants to smoke I never say anything, but I do think it cheapens a girl, makes her look as if she's trying to 'pretend.'"

"I always figure—if it makes a girl feel grown up to smoke, let her smoke. As soon as she does grow up, she'll quit."

"Fellows never like to see their best girls smoke . . . makes a girl seem nervous and self-conscious, as if she's just trying to find something to do to cover up her awkwardness."

"Girls just don't know how they spoil themselves by smoking. If I see a girl smoking, my opinion changes automatically. And the way I look at it—if a girl is man enough to smoke, she's man enough to pick up her own books, open her own doors, wait her turn in line—and I'm just man enough not to want to date that kind of girl."

*Arlen Marsh*  
EDITOR

Cartoon (Chicago Daily News, by Shoemaker) and column reproduced by special permission.

# AMONG THE CHURCHES

## CALENDAR

**November 16, 17**—Special Thanksgiving Services at Jordan, Mo.

**November 17**—Anniversary program at Macomb, Ill.

**January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## CARLSBAD, NEW MEXICO

The Carlsbad (N. M.) Church of God meets every Sunday in the home of Bro. and Sr. E. H. King, 1304 W. Shaw, for Bible study and Communion. Bro. King is our teacher.

On October 23-25, we were given the pleasure of a visit from Bro. M. W. Lyon, evangelist out of Oregon, Ill. Bro. Lyon gave us Bible lessons on the nights of Thursday and Friday, and following these studies we were shown pictures of the various churches and the congregations of each.

We are an isolated body of five members, only four being here to attend, one being in service and stationed at Memphis, Tenn.

At any time members and preachers will be coming through or near Carlsbad, we hope they will feel free to come and worship with us, and our doors and our hearts are open to all.

Marie King, Reporter.

## EDEN VALLEY, MINNESOTA

The Eden Valley Church has just enjoyed a week of special meetings, with Bro. Sydney Magaw as speaker. The meetings began with a Sunday school Rally Day, October 13, ending with a two-day fall conference. An attendance goal of one hundred persons had been set, but only ninety-six were present. A special Sunday school program was provided in the afternoon. Our services were well attended, and we feel it was well worth our effort.

We thank Bro. Magaw for co-operating with us and look forward to having him with us again.

John Peters, Secy.

## WRAY, COLORADO

Elder E. E. Giesler of Moorefield, Nebr., came, October 13, to help organize our group as follows:

We, the members of the Church of God of Wray, Colo., October 13, 1946, have named as church trustees and purchasing committee: Bros. Harry Halley, C. E. Hammel, Al Schakelaar, Dick Minton, G. V. Keenan; deacons: Bros. Henry Engel and Al Schakelaar; treasurer of building fund: Sr. Bernice Schakelaar; secretary: Sr. Clarice Engel; corresponding secretary: Sr. Letha Hammel; librarians: Sr. Letha Hammel and Bro. Neil Ellis; financing committee: ladies of church.

A food sale was held, September 7, and we collected \$26.00, which was turned over to our building fund. \$16.00 was donated by the members on the 13th, bringing the total to \$42.00.

We would like to hear from isolated members.

Letha Hammel.

## OREGON BIBLE COLLEGE

### Thanksgiving Program

Students of Oregon Bible College are developing a Thanksgiving program for chapel, Tuesday, November 26. Definite plans have not yet been completed, but the order of the service planned thus far includes: hymn; prayer; hymn; poem; sermonette, "The Meaning of Thanksgiving"; quartet; poem; chalk talk; solo; hymn; closing prayer.

The public is cordially invited to this service. Chapel begins at 10:15 a.m.

Gordon Landry.

## HERALD RECEIPTS

Mrs. Emma Carruthers; A. J. Hoke; G. G. Graham (2); Mrs. Edith Burchell; G. Laming; Belle McCandless; Mary C. Jones; R. E. Griner; Mrs. Ed. Tomlin; Mrs. W. Cusey; Elmer McChesney; Mrs. L. M. Sisson; Ralph Downing; Bertha Lesh; M. Lyon (6); Paul C. Johnson (5); Joseph Williams (2); J. E. Hammond; Mrs. C. Lamberson (2); W. G. Ford; George J. Fred C. Smith; Fred J. Doll; Mrs. F. Austin; Mrs. M. W. Missman; Mattie Scott (another).

## Gleanings From the Field

"The field is the world."—Jesus.

We are sorry to report that Bro. J. S. Lyon, Grand Rapids, Mich., fell asleep in death on Tuesday, November 5. Bro. Lyon was elected second vice president of the first General Conference of the Church of God, his home then being in Citronelle, Ala. Surviving are his widow and four children: M. W. Lyon, Dorothy Siple, Margaret Duval, and Jennie Hall. Our sympathy is extended to the family.

Starting early Saturday morning, November 9, Bro. and Sr. Sydney E. Magaw, accompanied by his mother, Sr. E. H. Magaw, Sr. Myrtle Claussen, and Bro. and Sr. Albert Logsdon, motored to Delta, Ohio, for services on Saturday evening, Sunday morning, and Sunday afternoon, thereafter starting homeward via Burr Oak, Ind., where services were conducted on Sunday evening.

Students of Oregon Bible College are serving the Rensselaer (Ind.) Church of God with preaching services twice monthly. The student ministers much appreciate the opportunity and reports of their work are encouraging.

**WANTED**—An experienced printer to work as assistant in our printing department on an hourly basis. Personal habits and interest in keeping with the spirit of our Institution a requisite. Get in touch with Bro. Paul C. Johnson of the printing department or Bro. James M. Watkins, Director of Promotion and Co-ordination of National Bible Institution, Oregon, Ill.

Bro. Fred E. Hall reports interesting work among the brethren in Arkansas. During the month of October, he preached three sermons at Bear, two at Morrilton, and four sermons at Cleveland, Ark. Also, he led five Bible classes at Morrilton and four similar classes at Cleveland. We quote: "Our new Sunday school at Cleveland is progressing nicely and interest is increasing." He speaks well, too, of Sr. Verma Thayer's work among the Arkansas churches.

Bro. and Sr. C. E. Randall, Fonthill, Okla., accompanied by Sr. Alice Sword and Sr. Lillian Raitton, arrived in Oregon, Ill., on Monday, November 4, when Sr. Raitton took part in the service at Golden Rule Home. The Home has many local friends give her hearty welcome. While in Oregon, Bro. Randall gave an inspiring address at chapel services for College students. From Oregon, Bro. and Sr. Randall and Sr. Sword went to Ripley, Ill., to visit Bro. and Sr. C. R. Randall.

"Interest is increasing as a consequence of my lectures near Caldwell, Kans."—John Fiske, South Haven, Kans.

"We had one hundred nine attendees at Sunday school on November 3. Our pastor, Bro. G. E. Marsh is much improved in health and we are looking forward to our fall series of meetings."—Mrs. John Huston, Rt. 3, Box 364, Dayton 3, Ohio.

During a brief visit at the office of the National Bible Institution, recently, Bro. Sr. William Ford of Dixon, Ill., reported on the evening of November 6, the Berea Crofton family and some of the Dixon people met at the Ford home for a surprise birthday party in honor of Bro. Ivan Crofton's twenty-first anniversary. Many happy birthday's, Ivan!

Sr. V. R. Kinkeloe, Fairfax, Va., reported the birth of a grandson, Peter Helmuthler, who was born on October 28. She said: "Mother and child are doing well and, of course, the men folks in the family are especially pleased."

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

Bro. Alva Huffer, pastor of the Methodist Star Church of God, South Bend, Ind., guest at the home of Bro. and Sr. Or. Dick on Tuesday, November 5.

**LONG - DIXON**

The Church of God at Omaha, Nebr., was the scene of a beautiful service held at eight o'clock, Saturday evening, October 26, 1946, when Miss Marjorie Long, daughter of Mr. and Mrs. Ora M. Long of Hollbrook, Nebr., became the bride of Mr. Cleo Dixon, son of Mr. and Mrs. Emery Dixon of Omaha.

The bride, given in marriage by her brother, Derryl Long, wore a gown of white satin trimmed with Valenciennes lace, with long sleeves and a sweetheart neckline. The full skirt swept into a long train. Her fingertip veil of illusion net was held in place by a richly beaded coronet cap. Her only ornament was a strand of pearls, a gift of the bridegroom. She carried a bouquet of red roses, centered with white pompons.

Her bridesmaids were Miss Alberta Appleby, maid of honor, who wore a net dress of aqua, and Miss Viola Welch, who wore a yellow dress. Both carried bouquets of chrysanthemums. Glen Appleby, cousin of the groom, was the best man. Ray Grawet and Jack Dixon, his nephews, were the ushers.

Miss Barbara Policz, who sang "Always" and "O Promise Me," was accompanied by Miss Shirley Karnett, who played the wedding music. The altar was decorated beautifully with candelabra, palms, and baskets of white chrysanthemums.

Following the marriage service, the couple was greeted by more than one hundred guests at a reception held at the home of Mrs. Elvera Edwards. The new Mr. and Mrs. Dixon then left for a short wedding trip to Chicago. They plan to make their home in Omaha.

Both Marjorie and Cleo are members of the Omaha Church of God, and we pray that God will richly bless them and guide them in a life filled with happiness.

Robert O. Hardesty.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7.

**B. F. RICHARDSON**

Benjamin F. Richardson was born, February 8, 1867, at Nashville, Tenn., and died, October 10, 1946. He previously had lived in Morrilton, Ark., and Wichita, Kan., moving to Arkansas City, Kan., in 1924.

He was married to Miss Julia A. Black at Belton, Tex., and to this union were born four sons, B. F. Richardson, Jr., and Douglas Richardson, both of Arkansas City, Paul L. and Albert E. Richardson of Woodward, Okla., and one daughter, Mrs. R. C. Houston, also of Woodward.

In 1898, he was baptized into Christ by a Bro. Miller. Since then, he remained a faithful Christian. Like Paul, we can say of him, that he has fought a good fight and kept the faith; henceforth there is laid up for him a crown of righteousness.

Surviving him to mourn his loss are his wife, five children, fifteen grandchildren, nine great-grandchildren, and many friends.

Funeral services for the brother were conducted by the writer at the Grant Funeral Home in Arkansas City. Burial was in Memorial Lawn Cemetery near Arkansas City, where he waits the coming of Jesus.

John R. Fiske, Jr.

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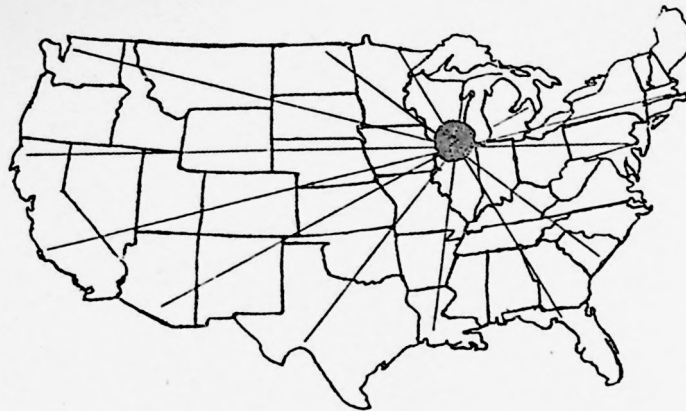
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Beginning, it is hoped, in January—and no later than February—the National Berean Society will publish a monthly magazine edited particularly for young people, whether or not they are Bereans.

Lesson material for Bereans of all ages, articles on the best methods for conducting young people's and junior Berean work, perhaps even some fiction, plans for handling special programs, news of young people's and general Berean activities—all this will go into the paper.

Circulation will, for the present, be free. Support will come from voluntary contributions and the treasury of the National Berean Society. National Bible Institution will do the printing.

The paper will *require* that the Society, often slow about such things in the past, publish lessons regularly. It will meet a need long felt among Church of God young people. It will fill a place not filled, necessarily, by *The Restitution Herald*.

To secure the best name possible for the new paper, the Society is sponsoring a contest open to everyone, whether

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Entries should be addressed to the Society at Oregon, Illinois. As many names as you wish may be submitted, but each must be accompanied by a short statement of your reasons for thinking it is appropriate for the new paper. Neatness is entirely outside the judging picture; we want a name, not art work. Deadline is December 15, 1946.

*Arlem Marsh*  
PRESIDENT,  
National Berean Society



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, NOVEMBER 19, 1946

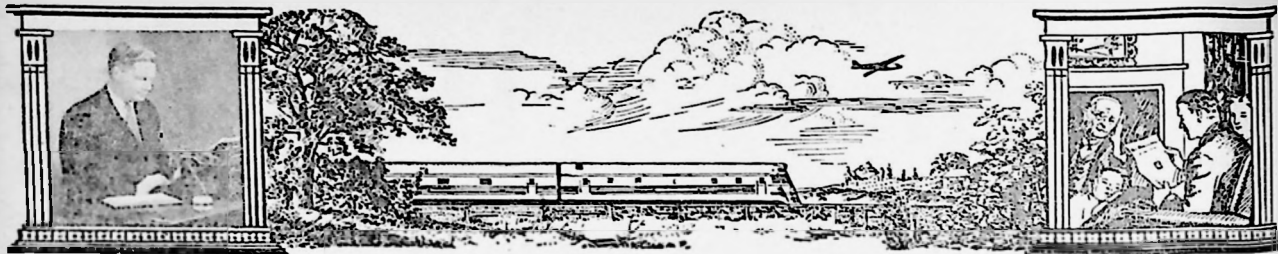
NUMBER 8



## OREGON BIBLE COLLEGE

Oregon Bible College, now in its eighth consecutive year, is pleased to present the accompanying picture of students and staff. Also, as a special feature in this issue of *THE RESTITUTION HERALD*, several articles are presented from the College personnel.

Shown in the picture are, left to right: (back row) Janice and Arnold Johns, Scribner, Nebraska; Milon Hall, Oregon, Illinois; Rand Smith, Lincoln Nebraska; Harry Payne, Fonthill, Ontario; Irene Payne, Thorold, Ontario; W. Howard Beemer, Jr., Saint Catharines, Ontario; Bud Goodwin, Milwaukee, Wisconsin; (middle row) Gordon Landry, Hammond, Louisiana; Shirley Logsdon, Oregon, Illinois; Kirby Davis, Wenatchee, Washington; Timothy and LaVonne Pearson, Oregon, Illinois; Warren Sorenson, Omaha, Nebraska; Mary and Raymond Brown, Baraga Michigan; Edwin Smith, Oregon, Illinois; (front row) Mr. and Mrs. Albert Logsdon (campus superintendent and matron); Otto E. Dick; Sydney E. Magaw; F. L. Austin; Alta Samelson; and Mrs. Benjamin Carpenter (instructors). . . . "Let the beauty of the Lord our God be upon us."



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## We Thank Thee, Lord

Judging from the first two months of school, this eighth term of Oregon Bible College will be one of progress and joy. There is an enlarged enrollment and an improved Christian spirit. At this Thanksgiving season, the College especially appeals to us as an outstanding blessing that should be cherished by all members of the Church of God.

At Oregon Bible College, consecrated young men and young women are studying for an enriched service to Christ. These young people, so seriously appreciating the call for Christian service as to spend four years in preparation, are underwriting and insuring success of the Church of God for many years to come. Even while studying at the College, most of the students take advantage of opportunities to preach the gospel. Brother Timothy Pearson preaches regularly at South Bend, Indiana. Brother Gordon Landry preaches each Sunday at the East Oregon Chapel and conducts a mid-week Bible-study-and-prayer service. Several students are assisting the Church of God at Rensselaer, Indiana. Brother Milton Hall has served the brethren at Graytown, Wisconsin. Nearly all students, including the young women, have assisted in conferences and other special meetings. This spirit of youthful interest fortunately is contagious among young people in all the churches assisted by the College.

Though there is only one senior student, that in itself favors a larger enrollment next year. Most of this year's students will return next year, and there is good reason to expect a large freshman class. A larger enrollment will cheer everyone, will reduce per capita cost of educating the students, will stimulate extra curricular activities and school spirit. More important, there will be more graduates, year after year, ever enlarging the corps of alumni now teaching and preaching the gospel of God's Kingdom.

A discouraged attitude has expressed itself in the thought that the contemplated Administration Building might well be forgotten. That is a dangerous, almost fatal, viewpoint to Oregon Bible College. As the enrollment increases—and it will increase—the College will need a better library, one or more sound-proof music rooms, sepa-

rate dormitory accommodations for the men and women and, if at all possible, a gymnasium. The contemplated Administration Building is the surest and best solution to those prospective needs. Erection of the Administration Building, if planned for College needs, will create a *stability to Oregon Bible College* that is invaluable and not likely otherwise to be provided. Yes, the new building will require effort and sacrifice, but *so much the better!* Those are elements of the Christian life. Anything worth while is achieved only at considerable cost. The greatest heritage of the Church of God, in this dispensation, is her own young men and young women. We dare not fail in our obligation to Church of God youth, if we are interested in the future of the Church of God.

In all plans for Oregon Bible College, first respect must go to the Great Architect. As neatly presented by a student writer in this week's HERALD (page 5), God and one comprise a majority. Indeed, there can be no failure if God will bless the College. He is abundantly able to supply every need, and, in present thanksgiving for the College, we are *thankful first to God*.

Brethren of the Church of God and all friends of the College are invited to visit the School. There is no better way to become appreciative of your own church School than by becoming acquainted with its students and staff. Especially are visitors invited to attend chapel exercises. These periods convene at 10:15 a.m. on Tuesdays and Thursdays. By visiting the College at a chapel hour, you will have opportunity to meet all the students and several members of the staff. You are welcome, always, at Oregon Bible College!

## Brother Hoke Keeps Working

Following ten days at his home in Dayton, Ohio, Brother A. J. Hoke has returned to Headquarters where he is both Manager and laborer in duplexing a residence recently purchased by the Institution. Sister Hoke is with him on this trip, which indeed may be wise, as we feel Brother Hoke's zeal and zest are leading him to work too hard. "Take it easy," Brother Hoke, much as we appreciate your example of whole-hearted service.

# OUR COLLEGE

*By Otto E. Dick (Student Counselor)*

**K**NOWING that our church people everywhere are interested in our Bible College, I shall attempt to make a brief report upon my early observations and reactions to the College project. Please keep in mind that further experience as one of the instructors may alter such reactions or opinions.

The building, grounds, and equipment are almost ideal for a small college. The setting is beautiful and conveniently located. Considering the small enrollment, the quantity and quality of the equipment compares favorably with that of other schools. In the purchasing of equipment and instructional materials, the Board has been liberal and progressive. Improvements in lighting and heating have been made recently, and the purchase of still more equipment has been approved. In general, the tools with which we have to work are quite satisfactory from an instructor's point of view.

The quality of work done by students will depend, of course, upon the quality of instruction, the student's educational background, his intelligence, his purpose, and general study conditions. We realize that there is room for improvement in any of the above factors affecting the quality of student attainment, but it seems to me that the lack of sufficient time for study is our major difficulty. A good teacher will challenge the student to study and will provide the student with suitable learning opportunities, but that is about as far as he can go. The student must have the will to learn and the opportunity to study if he is to accomplish what is expected of him. The lack of time for study, rest, and recreation in our College prevents a high degree of achievement on the part of our students. Nearly all our students work in town in the afternoon and are expected to attend meetings and worship services during a part of the evenings. This leaves little time for study unless the late hours of the night are used. As long as our students find it necessary to work their way through College, however, there seems to be no immediate solution to the problem. There is certainly a definite value in working to pay at least a part of one's expenses in college, but we should realize that the gain is accompanied by a loss in scholastic achievement. The point is that we should not expect too much. It seems very necessary that our College be operated in such a way that the students may work in the afternoons, but we should realize that we cannot expect them to accomplish as much scholastically as they would if they could spend more time in study. Compensating somewhat for this

are the purposefulness, the sincerity, and consecration of the students. Student interest in the classes and the spirituality of the students are an inspiration to the instructors. Let us pray that this condition continues.

Problems arise occasionally, of course. We are by no means perfect. When any group of people live, eat, work, and go to class together almost twenty-four hours a day, differences and misunderstandings are sure to arise. Fortunately, the problems have been minor, and by keeping the spirit of Christ dominant in us we shall strive to deserve your faith in all of us. Everyone connected with the College is eager to see the school grow in numbers and in spirituality.

Frequent opportunities for Christian growth are provided through Tuesday and Thursday chapel programs, the after-supper worship service, the quiet hours, and in regular classes. In addition, students may attend worship services of the local Church of God and the East Oregon Chapel. Frequent opportunity to open or close with prayer offers essential training to students and assures that we are approaching our task in a spirit of thanksgiving and in recognition of our need for God's help. The presenting of students' sermonettes in classes and in chapel also provides opportunity for good training. It is significant that a greater number of the composition topics and public speaking topics chosen by students are pertaining to Christian living.

We would not have you believe that all is work, because we do have a time to play and very necessarily so. In fact, we need more time for organized play or recreation. The right proportions of work, sleep, and recreation make for health, happiness, and success. Properly directed recreational and social activities are a necessary part of religious training. We should like to look forward to the day when we shall be able to sponsor a reasonable athletic program and perhaps present a College play as a regular part of the school work. The subjects are selected for the primary purpose of training ministers, and each student is expected to major in theology.

A brief description of the courses offered this semester follows:

"The Book of Genesis" is the subject of the course in Old Testament studies. A rather thorough study of the Book is being made with frequent opportunity for written and oral interpretation and practical application. Much the same procedure is being followed in the New Testament interpretative studies (*Please turn to page 10*)

# REPENTANCE

*By W. Howard Beemer, Saint Catharines, Ontario*

**REPENTANCE**—what is it? No doubt, everyone has some idea as to the meaning of this oft-used word. Webster states that it is the desire to amend or repair one's ways and life as a result of deep remorse for one's sins. The Bible gives us a much more detailed and illustrative definition than this. We shall now undertake, in a brief way, to discuss a very few of the numerous Bible texts on this subject of "Repentance."

Before turning to our first Scripture text, let us consider the different types of repentance. There are at least two types of repentance. True repentance is as different from "just being sorry" as day is from night or black is from white. The little boy caught at the jam jar or "snitching" apples may be sorry, but it is very doubtful if he is often truly repentant. The fact that he invariably tries again is fairly definite proof that he was only sorry that he was caught, not sorry that he was doing wrong. When one is truly repentant, the desire to commit that wrong—or sin—again is gone. This does not necessarily indicate that, because some person fails and commits the same sin more than once, he cannot obtain forgiveness more than once. Of course, he must be truly repentant and be trying his best not to let himself be tempted to do that wrong again, but it may take a little time to break oneself of a bad habit—or a sin, which too often are synonymous.

In Genesis, we read that Cain killed his brother Abel. Did Cain ever repent? Providing he did repent, was his repentance true repentance? These are rather difficult questions, as in at least one of them it is possible only to surmise. Cain definitely was sorry! This fact is very evident in Genesis 4:3, which can also be translated (from the original Hebrew) as, "Is my crime too great to be forgiven?" He was, however, driven over the face of the earth. This may be proof of the lack of true repentance; yet it may not indicate this conclusion at all. God punished David for his great sin, although it had been forgiven him. The fact that God allowed no one to kill Cain may be a proof that He was giving him a chance to repent and to seek the Almighty's forgiveness.

In 2 Samuel 12:13, we read a small part of the account of David's great sin. David was truly repentant and of this there is no doubt. Nathan the prophet told him that his sins were washed away. This was a very serious sin, yet God washed it out when David asked forgiveness and was truly repentant. This did not mean necessarily that David was not punished for his sin, as God did punish him by allowing the son born of this sin to die.

Judas perpetrated the most dastardly deed of all time! He betrayed his Lord and Saviour for a miserable thirty pieces of silver! Was He repentant? I believe he was. He flung the thirty pieces of silver at the feet of the priests. (Matt. 27:3-5.) Some think that he committed suicide. It is possible, however, that his grief was so great that he fell forward over a cliff—thus causing his death. Luke, in Acts 1:18, seemed to give this possibility of interpretation.

Matthew 26:75 tells of Peter's denial of Christ. Peter wept bitterly upon realization of his deed. It is safe to assume that Peter was truly repentant, both from his actions at the time and from his life and works in the following years. Yes, Peter was truly repentant—he wept bitterly! Need one weep to show true repentance? It certainly would not condemn one as a "sissy," but some do not—or cannot—cry even in the time of deepest grief. It is the heart that God judges, not any outward show.

Jesus, in Luke 24:47, told His disciples that repentance and remission of sins should be preached in His Name. The main fact for us to notice here is that repentance and remission of sins are closely connected. In fact, remission of sins cannot be obtained without true repentance. This thought is also brought out in Mark 1:4. John the Baptist preached the remission of sins through repentance, even before Jesus began preaching.

There are many places in the Bible that record Jesus as preaching repentance. Luke 13:2-5 records one of the times Jesus preached about "repentance." Regardless of the extent of sin, it will be forgiven us *if* we are truly repentant. We ought not to limit the power of God, and this we are doing if we ever think of something, some sin, as being too big for God to take care of. The Scriptures state that we shall be forgiven if we are truly repentant. This was true in the time of Jesus, and it is equally true today.

Luke 15:7 points out to us the fact that God is pleased by our repenting and wanting to live as He intended we should—that is, a righteous life. God does not want to see us lost in sin, and therefore is happy when we repent and accept Christ as our Saviour. It is through Jesus, and only through Him, that we can gain eternal life.

Peter tells us how to gain eternal life—or at least one step, which happens to be the most important step, since it is the initial one. In Acts 2:38, Peter stated, "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." This scripture is very plain and

clear, yet many seem to think that there is another way of gaining eternal life. Jesus once said that anyone who did try to enter any other way was a thief and a robber. We must first repent, then be baptized in His name, and last, but not least, obey Him and do as he told us to do.

Jesus, in warning the people of the nearness of the Kingdom of Heaven, told them to repent. (Matt. 4:17.) Jesus, it would seem, was telling them to repent of their

sins before it was too late. The Kingdom of Heaven is much nearer now than it was then. If those people had sins of which they needed to repent, do you not think that we, too, have sins of which we should repent? Yes, we all have sins! Therefore, we must all repent of them if we are to have hope of entering the Kingdom of Heaven. Also, it must be true, sincere, genuine repentance.

Jesus commands us to forgive (*Please turn to page 11*)

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## God and One Make a Majority

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*By Timothy Pearson, Oregon, Illinois*

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THE PRESENCE of God gives one a feeling of independence and authority that surpasses any satisfaction rising from personal accomplishment. Knowing that God will come to one's aid in any circumstance is wonderfully comforting.

Had you been in Moses' stead as he bowed before Pharaoh, king of Egypt, would you not have stammered a little when prophesying the death of all Egypt's first-born? Although Moses pronounced the death sentence upon the son of Pharaoh, who probably would have been the next king of Egypt, he did not become panic-stricken and flee again to Midian. Pharaoh and his cruel and mighty officials could not cow Moses, for *God and Moses made a majority*.

Gideon and his three hundred defenseless braves crept through the night and surrounded on three sides the mighty host of Midian. Ordinarily, one would think Gideon had no chance to win a victory against such overwhelming odds. *With God on his side*, however, Gideon so badly defeated the Midianites that the Israelites were never oppressed by them again.

The valley of Esdraelon, near the port of Haifa in Palestine, was once the scene of war between two gods—Jehovah and Baal. Elijah had challenged four hundred fifty prophets of Baal to prove which god was the true one. The test was made by putting dressed bullocks on an altar and calling upon God and Baal to consume by fire the sacrifices. Elijah gave Baal's prophets first chance to prove their false deity. When the prophets had called all morning to Baal and "there was no voice," Elijah began to chide the heathen. "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked," mocked Elijah. Four hundred fifty to one are almost insurmountable odds, yet Elijah never feared. He must have laughed at the foolish barbarians as they "cried aloud, and cut themselves after their manner with knives

and lancets, till the blood gushed out upon them." Baal must have been incapacitated, for nothing happened to the sacrifice. By this time, Elijah had endangered his life. He stood alone in the world, but God was with him. He instructed the frustrated prophets to pour twelve barrels of water on the sacrifice he had prepared, probably to rule out the possibility of spontaneous combustion. He even made a trench around the altar and had it filled with water. God, being on Elijah's side, sent a fire which consumed not only the bullock but even the wood, stones, dust, and ended the lop-sided contest with a smashing victory for Elijah by lapping up the water which was in the trench. *God and one made a majority*.

The Lord Jesus was hanged on a cross, rejected, spat upon, shamed, tortured, and crucified. He died and was buried; virtually forgotten by all, except God. In triumph, He arose victorious over death, sin, and all mankind. *God and one made a majority*.

Roland Hayes, a great singer who has performed for the royal family of England, who also has sung in France and other countries, accepted an invitation to sing at a great hall in Berlin. Immediately, threatening letters began to arrive. The "master race" was prejudiced against a negro. On concert night, he slipped unnoticed into the hall. When he appeared on the stage, the audience began to stamp and hiss. Mr. Hayes bowed his head. (Minute by minute only his silent prayer could be heard above the uproar.) After ten minutes, the noise suddenly stopped. He talked with God another minute before he began to sing. When the final note faded, the audience applauded, shouted, and carried him around the hall on their shoulders three times. *God and one made a majority*. (This story of Roland Hayes came to our attention through the *Quiet Hour*, a David C. Cook publication.)

All can win the battle for *life*. John has recorded the way of salvation, saying: "Whatsoever is born of God, overcometh the world" (1 John 5:4). Win with God!

# Man As He Was, As He Is, and As He Shall Be

## In Two Parts—Part Two

*A Lecture by Dr. J. H. Thomas*

*Contributed by (Mrs.) Virginia Kincheloe, Fairfax, Virginia*

**WE** HERE call attention to a few texts that show man to be of mortal nature. First we notice the account in Genesis 2:7 that tells about man's creation, saying: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [*chayim*—'lives'], and man became a living soul."

Here we are told that man was made of the dust, that is, *he was of the earth, earthy* (1 Cor. 15:47) and caused to inhale the breath of lives, that is, the breath of all lives, or breath which all living creatures breathe that live by breathing; in other words, the breath that is common to all living creatures. Hence, like all other living creatures, he was mortal. (Gen. 7:21, 22.)

Paul plainly sustained this position in 1 Corinthians 15:45: "The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy, the second man is the Lord from heaven." Here Paul contrasted the earthy man, with the spirit man; in other words, the corruptible, mortal man, Adam, with the incorruptible, immortal man, Christ. What language could more clearly express man's mortality?

But some have said the breath of life was the immortal soul. I answer, The Word does not say so. It was, on the contrary, that which gave life to the man. Whoever will read it carefully will notice that Adam lived after receiving the breath; as soon as he inhaled the breath, he—the man, not the breath—became a living soul; therefore, it was the breath that gave him life. We are left in no doubt on this point. Job said: "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Isaiah said: "Cease ye from man, whose breath is in his nostrils." David said: "Thou takest away their breath, they die, and return to their dust." (Job 33:4; Isa. 2:22; Psalm 104:29.)

We need no further evidence that the breath of life is not an immortal soul, but rather it is that which gives life to all creatures. However the mortality of man is plainly proved by one passage alone. We do not require to look further. It is found in Genesis 3:22: "Behold the man has become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him

forth from the garden of Eden, to till the ground from whence he was taken." Without partaking of the tree of life, he had no power to live forever. This must close the evidence on this point, being sufficient to show, not only, that reason and Scripture are hand in hand, but that the Bible emphatically teaches that man in his primeval state was sinless and mortal.

We will now proceed to notice man as he is since the transgression. We hold that a development of character was a natural and unavoidable sequence of man's existence. It was therefore necessary that he be placed on trial, and told what he ought to do. Accordingly, this was done. He was allowed access to the tree of life, but forbidden the tree of knowledge of good and evil. Had he continued to believe and obey God, he would have had constant access to the tree of life, which eventually would have constituted him immortal. His mortal and corruptible nature would have been changed to an incorruptible, immortal nature. This is clear from the passage we have just quoted (Gen. 3:23), for there we are told that after he sinned he was put out of the Garden, and the tree of life guarded lest he should take of it and live forever, showing most clearly that the eating of the tree of life would bring a change from mortality to immortality.

Man disobeyed God and did that which he was forbidden to do; he took of the forbidden fruit and so transgressed the law of God. Being cast out of the Garden and his access to the tree of life cut off, he became at once a son of death, and being mortal he in time returned again to dust.

We see therefore that man gained nothing by the fall, but on the other hand he lost. Before he transgressed, by continuing in obedience, he would not have died, for the reason already given; because he had access to the tree of life. Since he transgressed he must die, though he walk in obedience to the law of God, yet he must die and wait for a resurrection from the dead. We see then that Adam, by one act, brought upon himself and posterity the dark oblivion of an endless night. God in the plenitude of His mercy and loving kindness provided a new way of life—an escape from the gloom and darkness of death to incorruptibility and life—to an endless existence in the Paradise of God. Such then is man since he transgressed, a sinner, corruptible and mortal. Let no one flatter him-

self that he is immortal and will live hereafter; unless he seeks for immortality in God's own appointed way, he will be "brought to the grave and remain in the tomb."

I submit that this is reasonable, philosophical, and in accordance with all we know of man, and the plain teaching of Scripture, as I have already shown, and will further show by asking you to note this fact, that the word "immortal" occurs but once in the Bible, and is applied to God. It is found in 1 Timothy 1:17: "Now unto the King, eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."

Notice again: the word "immortality" occurs but five times, and is never applied to man, but to God, or held forth as something for man to seek after. It first occurs in Romans 2:7: "To them who by patient continuance in well-doing seek for glory and honour and immortality." Again, 1 Corinthians 15:53: "This corruptible must put

on incorruption, and this mortal must put on immortality." Again, 2 Timothy 1:10: "By the appearance of our Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." And again, in 1 Timothy 6:14: "Until the appearing of our Lord Jesus Christ, which in his times shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see."

Such is the plain Scripture testimony concerning immortality. It is inherent only in Him who dwells in the light which no man can approach unto, and which is held forth for man to seek after. Is it not strange that men will continue to teach that man is immortal, and must by virtue of his creation live forever in happiness or misery in the face of such Scripture testimony? (*Turn to page 9*)

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## Paul's Sermon on Mars' Hill

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By Gordon Landry, Hammond, Louisiana

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**M**ARS' HILL was the scene of daily disputations, the court where many doctrines and philosophies were introduced into the life of the Greeks! Countless numbers of people entered that court with the sole purpose of arguing their beliefs and trying to persuade others of their plausibility. No one knows the number of new theories introduced there—theories that had no background except the person's own imagination. Even some of the Jews had been "carried away" with rhetoric of the debaters, and thus had let their own judgment dwindle to a point of nothingness. They had slipped from the guiding care of Jehovah, and, along with many Greeks, had fallen into the disgrace of worshiping idols. No longer did they rely upon God to help them in their distresses. No longer did they offer burnt offerings before Him for their sins. No longer were they "moved with fear" at the thought of the Supreme Being who had brought them out of the land of Egypt, who had rescued them from the yoke of bondage.

As Paul lingered in the city, waiting for Silas and Timothy, he noticed that it was wholly given over to the worship of idols. He was surprised at the laxness of their thoughts in regard to religion. The Scripture states that "his spirit was stirred in him." Why was this so? Because "all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

When Paul was encountered by "certain philosophers,"

he did not immediately denounce them for their beliefs, though they were wrong. Instead, he began with one of their altars which had the inscription, "TO THE UNKNOWN GOD," and preached Christ to them. He had the ability to adapt himself to any circumstances that arose. So good was Paul at this style of teaching, that he quoted their own poets to them—"in him we live, and move, and have our being." Even that great sermon, preached by one of the most zealous apostles Jesus had, persuaded only a few, however, for "some mocked," and others said, "We will hear thee again on this matter."

Are we zealous in things pertaining to the Word of God? We *must be zealous*, for Christians of today are *surrounded* by a pleasure-loving world. Money and pleasure have become gods to the people of the earth, and especially to those of the United States. We are coming more and more to see the conditions of which Christ spoke while yet on earth. We need not go far to notice that the world is thinking only of "eating, drinking, marrying, and giving in marriage." Woe unto this evil and adulterous generation! God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained," even Jesus, our Lord and Saviour. *In righteousness* shall He judge the wicked! "Come out of her, my people, that ye be not partakers of her sins," for "the wages of sin is death"—final, everlasting, complete cessation from life! But "the gift of God is eternal life through Jesus Christ our Lord."



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**FRUITS OF UNBELIEF.** The sons of Israel are going back to the Holy Land in unbelief. Their rejection of the Messiah constituted unbelief. In this state of unbelief, they will continue to be severed branches, cut off from their parts and their hope. With such a background, it is not surprising that they would leave in their midst radicals who would resort to unlawful tactics to accomplish their purpose. The terrorism that is being carried on in Palestine by these unbelieving radicals is alienating the sympathy and moral support in Christendom for the re-establishment of a Jewish homeland. It is hard to see what useful purpose these hoodlums hope to achieve. If the full truth were known, however, it would probably reveal a similar pattern of foreign conniving that is inciting trouble in most of the democratic countries. There appears to be a determination on the part of one "ism" to keep the world in constant ferment. In this, Communism is making good headway with its many stooges who love this ideology above country or religion. Unrest and physical combat, whether in Palestine or this country, have their roots in unbelief.

**"I'M NOT CONTENT** to be only a hearer of the Word. I want to be a doer—a Christian steward."

**UNWALLED VILLAGES.** The tenor of prophecy seems to indicate that Palestine will not be a fortified land when the nations finally gather there for the last great struggle. It is spoken of as being a land of "unwalled villages" where the people live at peace and dwell "without walls, and having neither bars nor gates."

Premier Pasha of Egypt has lately announced that within three years the British are to remove their military forces from Egypt. There are about 100,000 British soldiers stationed in Egypt. Already construction of British barracks is under way in southern Palestine to take care of a sizeable occupation force in the Holy Land. And it is rumored that the island of Cyprus is being prepared for additional men and equipment.

This does not fit into the picture given by the Prophet. It would seem that the British will have to get out of Palestine and leave it out of its Empire defense scheme, if prophetic prediction is to be fulfilled. Palestine and the adjoining Arab states will be a buffer area between the king of the North and the king of the South. At least, that is the way it appears to this writer. I would not wish to have any receive this proposition as a hard and fast condition which must be fulfilled. It is suggestive for study.

**"BETTER TRY** something and fail, than try nothing and succeed."

**GERMAN YOUTH.** In the Russian zone of occupation, a Youth Movement was organized

when Marshal Zukov was military governor. This movement has grown until it is reported to have a membership of 200,000. The organization takes in those between sixteen and thirty. An article in "World Report" on "Russia Opens Drive to Win German Youth," carried this analysis of the aim of the organization: "Propaganda now being issued by the Russian-sponsored organization is designed to build pro-Russian sentiment among the young people throughout Germany. The youth movement has its own publishing house. Books and pamphlets distributed through the youth movement in the Russian zone are almost exclusively Marxist and anticapitalist publications. Thousands have turned up in the United States, British, and French zones."

The speakers are reported to be Moscow-trained. One, according to the article, stated in his speech, "Our foreign policy must be directed toward the East and Russia. Our entire economy must be directed and organized in conjunction with the East. If we were to deal with the West in any economic or political matter, we would again sink down into the gutter."

According to Ezekiel, Gomer (Germany) is to be allied with Gog in the last foray of military might. It is to be expected that previous to this last summoning of the nations to battle, that Russia and Germany will be allied together. Gomer will be under the leadership of Gog when they come against the mountains of Israel. In spite of the determined effort of the Western Democracies to restore Germany to the council of peaceful nations, her role in the last struggle must be fulfilled. German youth will some day goose-step under the banner of the hammer and sickle, and to the militant strains of the Red Internationale.

**"IT IS BETTER** to look ahead and prepare than to look back and regret."

**MONORAIL TRAVEL.** The past week before this copy was prepared, we made a 2000-mile trip by auto. The weather was ideal and the roads were good. It was twenty-five years ago that we first took a long trip by auto. A big change in cars has been made since then. Roads have been greatly improved. On that trip of twenty-five years ago, we spent one whole day making ninety-five miles on non-graveled roads with the gumbo well mixed with an all-day rain. Today, that same road could be safely covered in two hours during a steady downpour of rain. Time makes big changes. Greater changes are ahead of us in modes of transportation. In Europe, monorail cars are being operated at speeds up to 125 miles per hour. Such travel is comfortable, clean, and safe. Engineers are talking of 200 miles per hour by this type of travel. One could cross the continent in half a day by this mode of travel. Test flights have been made with a new 400-passenger plane. The tail of the plane stands as high as a five-story apart-

ment building. Distances and time are becoming of little consequence these days. It is a great age!

**"THE BEST WAY** to get even is to forget."

**AWOLS.** There were several AWOLS here in Canada at the end of the war—servicemen who were away without leave of absence. In Richmond, Virginia, in a veteran's Sunday school class, a discussion centered around church attendance. Out of a confirmed membership of 1,000, there was only an average of 280 per service. These veterans thought something should be done about these church AWOLS. Said ex-Captain Charles Waltz, concerning these Lutheran AWOLS: "After all this talk about helping the veteran find himself, it's about time somebody rehabilitated the folks back home. We think there is quite a lot of fighting still to be done before we and our children can have a future which measures up to our yardstick. We think a church with fewer members AWOL offers a solution." These fifty Lutheran GIs went out in twos to round up the AWOLS of their church. The first Sunday showed an improvement in attendance of 70 per cent.

Every church has a large number of these AWOL members—people who feel secure in their relationship to the Lord through their inactive church membership. These lukewarm members are in danger of eternal condemnation. It would have been better for them not to have known the way of righteousness, than to be AWOL. The example of the Richmond, Virginia, boys may be one way of bringing these lost ones back into the fold.

**"THE ONLY PEOPLE** who enjoy hearing your troubles are lawyers. They get paid for it."

**KINGS OF THE EAST.** Revelation, which implements the prophecies of Daniel, speaks about the "kings of the East" and the way being prepared for them to cross the Euphrates. East here is in relation to Palestine. It takes in India and China as well as the lesser or smaller nations. That these countries are to have a prominent role to play in the final scene appears clear. The awakening that is going on in these nations is not without Biblical significance, and students of the prophetic Word will do well to keep in touch with developments in Asia or the Far East. Just what part these nations will play is not made plain or their line-up in the final battle of the age. The main thing that should concern us at the present time is the preparation that is being made by these countries to take their place in the affairs of the world. Many people look for the final clash between nations to be largely the orientals against the occidentals. This pattern finds little support in the Word. They are, however, awakening, and it may be the preparation for their westward march.



## MAN AS HE WAS, AS HE IS, AND AS HE SHALL BE

(Continued from page 7)

We must hasten to the consideration of man as he is in death. It is evident if man is mortal that he must be unconscious in death, for no dead man can think; as consciousness, or mind, is the result of brain power or force in a living organism, unconsciousness must therefore result when that organism falls into decay, or is chilled in death. Our every-day experiences prove this to be the case; all thought and consciousness cease with the expiring breath. This is also the plain teaching of Scripture. Consider the evidence:

David said: "Return, O Lord, deliver my soul, oh save me for thy mercies' sake; for in death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psalm 6:5.)

Job said: "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; until the heavens be no more they shall not awake nor be raised out of their sleep" (Job 14:11, 12).

Again David said: "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). "Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" (Psalm 88:10, 13.) "His breath goeth forth, in that very day his thoughts perish" (Psalm 146:4).

Solomon said: "The living know that they shall die, but the dead know not any thing . . . their love and their hatred and their envy is now perished. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:5, 6, 10).

No further testimony is needed to show that the Scriptures agree with me in saying that man in death is unconscious. What a fearful contrast with the ecclesiastical teaching of the day! I leave it with you to say which you will believe—God or man.

We now proceed to the consideration of the last point. Having found that man was and is mortal, corruptible, "a son of death"; that in death, or the grave, he is asleep—unconscious—knowing nothing—that immortality, or eternal life is a gift of God to those who seek for it—who by faith and obedience develop a Godlike character, it follows that whoever fails to comply with the conditions—fails to seek for it in God's appointed way, must perish—cease to exist forever. Paul said in Romans 6:23: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

Ezekiel said (18:4, 20): "The soul that sinneth, it shall die." James said (1:15): "Sin, when it is finished, bringeth forth death." Job said (21:27-32): "The wicked is reserved to the day of destruction. He shall be brought

forth to the day of wrath . . . he shall be brought to the grave, and remain in the tomb." Paul said (2 Thess. 1: 8, 9): "They that know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This agrees with the words of David (Psalm 145:20): "The Lord preserveth all them that love him, but all the wicked will he destroy." And with Matthew 3:12: "He will gather his wheat into the garner, he will burn up the chaff with fire unquenchable." Thus shall the end be of that part of mankind who fails to obtain that immortality which has been brought to light through the gospel. They shall go away into everlasting punishment, which is death, from which there is no release—"a land of forgetfulness," from which they will never return.

What a contrast with popular teaching, which consigns the wicked to conscious pain and suffering in hell forever; a doctrine founded on the lie of the serpent, "Thou shalt not surely die"; and that, too, in the face of *thirty-two texts that say the wicked shall "perish"; thirty texts that the wicked will God "destroy"; forty texts that the wicked will be "destroyed"; eleven texts that the wicked shall be "devoured"; twenty texts that the wicked shall be "consumed"; fourteen texts that the wicked shall be "burned up" as thorns, as briars, as tares, as stubble, and as chaff; fifty texts which say the wicked shall become "extinct"—in all two hundred thirty times declared in Scripture that the wicked shall be destroyed without remedy—root and branch—cease to exist, and become as though they had not been.*

But what awaits the righteous? I answer, Unspeakable joys, a wealth of life, an everlasting inheritance of all things. For, said the Apostle: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Paul said: "God will render eternal life to those who seek for glory, honor, and incorruptibility" (Rom. 2:7, Diaglott). The Saviour said: "This is the will of him that sent me, that every one seeing [discerning] the Son and believing into him may have *aiōnian* life, and I will raise him up at the last day" (John 6:40).

Such is the Scripture testimony, and I submit that it is reasonable. Every atom of our nature goes out after a higher life; a consciousness that we are corruptible, mortal, begets within us a strong desire for more enduring existence.

But not only is immortality, or eternal life the reward of the righteous, but more, far more. "He that liveth for ever shall inherit all things" (Rev. 21:7). Eternal life without a dwelling place, without a purpose, would be no reward; it is therefore inseparably connected with the "land" inheritance.

David said (Psalm 37): "The righteous shall inherit the earth and delight themselves in the abundance of peace";

"the righteous shall inherit the land and dwell therein for ever." Such shall be the reward of those who overcome evil with good; who obtain immortality by a willing obedience to God's appointed way of life. Such is the clear testimony of Scripture concerning man, as he was, as he is, and as he shall be.

In closing, I submit that it is a reasonable and philosophical solution of the great problem of man; not only sustained by reason, but emphatically taught by that book we call the Bible; which sets at naught the vain philosophy of men, and the foolishness of the Greeks, who attempted a solution of the problem by the dim light of reason alone, and instead of holding forth for the disobedient and unbelieving, a conscious existence of pain and suffering in the subterranean recesses of Tartarus, forever associated with spirits, hobgoblins, and devils, the Bible exhibits a death from which there is no release—an everlasting cutting off from life. Instead of the gloom and darkness of an endless night for all of Adam's race, it exhibits for the believing and obedient, an immortal crown of life, radiant with all the glories of an age made perfect by a "hand that is all divine."

Instead of a visionary Elysium, "beyond the bounds of time and space," for the good, it exhibits for the believing and obedient an eternal inheritance of the vine-clad hills of Judea's land, with a dominion which shall extend from the rivers that will then flow out of Jerusalem, to the ends of the earth, brought back from the blight of sin, and blossoming into the Paradise of God.

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### OUR COLLEGE

(Continued from page 3)

in which several letters of Paul are being studied.

The course in Public Speaking is intended to teach the art of speaking in public with emphasis upon practice in organizing and presenting oral compositions, which are usually in the form of sermonettes.

The course entitled, "The Pastor—His Office and Work," teaches the practical phase of preaching. Students are taught the pastor's work in relation to the church and community. Recently, students in this class have been preaching funeral sermons.

The course in Composition I emphasizes the mechanics of writing with plenty of drill in spelling, vocabulary study, and English usage.

In "Apostolic History," the Book of Acts is being used in an effort to understand the principles of Christianity as taught by the apostles. Practical Christian living is the chief aim.

The text, "History of the Hebrew Commonwealth," is used in the Hebrew history course. This is a study of the origin, trials, and progress of the Israelites, which is necessary for a proper understanding of the Old Testament.

"Religious Psychology" is a study of human behavior, the knowledge of which it is hoped will create a better understanding of ourselves and with those with whom we are associated. Much thought is given to a better understanding of our Christian experience and learning how to get along with people.

"Religious Journalism" is designed to train students in the art of writing, with emphasis upon preparing religious articles for THE RESTITUTION HERALD.

"Religious Art" teaches the fundamentals of art and the influence of religion upon art. The value of art in teaching religion is also studied.

In music, special training in solo and group singing is given.

The history of established colleges reveals that their growth was usually slow. Many of them operated for years as academies, before they sought recognition as colleges. Likewise, it will require time, patience, faith, and much prayer before we can grow substantially. We need more students before we can raise our standards to that point where we shall be able to compare favorably with other small colleges. More students will permit more economical operation and permit a more attractive college program through a wider selection of subject offerings. The number enrolled this year is encouraging, but we need many more students. Our college is a Bible College, so send us students who are interested in majoring in Bible. No one doubts our need for a Bible College. If we have a sufficient number of students, a competent and consecrated college personnel, and your loyal support, there is no reason why we cannot grow into an institution that will train all the ministers we shall need. The nearer we approach the coming of our Lord, the more convinced we should become that all of us should be *majoring in spiritual education*. It hardly seems that anything else is worth while.

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### THE TRUMPET CALL

*By Mary Mae Nedrow, Oregon, Illinois*

Loudly some day the trumpet will blow,  
And all who wait for Him will know  
The time has come to gather there—  
At that happy meeting in the air.

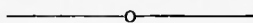
The dead in Christ with cheeks aglow  
Will greet their loved ones then we know.  
They'll rally round their Lord and King  
And hallelujah songs they'll sing.

Christ is the wide salvation Door—  
Our hope of life forevermore.  
When the trumpet calls in triumph song,  
May we be numbered with the throng!

## REPENTANCE

(Continued from page 5)

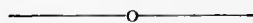
our fellow man. How can we expect to be granted forgiveness of God for some big sin if we refuse to forgive our fellow man—perhaps a friend—some very trivial offense? We cannot so do. We must forgive others if we wish to be forgiven ourselves. This very thought is expressed in the Lord's Prayer, which we use every day. Yes, before we can ask our heavenly Father for forgiveness for our sins, we must first forgive all those who have sinned against us. This is a command of God!



## WATCH YOUR WORDS

"A careless word may kindle strife;  
A cruel word may wreck a life;  
A bitter word may hate instill;  
A brutal word may smite and kill;  
A gracious word may smooth the way;  
A joyous word may light the way;  
A timely word may lessen stress;  
A loving word may heal and bless."

—*The Bible Friend.*



## LIVING SERMONS

"There isn't a word that a preacher can say  
No matter how lovely or true,  
Nor is there a prayer that his eager lips pray  
That can preach such a sermon as you.

"You vowed to serve Christ, and men know  
you did;  
They're watching the things that you do;  
There isn't an action of yours that is hid,  
Men are watching and studying you.

"You say you're 'no preacher'; yes, but you preach  
A wonderful sermon each day;  
The acts of your life are the things that you teach  
It isn't the things that you say.

"If Christians were Christians, as they do profess,  
Men would notice their glorified mien;  
And say, 'What wondrous things they possess  
Who follow the meek Nazarene.'

"Oh, Christians, remember, you bear His dear name,  
Your lives are for others to view.  
You are living examples; men praise you or blame,  
And measure all Christians by you."

—*F. B. Anderson.*

# BOOK PARADISE

By Arlen Marsh

"I do not see why we cannot all be friends and help each other and thus advance the whole basic standard of livelihood of the broad masses of people of every land."—Winston Churchill, statement to press, October 29, 1946.

Possibly the best answer to Mr. Churchill's hopeful utterance, dragged out of him by acrimonious name-calling on the part of Russia's Stalin, is to be found in *Blueprint for World Conquest* (Human Events, Inc.; \$3.50).

*Blueprint for World Conquest* carries the official text of three major documents: the Theses and Statutes of the Communist International as adopted by the Second World Congress in July and August, 1920, in Moscow; the Constitution and Rules of the Communist International, adopted by the Sixth World Congress at Moscow on September 7, 1928; and the Program of the Communist International, also adopted by the Sixth World Congress during the 1928 sessions.

Senator Vandenberg wanted to know, after his return from the first meeting of the United Nations Organization in London this year, "What is Russia up to now? It is, of course, the supreme conundrum of our time."

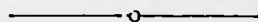
The documents contained in *Blueprint for World Conquest* answer Mr. Vandenberg's query, as well as Mr. Churchill's idealism. From the third of the documents already mentioned comes the observation:

"The Communists disdain to conceal their views and aims. They openly declare that their aims can be attained only by forcible overthrow of all existing social conditions. Let the ruling class tremble at a Communist revolution. The proletarians have nothing to lose but their chains. They have a world to win."

In addition to the official documents, *Blueprint for World Conquest* includes a very much worth-while introduction by William Henry Chamberlain, internationally known authority on world relations. In brief, the book offers first-rate source material in the study of Bible prophecy, of diplomacy, of modern history, and of political science.

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Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



"The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him" (Psalm 28:7).

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*Jacob said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die" (Gen. 42:2).*

### A Young Food-King

Joseph, at the age of thirty years, was given control of the food in Egypt. He was a food-king, we might say. Whatever he said the people had to obey. He stored one-fifth of all the crops. (Gen. 41:34, 35.) This he continued to do until the seven good harvests were past. There were such large amounts of grain! The grain was stored in the cities. Then they also stored it right in the fields. At first, Joseph kept an account of the amount he had collected. It became "as the sand of the sea, very much" until he could no longer count it! (Gen. 41:49.) This grain Joseph stored would save the lives of the people during the seven years of famine.

### Storing Treasure

Pharaoh was wise when he believed Joseph told him the true meaning of his dream. Otherwise there would have been no food stored for future use.

People are wise today who store treasure. The kind of treasure wise people store is Spiritual treasure. The Word of God is to be stored in the heart to keep one from sinning when "drawn away of his own lust, and enticed" (James 1:14).

If the Word is not continually stored there will likely be a famine for the "bread of life." Christ is called that "bread." He is to be our portion if we remain true Christians. So let us study the Word. Then by the "renewing" of our minds, we can bring forth fruits of righteousness and peace and love.

### Years of Famine

The seven years of plenty were over. Crops failed. Famine was in "all the lands."

The people of Egypt cried unto Pharaoh for food. They had none and were hungry. Pharaoh said to all his people, "Go unto Joseph; what he saith to you, do" (Gen. 41:55).

The crop failures spread over "all the face of the earth" (Gen. 41:56). Joseph opened all of the storehouses in the cities and in the fields. The Egyptians came and bought food. How happy they were to have food to eat!

Not only the Egyptians, but "all countries came into

Egypt to buy corn; because that the famine was so sore in all lands" (Gen. 41:57).

Was it not wonderful that God had revealed the meaning of Pharaoh's dream to Joseph? There were other godly men, but to Joseph was the dream revealed. Israel, Joseph's father, in the land of Canaan, had not been warned. Each one has some work to do for the Lord. All have not the same work. Israel was the father of the twelve "tribes" or families of Israel. Joseph here became the one who saved the lives of the peoples of the world.

### Using Stored Treasure

When we discover a lack of God's Word in our lives, we also find we have drawn away from Him. But Christians have been promised that "sin shall not have dominion over you" (Rom. 6:14). In order to make that true in our lives, there must be a "spiritual check-up" every so often. We are told we should judge ourselves. (1 Cor. 11:31.) Then if we do what is right, we will not be condemned.

Let us try our very best to add to our faith, purity, knowledge, temperance, patience, godliness, brotherly kindness, and love. "If ye do these things, ye shall never fall" (2 Peter 1:5-11).

### Happy Birthday Wishes

Richard J. Worley, Nov. 22, age 10, Macomb, Ill.  
Shirley Tobias, Nov. 23, age 6, Fonthill, Ont.  
Robert Pierce, Nov. 23, age 13, Mishawaka, Ind.

### Be the Man God Would Have You Be

"Patient with others, but strict with myself;  
Loving to give, and refusing all pelf;  
Doing the right, though it brings me no fame;  
Honoring Christ, because signed with His name;  
Helping the downcast, and cheering the sad;  
Living our creed, till it makes the world glad;  
Fond of our work, of our friends, of our land;  
Walking by faith, daily led by God's hand;  
This is the pathway the saints all have trod;  
This is the life hid with Christ's life in God."

—Selected.



## ANOTHER GRAB IN OUR BEREAN IDEA BAG

JAMES M. WATKINS

- I think that to make the work of the Young People's Societies more interesting and effective we should, for one thing, have a new book that would have lessons written in such a manner as to give lesson variableness. That is, instead of having scripture and questions, we should have lessons in the form of quizzes, debates, etc.

I also feel that older people should be encouraged to take teacher-training so they will be better prepared to understand and help us.

I think, too, that the Bereans should be encouraged to have socials. Perhaps not too often, but certainly not too seldom, either. Socials provided by the church can provide recreation that will fill up our spare time, and we would have no interest in seeking pleasure somewhere else where the people we would likely come in contact with are those who may be less desirable companions. Or, if the church would have more activities for the young people in which they could participate, they would not become restless and disinterested. They could develop prayer groups, have guest speakers, or build up a choral group.

I feel also that National Berean Headquarters should keep in better contact with local organizations, making sure that all have the same opening procedure and order of business. A well-organized meeting has a certain atmosphere that is not present at a harem-scarem gathering.

Choruses also can add to the spiritual atmosphere of a meeting if properly planned and carried out. I think they should be planned ahead of time, and should pertain, of course, to the subject of the lesson.

Young people, especially in the summer, tire of long, tedious lessons even on the Word of God. If they are made more interesting I think that most of the younger people will become more interested in the Berean study and will be helped to lead a better Christian life.

Laura Bankston,  
Ponchatoula, Louisiana.

"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. 12:1b, 2).

There are many things that are needed to make a young people's meeting interesting. First of all, a variety of ways to present the lesson will help to give the meeting the lively attitude which is needed, also have the class help out in the discussion. Not only is a good study needed but also a snack after your meeting.

There are many ways a lesson can be given. To make a lesson interesting try to be original in the type you are giving. Some of the ways that will help in your planning is to base your lesson on the following types:

- (a) Panel discussion.
- (b) Debate.
- (c) Assignments of sub-questions.
- (d) A dramatized lesson.
- (e) A practical experiment or example.

There are also many other ways to present the thought of a lesson if just a little consideration is given.

To get the class to co-operate in the discussion, assignments can be handed out in advance or you can just wait until they come and "pop" the question at them. They will usually have a good answer. Sometimes they will surprise you and give a very wonderful thought that will help in putting the lesson across. My experience has been that after a while they will get to talking without being asked.

A small snack after class will add wonderfully to the fellowship with one another. If possible, it is nice to let everyone help in getting the snack. There will be no cost if everyone contributes a little of the materials. By a snack I do not mean a large meal, but pop corn, fudge, caramel corn, or ice cream. Any one of these or perhaps a "Dagwood sandwich" would be good for a starter.

The lesson material should be based on things that will interest young people and not on something that could be and is taught in church and Sunday school. The practical type lesson will interest young people and will be beneficial to them. In the material National Bible Institution prints, suggestions for giving the lessons would help, in perhaps several different ways. If class material was then based upon these suggestions, it would greatly improve the inspiration of the meeting

David Holquist,  
Grand Rapids, Michigan.

# AMONG THE CHURCHES

## CALENDAR

**January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## WRAY, COLORADO

In spite of snow and bad roads, several attended services at the home of Mr. and Mrs. Al Schakelar, Bro. and Sr. Schakelar live two miles north of Wray on the Holyoke Road. The writer, pastor of the Church of God of Moorefield, Nebr., had charge of the services. There will be services at this place again on the second Sunday of December—preaching at 11:00 a.m.; dinner at noon; preaching at 2:30 and again in the evening.

The writer began a series of meetings at Alliance, Nebr., on Sunday, November 10, and will continue these meetings over the third Sunday.

There will be preaching services at Moorefield, Sunday morning, November 24; at Jeffrey Queen the same afternoon; and again at Moorefield at 8:00 p.m. E. E. Giesler.

## HAMMOND, LOUISIANA

Friday, November 8, it was our privilege to baptize Charles E. Landry and George Authon in the name of our Saviour for the remission of their sins. They are fine, sincere young men, and we pray God's blessing upon them. Charles is a soldier and now on his way overseas. George is finishing high school this year and planning to attend Summer School next year.

The Lord has blessed the young people here in Happy Woods. Sunday, November 3, they gave what we consider to be the best service they have given to date. Their theme was, "The Way to Salvation." Four sermons on "Faith," "Repentance," "Baptism," and "A Holy Life" were effectively presented by Rita Landry, Laura Bankston, Marjorie Bauerle, and Marie L. Walker. All the hymns concerned salvation and accepting Christ as Saviour.

May God continue to bless us all as we strive to do His will.

James Mattison, Pastor.

## NATIONAL BIBLE INSTITUTION

Hope Chapel S. S., Indiana	\$17.00
Hollbrook, Nebr., Sunday School	5.05
Brush Creek, Ohio, Sunday School	12.75
William Andrew	2.00
Mrs. Catharine Davis	2.00
A Family	4.00
Mrs. Virda Sittler	5.00
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Delta, Ohio	30.00
Icel Stedman	5.00
Hope Chapel, South Bend, Ind.	10.00
Mr. & Mrs. Otto Dick	20.00
Mrs. Edna Gruber	10.00
Mr. & Mrs. Kenneth Brewer	12.00
Mrs. L. R. Hillard	13.00
J. W. Hammond	50.00

## TEXAS-NEW MEXICO

Leaving the Panhandle section, October 23, I took a swing southward and westward into New Mexico to visit a few scattered members there. A brief stop was made at Royina, Tex., and another at Partales, N. M., where two church families live who showed a warm welcome.

The next stop was at Carlsbad, N. M., where there is a small group of interested people, including five members of the church. Preaching services were held, October 24 and 25, at the home of Bro. and Sr. E. H. King. We enjoyed the work at Carlsbad and found a good interest there.

A short stop was made at the Reeves home in Loving, N. M., nearby, then, turning back into Texas, a visit was made to two families living at Kermit. The next stop was at Westbrook, Tex., where I found a welcome at the home of Bro. and Sr. C. N. Adams. From here, we visited brethren at Lorraine and Colorado City, near by. There was once a good congregation near Westbrook, at Latam, but now only a remnant remains.

Two services were held at Big Spring on October 30 and 31. This might be made a center for building a work.

On November 3, I returned to Sweetwater and held services afternoon and night with the

brethren there. There are twenty or more members, and almost that many attend when there is preaching.

At Rotan there are several members, and at Hubbs, a few miles southwest, three members. These places were visited on November 4 and 5. A short stop was made at McCaulley the next day, then a visit to Asperment, where some members of the Greer family belong to the faith, and one service was held on November 6. A good interest was found here, and plans are to hold a series of meetings sometime in December.

Arriving at Rule, November 7, I found the sad news of my father's death awaiting, and took the next plane to Grand Rapids, Mich., to be there for the funeral on the 9th.

Shortly, I plan to return to Texas to continue the work there.

M. W. Lyon, Evangelist.

## HERALD RECEIPTS

John Conrad; Wayne H. Wilson; Geo. C. Coats (2); Mrs. S. J. Stedman; J. A. Reneker (2); W. I. Hunt; A. E. Shaw; Mrs. Robert D. Lindau; Frank Laning (2); H. J. Stadden; Russell Currens; M. W. Lyon (4); C. A. Ferrell; Mrs. Ray McCann.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. D. G. Harvey, recently of Port Arthur, Tex., are moving back to 1815 S. Waugh St., Kokomo, Ind. Bro. Harvey writes: "While we have much enjoyed our visit in the Deep South, it is not home to us Hoosiers."

Bro. James M. Watkins, Promotional Director of National Bible Institution, was guest speaker, November 14, at Phoenix Bible College, Phoenix, Ariz. He was invited there to discuss the needs and aims of modern Christian service.

W. G. Alford, Rochester, N. Y., writes: "I am still insisting that The Restitution Herald is the best paper yet. I have been sending clippings on Trinity, immortality, and the Kingdom to Methodist preachers."

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

Sr. Lona Padgett, Alexander, Ark., reports receipts of \$158.25 into an Arkansas evangelistic fund, these receipts having been made from July 18 to October 27, 1946. She writes appreciatively of those who are helping in the Arkansas effort, but adds: "We need better results than what we are receiving to go forward with this work."

We are sorry to report the death of Bro. and Sr. Harold Doan's baby, Mare Jan, on November 13. Funeral services were conducted by Bro. F. L. Austin in Chicago, burial being at Oregon, Ill.

Bro. Otto E. Dick, Milton Hall, Kirby Davis, Raymond Brown, Arnold Johns, Irene Payne, and Mary Brown motored to Macomb, Ill., early Sunday morning, Nov. 17, to assist Bro. Linford Moore and his Macomb brethren to celebrate the fourth anniversary of their church building.

Rockford, Ill., brethren assisted Bro. Arlen Marsh, their pastor, to celebrate his birthday by having a dinner in his honor on Sunday, November 17.

Sr. Leota B. Hanson, Office Manager of National Bible Institution, accompanied by Sr. Azalia Winfrey, Rockford, Ill., motored to Jordan, Mo., on the 16th, there to worship with the brethren in special Thanksgiving services.

Bro. Laurence Howell, Tempe, Ariz., reports the birth of a daughter, November 8, to his son and daughter-in-law, Mr. and Mrs. Frank Howell, Detroit, Mich. . . . Congratulations!

## OREGON BIBLE COLLEGE NEWS

Oregon Bible College students have enjoyed several week-end trips recently. On November 3, 4, many of the students were in Blanchard, Mich., assisting in the Michigan State Conference.

On November 8, six students (Irene and Harry Payne, Janice and Arnold Johns, Mary Brown, and Howard Beemer) journeyed to Fonthill, Ont., that being the home church of Irene, Harry, and Howard. They returned to the College on November 12. During this week end, too, "Mom" and "Pop" having accompanied Bro. Magaw, visited friends in Delta, Ohio, and made new acquaintances at Burr Oak, Ind. Milton Hall and Bud Goodwin preached in Rensselaer, Ind.

On November 17, Bro. Otto E. Dick and several students were present at Macomb, Ill., to help the brethren there to celebrate the fourth anniversary of their church building.

Students enjoyed having a vacation on Monday, November 11, that being Armistice Day.

The students heartily thank the Ripley (Ill.) Church for the apple butter and canned apples which it gave to the College. Also, books and magazines recently contributed by several persons to the College library are gratefully acknowledged.

Plans are being made for a Thanksgiving chapel service at 10:15 a.m., Tuesday, November 26, to which visitors are invited. Come!  
Shirley Logsdon, Reporter.

## DEVELOPING OURSELVES

By C. E. Randall

## Our Talents

- are developed by use;
- should be used to glorify God;

1. **In Days of Youth.** Talents vary in different people. Some have one gift, some have another, but all have some special talent in some respect. Regardless of the nature of our special abilities, the time to use them for the Lord in the days of youth (Ecc. 12:1). If, when young, service to the Lord is begun, it becomes a habit that grows and becomes more pleasant as the years draw on. The largest percentage of those in Christian service today, started in early childhood.

2. **Virtues.** There are certain virtues that seem to be inherent in most people. These qualities of goodness, while in themselves they do not bring one into the grace of life, are brought to their highest degree of perfection when one does come into the Lord Jesus. Christian service is the finishing school for all virtues. Growing up in Christ, who is the Head in all things, develops one into the measure and stature of the Son of God (Eph. 4:13).

3. **Spiritual Gifts.** The Scripture speaks about "spiritual gifts" (1 Cor. 14:12). These gifts of the Spirit are many, but all are given to the end that they may be a "profit" to the called of God (1 Cor. 12:7). It takes these various gifts to make the body complete. If some fail to use their gifts, then the body must suffer. Usually people think of gifts in the sense of singing, teaching, praying, preaching, etc., which of course is true; but these are not all the gifts. According to 1 Corinthians 12, it is a gift to use the ears to hear; it is another gift to use the eyes to see. One can hear the things that

are true, beautiful, and edifying. It is a gift to be a good listener. So it goes; many or the seemingly unimportant things become vitally essential in the Spirit-filled church.

4. **Self-Denial.** What greater gift could one desire than the desire and ability to deny self and take up the cross of Christ (Matt. 16:24)? Self-development comes through self-denial. The person who develops sound character is the individual who is able to discipline himself, and if one member of the body offends, does not permit it to defile the whole body (Matt. 5:29). Paul would have us mortify (put to death) the things of the flesh that work unrighteousness (Col. 3:5).

## AS TAUGHT TO PRAY

By Charles W. Howe

Father (blessed Name), as heav'n's surround  
The earth, o'en so, let men be found  
In Thee, doing Thy perfect will;  
For needs provide, but pardon, still,  
Is needful too, when, so to live,  
Men fail; forgive; help us forgive.  
Though tri'ls may come, let them not stay,  
Keep us within Thy perfect way.  
Since Thou alone eanst truly reign  
O'er men, with pow'r to cleanse sin's stain,  
Though much there be we conquer o'er,  
The glory's Thine forevermore. Amen.



## BOOKS FOR SUNDAY SCHOOL WORKERS

**Commentary on the Whole Bible.** By Jamieson, Fausset, and Brown. Published by Zondervan. \$4.95. A one-volume, 604-page analytical commentary on the entire Bible, condensed from the original multi-volume complete work. Unusually good; fundamentalist in character.

**Rand McNally Bible Atlas.** By J. L. Hurlbut. Published by Rand McNally. \$3.50. Complete with multi-colored maps, photographs, sketches. Historical and geographical analyses of Bible lands. Up to date. The best of the several Bible atlases now on the market.

**Exhaustive Concordance of the Bible.** By James Strong. Published by Methodist Publishing House. \$7.50. The most complete Bible concordance available in English. Easier to use and more comprehensive than Young's. Contains exhaustive Hebrew and Greek Bible vocabularies; fills the purpose of a language dictionary as well as of a concordance.

**Archaeology and the Bible.** By George A. Barton. Published by American Sunday School Union. \$3.50. Detailed accounts of innumerable discoveries in Bible lands. Literal translations of hundreds of ancient inscriptions. Illustrated with photographs.

**International Standard Bible Encyclopedia.** Five volumes. Published by William B. Eerdmans Publishing Co. \$32.50. The best Bible encyclopedia now available; up to date and reasonably thorough. Largely unbiased on controversial subjects; special attention given to setting out various viewpoints. Illustrated; indexed. An excellent Bible atlas included in the last volume.

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**National Bible Institution,**

**Oregon, Illinois**



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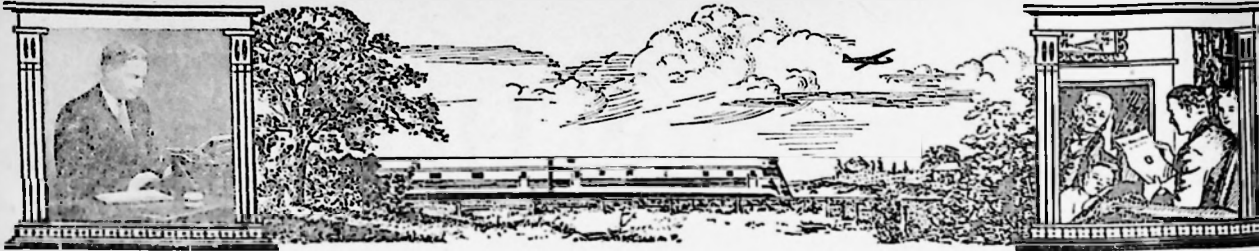


PILGRIMS GOING TO CHURCH

## America's Historic Thanksgiving Day

America's historic Thanksgiving Day was proclaimed in November, 1623, by Governor Bradford. Thanksgiving Day, now a national holiday in the United States, commemorates the bountiful harvest reaped by the Pilgrim colonists in 1623, after a winter of intense suffering, privation, and death. Indeed, the summer of 1623 had threatened another pathetic winter, intense drought seeming certain to ruin the crops. In desperation, yet in faith, the Pilgrim colonists prayed, as for their very lives, that God would send rain. God heard their cries. God sent the rain! Miraculously, their crops revived and yielded an abundant harvest. Then Governor Bradford issued his memorable Thanksgiving Proclamation. (It appears in full on the Editorial Page.)

Thus, though a minor thanksgiving was observed in 1621, America's grand and historic Thanksgiving Day came in November, 1623. Then Massasoit and many of his Wampanoag tribesmen feasted with the Pilgrims. Then God's people went to church! *Then God was near and men praised His Name!*



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Thankful Most for Christ

The approach of Thanksgiving Day moves one to be meditative of his blessings, impossible as it is to "count them one by one." Life itself seems one's greatest blessing, for without life there could be no enjoyment of other blessings. Life is basic, and we know life originates with God. "In him we live, and move, and have our being" (Acts 17:28). One then meditates of his blessing of health, with quick thought of privation, disease, and suffering so rampant in many parts of the world. Health is closely linked with happiness. Closely related to life, health, too, comes from God.

Then one meditates of opportunities, especially those of serving Christ and fellow Christians. Within the past year, it has been our privilege to work with brethren in eight states: Ohio, Indiana, Virginia, Illinois, Michigan, Wisconsin, Iowa, and Minnesota—this in addition to our routine work with THE RESTITUTION HERALD and Oregon Bible College.

We are thankful, too, for many friends, relatives, and for a happy, healthy family. Especially are we thankful that our children of mature age have been baptized into Christ, thus having endorsed the great hope of the coming of the Lord. As one continues to meditate the richer blessings of life, there is no escaping the thought, and the truth, that Christ is far more important—indeed indispensable—to fullness of life than is commonly recognized. Yes, *most of all, we are thankful for Christ.*

Jesus, Head of the church, is ordained of God to be "the head of every man" (1 Cor. 11:3). God intends of Christ that "in all things he might have the preeminence" (Col. 1:18). Christ will come as King to "speak peace unto the nations" (Zech. 9:10). Even now Christ is our "one mediator between God and men" (1 Tim. 2:5). "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 John 2:3). Pathetic, indeed, that the "whole world lieth in wickedness"! (1 John 5:19.) Fully knowing our limitations and aspirations, Christ continues as the best Friend of man. He is our pledge of eventual victory. "Now we see not yet all



things put under him"—put under man—"but we see Jesus . . . crowned with glory and honour." He is our proof of eventual immortality! Yes, *most of all, we are thankful for Christ!* Without our Lord, all life would be empty—lost. With our Lord, there can be no loss! "He that cometh to me," said Christ, "shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

## Governor Bradford's Proclamation

"Notwithstanding all their great paines & industrie, and ye great hope of large cropp, the Lord seemed to blast, and take away the same, and to threaten further and more sorely the familie unto them, by a great drought which continued out any raine, and with great heat (for ye most parte insomuch as ye corne begane to wither away, though it was set with fishe, the moysture whereof helped it much). Yet at length it begane to languish sore, and some of the drier grounds were parched like withered hay, the parte whereof was never recovered. Upon which they set a parte of solemne day of humiliation, to seek ye Lord with humble and fervente prayer, in this great distress. And he was pleased to give them a gracious and speedy answer, both to their owne and the Indians admiration, that lived amongst them. For all ye morning, and greater parte of the day, it was clear weather and very hotte, and not a cloud or any signe of raine to be seen, yet towards evening it began to overcast, and shortly after to rain with such swete and gentle showers, as gave them cause of rejoycing, and blessing God. It came without either wind, or thunder, or any violence, and by degree in abundance, as ye earth was thorowly wete and soaked therewith. Which did so apparently revive and quicken ye decayed corne, and other fruits, as was wonderful to see and made ye Indians astonished to behold; and afterwards the Lord sent them such seasonable showers, with an enterchange of faire warme weather as through his blessing caused a fruitfull and liberal harvest, to their no small comfort and rojoycing. For which mercie (in time convenient) they also set aparte a day of thanksgiving."

# God's Thanksgiving Day

By Paul Hatch, Oregon, Illinois

IT MAY SEEM a bit preposterous for one to think of God having a day of Thanksgiving. We Americans celebrate this fourth Thursday in November each year, for we have heard that the Pilgrims in Massachusetts Colony celebrated a day of Thanksgiving the first year after they had beached at Plymouth. They gave Thanksgiving its religious significance in feasting on the bounties of a Benevolent and Provident Hand. Being a religious group, it was most proper for them to do so, and Thanksgiving has come to be an annual occurrence and observance among the American public. For God the Provider to have a Thanksgiving is unique in its implication, yet it is not out of order.

The American public, if it thinks at all along religious lines, certainly gives over the day to thanking God for the providence of material things, and, of all earth's humans, we are the most blessed in this respect. God needs not anything provided and so His Thanksgiving will be of another nature. It will be a day when His association will be with mankind, in a Personal presence, a close association of Benefactor and Redeemer, as well as Provider.

The Pilgrim fathers felt grateful to God for friendly Indians and a good harvest that autumn of 1621, although old Mother Earth shrouded one half their number during that rough New England winter of 1620-1621. Death's invasion had brought its sorrows and its hard and bitter problems. Yet in their hearts, there was room enough for thankfulness.

God's Thanksgiving in benevolence and providence is expressed beautifully by the Isaiahian prophecy appearing in the sixth to ninth verses of the twenty-fifth chapter:

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all

faces; and the rebuke of his people shall he take away from all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The English translation is a beautiful transcript, but it beggars the expression contained in the Hebrew. Every word as far as the Hebrew wording is concerned is most comprehensive of that day and time. Space forbids the detailed analysis of the words contained therein, but a few thoughts will be expressed showing how short the English words are in revealing to us the full significance of the Hebrew words.

It is a celebration of victory: not man's victory, but God's victory! He will have overcome the Adversary, entered the beleaguered city, and set the captives free! It is the great celebration over Death! It is the Resurrection Day! Just as people, shut up tightly in a surrounded city stubbornly defended by the enemy, go delirious with joy at the final capitulation, so it will be when God breaches and breaks through the defenses of the enemy in the City of Death. From the dungeons and foul holds, there will pour forth the prisoners, wan and wasted, who will be revived by victory of God into new life. Truly a great Day of Thanksgiving! Not for one day, but forever! The Hebrew words for "victory," "vail," "covering," connote vision far away, that is endlessness, and so forever. God-given! God-promoted! God's promise fulfilled! God's Thanksgiving Day! "Then shall the Son also himself be subject unto him [unto God] that put all things under him, that God may be all in all" (1 Cor. 15:28). Then will be fulfilled the prophecy saying: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death" (Rev. 21:3, 4).

## THANKSGIVING

By G. E. Marsh

To Thee from whose most gracious hand,  
Rich blessings fall on sea and land,  
We lift our hymns of praise!  
When, after winter, cold and drear,  
The fields lay barren, fruitless, sere,  
Thou sendest spring our hearts to cheer,  
And filled with hope our days!

Amid the treetop's bursting green  
The forest choristers were seen,  
Their music filled the air.  
The sunshine and the soft warm showers  
Awoke the woodland's sleeping flowers:  
To thank Thee for these fragrant bowers,  
We raise our voice in prayer.

In faith we sowed each fallow field,  
And trusted Thee to bless its yield,  
Our labor to repay.  
We watched the blades burst from the mold,  
The waving green transform to gold:—  
O gracious Lord, for wealth untold  
We offer thanks today!

But richer blessings far from these  
That come from fruitful fields and trees,  
Thou didst to us impart!  
For Thou hast walked with us each day,  
And talked with us along the way!  
Accept the gratitude, we pray,  
That wells within each heart!

## A LIFE OF THANKS

By Emory Macy, Kokomo, Indiana



**T**O BE thankful is to be thoughtful or mindful of a benefit received. The various feasts of the Jewish economy were designed to teach the spirit of thankfulness and praise, especially after harvest, the feast of weeks, the feast of tabernacles, and the peace offering of thanksgiving. (Lev. 7:11-15.)

All the monuments recorded in the Old Testament were memorials of thankfulness for the goodness of God. The twelve stones that Joshua set up in the midst of the River Jordan were a memorial, and, said Joshua, "They are there unto this day" (4:9). The ark of the covenant contained monuments to the goodness of God, for in it was Aaron's rod that budded, and the tables of the covenant, or law.

We who follow Christ are under obligation to be thankful for all things, regardless of the circumstances. Many times we hear these words spoken, "Why does this happen to me?" We should always be reminded that "all things work together for good" (Rom. 8:28). When the "odds" were against the apostles, they rejoiced "that they were counted worthy to suffer shame for his name" (Acts 5:41).

The things that come into our lives do not come by chance. The Almighty did not plan that we should consider life a gamble, full of constant worry. Instead, it is to be considered a privilege and a blessing. If all things are to be for good, then we know there is an all-wise, kind, and loving God above it all. We never should say, "It is just my luck," "Thank my lucky stars," "Thank fortune," or anything of this kind. Our thanks should be given daily to God the Father, who of His own free will has made us His children. He alone is worthy of all our praise. A joyful heart always will find something for which to be thankful. True thanksgiving is *thanksgiving!*

Let us be "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). Let us respond to David's exhortation:

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

"For the Lord is a great God, and a great king above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land.

"O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

## TRUE GREATNESS

By Glenn M. Birkey, Rochelle, Illinois



**A**S THE DAY of Thanksgiving set aside by our nation is again being observed, I wonder if people of the nation are truly grateful to the heavenly Father for all blessings received during the year. As the harvest moon rises over the eastern horizon, shining on fields where the "frost is on the pumpkin and the corn is in the shock," and the nation's bins are full of products of the soil, and housewives' shelves are lined with many cans of fruits and vegetables, I still wonder, considering all the mad scramble after the "almighty dollar," if people of the nation are observing the Day only as a matter of form or if they are humbling themselves and really showing their debt of gratitude.

It seems that all we Americans are too proud and selfish to realize that all things good for us, and all that we enjoy, come down from our heavenly Father. We get reports of people in other lands not so well favored as we are. Probably the reason for their sad condition is that greed and selfishness came into their land ahead of ours. For that very reason, we should shun those things all the more. Paul, in his Letter to the Ephesians, instructed them "always and for every thing let your thanks to God the Father be presented in the name of our Lord Jesus Christ; and submit to one another out of reverence for Christ" (Eph. 5:20, Weymouth).

It should be noted that throughout the Bible we who believe in God are admonished to give thanks. Christ, who is our Pattern, gave thanks to His Father in heaven. It ought to be natural for us to be thankful and contented. Paul, in his instructions to young Timothy, said: "Godliness is gain, when associated with contentment; for we brought nothing into this world, nor can we carry anything out of it; and if we have food and clothing, with these will we be satisfied." Many are not. "But people who are determined to be rich fall into temptation and a snare, and into many unwise and pernicious ways which sink mankind in destruction and ruin. For from love of money all sorts of evils arise; and some have so hankered after money as to be led astray from the faith and be pierced through with countless sorrows. But you, O man of God, must flee from these things and strive for uprightness, godliness, good faith, love, fortitude, and a forgiving temper. Exert all your strength in the honorable struggle for the faith; lay hold of the life of the ages, to which you were called, when you made your noble profession of faith before many witnesses" (1 Tim. 6:6-12, Weymouth).

Can one realize what the world would be like today if all people in it would live even near to Paul's instruction:

to the young man Timothy? A normal child is thankful to his parents. Should not we, who pretend to be normal Christians, be thankful to our heavenly Father who shows so much mercy to us, though we are so prone to be unthankful and unholy? As we sit in our homes, gathered around the festive board on this Thanksgiving Day in the year of our Lord 1946, may we consider what little we

deserve and how many blessings have come our way during the year! May our thoughts prompt us to get down on our knees before our heavenly Father and give the thanks that are due Him, then rise up and resolve to serve Him better in the time that remains before His Son comes back to earth to judge the world in righteousness by the man whom He has ordained—Jesus Christ.

## DESPONDENT?

*By Otto E. Dick, Oregon, Illinois*

**E**VEN IF there had not been a bountiful harvest, it would have been good for the Pilgrims to have set aside a day in which to give thanks to God. It was quite natural that religious America should set aside a day to be observed as Thanksgiving Day. No doubt, Thanksgiving Day helped the Pilgrims to consider and appreciate the blessings that were theirs and tended to promote a spirit of thanksgiving throughout the year. Nor were the Pilgrims the first to benefit from a special thanksgiving, because people from the time of Noah to the present have, upon special occasions, set aside a time in which to give thanks.

Although we seem to have lost much of the spirit of the Day, Christians should consider thanksgiving due unto God, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). Not only is thanksgiving due unto God, but it is highly beneficial to him who gives thanks. It helps him to realize how insignificant are his trials and troubles and helps to lift him above them.

Sometimes we become depressed and discouraged, and, because of a combination of factors aggravated by a self-pity complex, may sink to the lowest depths of despondency. In all such situations, thanksgiving and praise are an important means of defeating the adversary and helping us to rise out of our despondency. When we get to feeling that we are most unfortunate, we should contrast our lot with that of people of the world who are truly unfortunate, even unto starvation; then we shall have cause to be ashamed. In contrast to millions of unfortunate people on the earth, let us count our blessings and give thanks daily for what we do have. He who daily expresses his thanks from the heart will develop a thankful attitude of soul which will go far toward defeating any suggestions of a depressing kind. "It is a good thing to give thanks unto the

Lord, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night" (Psalm 92:1).

Thanksgiving on our part also helps us to be more desirable associates, because it will make those around us happier. It will give us courage, increase our faith, and make our work easier. A sincere feeling of thanksgiving will make us optimists instead of pessimists.

Thanksgiving and prayer are closely connected in that a true Christian should be prayerful and his prayers should include thanks to God. In fact, if our prayer comes from the heart, it will be given in an attitude of thanksgiving, whether or not it is expressed. A thankful attitude is necessary for successful communion with God. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

When we are inclined to feel that the whole world is against us, an invoice of our blessings will help. Let us examine the nature of those things for which we should be thankful. The Pharisee prayed, "Lord, I thank thee that I am not as other men are." (*Please turn to page 11*)



Pilgrims landing at Plymouth Rock

# A Cause for Thanksgiving

By R. H. Judd, Colborne, Ontario

THE FOLLOWING statement (I know not by whom, and I am glad that it is so) appears in a recent issue of THE RESTITUTION HERALD which has been so earnestly seeking what is best both for pastor and members of his congregation. The question discussed is not new, and it is one that should be faced by all, irrespective of denominational differences.

"I think Church of God ministers have dwelt too much on teaching doctrine, when they should be teaching more Christian living."

Added to that remark is the following:

"One lady made the statement at Conference last year that the Church of God baptized her, but it took two Sundays to convert her."

The above statements have caused a good deal of re-echoing in the mind of the writer. Without in any way diminishing the good intentions of the author of the above quoted remarks, I would like to point out two things.

(1.) Is there not something at least out of place (not knowing the circumstances, one cannot say more; neither can one say less) when man or woman, young man or maiden has to confess that conversion came through one party, but baptism by another, each of the two parties being poles apart in their fundamentals of faith?

(2.) When it is taken into account the vast numbers of persons attracted to Billy Sunday's gatherings by his highly emotional and sensational methods, it would seem to the writer to be exceedingly doubtful if the *proportion* of genuine and stable conversions approaches anywhere near to those where the gospel of Jesus Christ is presented through the evidences of fact, rather than an appeal to the emotions of excitement or fear. These last mentioned traits were largely the methods of Billy Sunday and the late Dr. R. A. Torrey, and of such men as Dr. Smith, Haldemand, Ironside, and Anthony Zeoli.

This same question came up several years ago, causing our Brother G. E. Marsh to write an article on the subject of Doctrine, which, to me at the time, was a cause for

thanksgiving—and has been ever since. It stimulated my thinking powers and intensified my study of the Word, and was at least one of the causes of earnest endeavor in God's service, and concerning which I have abundant reason for believing that God in His goodness has made my testimony a channel of blessing to many more.

We would invite the reader to study Luke's prelude to his Gospel in the first four verses of the first chapter. That they are a remarkable revelation of the strength of conviction with which Luke was possessed we feel assured that none will be disposed to deny.

In my *Two-Version Bible* which gives the King James Version in the text and the Revised Version in the margin, together with alternative readings which Dr. Scofield says are generally better than the Revised-Version text, we have three different readings of the first verse. These are not contradictory but complimentary to each other, each one imparting light on the topic that the other does not give. Instead of the text of the Authorized (or King James) Version which speaks of "the things for which I most surely believed among us," it calls attention to "those matters which have been fulfilled." Here apparently is a more or less direct reference to prophecy and its fulfillment, as the most convincing evidence that could be placed before a man of culture and knowledge such as Theophilus in all probability was; for *The Complete Bible* (S. & G.) addresses his as "Your Excellency," as language which it considers suitable to his attainments and station in life. Further, instead of the words "most surely believed among us," we are given the phrase "fully established" as an alternative rendering which to such a person as the one named and his implied characteristics, would have greater appeal than the mere information that certain persons who were probably unknown to him "most surely believed" in the new doctrine. Not that he would despise their belief without examination, but that "sincere belief" in any doctrine is no guarantee of its worth. Then again, there need be no dispute that Dr. Luke had a "perfect understanding of all things from the first," but it is comforting and important to know that he had traced the course of things "accurately."



The very opening of the narrative, which begins at verse five, brings out the strong natural traits of the author; and his evident desire to deal with facts is made plain in his very statement. Like his fellow companion Paul, he must know the *certainty* of the things whereof he writes. It is not enough for him to be "almost persuaded," his desire is that his hearers—and his readers—may be like him in everything else except "the costs" that inevitably follow the earnest seeker and promoter of the truth, ever pressing on to the prize of the high-calling of God in Christ Jesus. It is interesting here to note that the *calling* here referred to is identical in meaning to that of this present time. It is a commonly asked question—"What calling does he follow?" Paul had attained high position in various callings, as for instance, the law; and Dr. Luke was in all probability a man of equal repute as a physician. Yet, both these men were ready to *count all these things as loss for the excellency*—the preeminence—

of the knowledge of God in Christ Jesus. Both these men realized from experience that specific and hard-earned *knowledge* was required before they could hope to be proficient on any of the various avenues of service to which these callings led. Further, they knew that the very knowledge gained as a reward for diligence in study became itself a motive force for still greater service and increased capacity for knowledge. Paul rightly recognized that knowledge and the power to act are closely related. The more he learned of Christ, the more he pressed forward that he might *know* the more, and that he might "gain the more" (1 Cor. 9:19).

I wonder if our younger brethren and sisters have ever taken up the study of the many references to those soul-strengthening words which occur in both the Old Testament and the New concerning "*instruction in righteousness*" (2 Tim. 3:16), wisdom and knowledge, and those oft-repeated appeals to certainty, (*Please turn to page 11*)

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## REMEMBRANCE

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By Mary Brown, Oregon Bible College

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*"That I may publish with the voice of thanksgiving, and tell of thy wondrous works" (Psalm 26:7).*

ANOTHER Thanksgiving Day is approaching, a day set aside each year to offer thanks and praises unto our Lord for His loving kindness, protection, guidance, and safe keeping for the year just past. As the season approaches, I wonder how many of us think of the day set aside for Thanksgiving to our Lord? To many, it is a day only of feasting—not a thought being given to God. "That is old-fashioned. It was all right for our forefathers to offer prayers of thanksgiving and praise, but people of today do not have time to think of God's goodness."

When we fail to offer thanks to God, are we obeying His commandment? Paul, writing to the Ephesians, said, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). In 2 Timothy 4:3, we read of "meats which God hath created to be received with thanksgiving of them which believe and know the truth." This infers a definite commandment. When a stranger befriends us in a time of need, we do not hesitate to thank him for his kindness, yet many who profess to be Christians do not consider the necessity of thanking our Father for His care and bountiful provisions.

Christ thanked God for all things. He thanked God for insight, saying: "I thank thee, O Father, Lord of heaven

and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight" (Luke 10:21). He thanked God for hearing His prayer. "Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me" (John 11:41). Christ thanked God for the cup. "He took the cup and gave thanks" (Matt. 26:27). Christ is our example. (1 Peter 2:21.) Should not we follow His steps in all things, if He is our Example?

Christ was not the only one to thank God. We find accounts of thanksgiving all through the Bible. The early Hebrews offered sacrifices for thank-offerings; the princes of Judah gave thanks (Neh. 12:31); Anna gave thanks to the Lord (Luke 2:38). There are similar incidents too numerous to mention throughout the Bible.

From earliest Old Testament times to days of Christ's ministry, God was foremost in the minds of God's people. They sought God's guidance at all times; they remembered to thank God for all things. They considered thanksgiving a commandment of God. They did not set aside one day a year and only on that day thank God, but they remembered His kindness every day. God blessed them for this remembrance. Shall we be blessed for our remembrance?



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**DECREASING GROWTH.** In speaking to a group of Catholic women, Archbishop Cushing, Boston, said: "There are sobering indications that our future growth may not be as conspicuous as in the past. 1) The very low immigration rate of today; 2) the declining birth rate among Catholic families, and 3) the increase in mixed marriages." Other conditions which were deplored were the "lack of adequate Catholic education, and the social contempt of the educated non-Catholic." One of the significant assertions of the Archbishop was that the "many more than 25,000 priests" in the American church averaged no more than about "two converts."

It must not be construed by the readers that there is a feeling of despair among Catholic leaders concerning the future growth of their work in this country. It is, notwithstanding the Archbishop's words, making great gains on this continent. It does appear to be losing its hold on the peoples of Europe, and its heaviest support is coming from the West.

**EXPERTS.** A staff of experts has been assigned to the State Department to assist Secretary Byrnes in discussions with Foreign Secretary Bevin on the Palestine question. There are indications that the British are preparing to change their views in an effort to reach a settlement of the perplexing Jewish problem. From Cairo come reports that Egypt is going to attempt a go-between policy between the Arabs and the Jews in an effort to partition Palestine between these two groups. That some action must be forthcoming soon is apparent from all sources.

**PURGATORY.** Writing in Catholic Digest, Monsignor Fulton J. Sheen gives his reasons for believing in purgatory. The opening paragraph reads: "There is one word which to modern ears probably signifies the unreal, the fictional, and even the absurd in the Christian vision of life, and that is the word 'purgatory.' Although the Christian world believed in it for 16 centuries, for the last 200 years it has ceased to be a belief outside the Church, and has been regarded as a mere product of the imagination, rather than as the fruit of sound reason and inspiration."

"Product of the imagination" may be the way many Protestants look upon the teaching of purgatory, but it does have a more subtle background than the figments of the mind. The source of this evil teaching is to be found in the teachings of him who was, as Jesus said, "a liar, and the father of it." It was the teaching, "Ye shall not surely die," that gave rise to the invention of purgatory. Do away with belief in the immortality of the soul, and there would be no need of a purgatory. Belief of the lie in the Garden of Eden brought the curse upon the whole creation. Belief in it today is not unrobbed of any of its curse-resulting ends. It is still the same lie—

with the same results. The fact that the teacher may be different does not change its untruth.

**TROUBLE SPOTS.** During the war years, there were many who expressed fear of the democracies being able to win the peace. This fear is much enlarged today. To call a roll of the places of earth where open warfare in civil strife is still being waged brings names that pretty well cover the earth. Here are a few: Poland, Trieste, Italy, Greece, Palestine, Iran, India, China, French Indo-China, Indonesia, and the Philippines.

There have been many attempts to bring these troubles before the United Nations Council, but mostly without avail. The struggling in the Dutch East Indies has been left to the British, Dutch, and Indonesian Nationalists to settle. In Iran, Kurdish tribes are rampaging in the north. Greece is rent with civil war. The Royalist Government is fighting the Communist-led guerrillas. Feeling persists among political writers that the Western powers have agreed to give this little bulwark of culture and democracy over to the Bear of the North. If this happens, and in time it will, it will be one more omen that signals the opening up of the way to the "mountains of Israel" for the Northern Confederacy.

In the Philippines, the anti-government Hukbalahaps are keeping those islands from the pathway of peace. And so the picture goes. The cries of peace are dimmed by the shouts of war. The sovereign rule of man is constantly beset with "wars and rumours of war," as the pathway of peace is crossed and criss-crossed, but never followed.

**FAIR PROPOSITION.** The Women's Christian Temperance Union of New Jersey has brought forth a new proposition which it will submit to the State Legislature. It proposes to force liquor interests by legislation to assume the cost of rehabilitating alcoholics. They make and sell the stuff that leads to alcoholism, why should they not be held responsible for the results? If a man drives a car down the street and causes property damage, he is held responsible. If the liquor and tobacco interests were held responsible for their casualties, they soon would go into bankruptcy. Billions of taxpayers' money is spent every year because of the crime and suffering which these two evils of mankind are permitted to blight under the guise of freedom. If Christians would take their stand against these fleshly habits, the injury which they do would be so immeasurably slashed the nation would have a new lease on life.

**BROTHERLY LOVE.** In Philadelphia, the city of brotherly love, the two branches of Quakers met in joint conference during the first week of November for the first time since they separated 119 years ago. The original split was largely a rural and city division.

The country folk felt some of the practices of the city churches were worldly and out of harmony with the teachings of the gospel. The country folk felt uncomfortable in the city churches. The dissident ones were led by Elias Hicks, and they were afterwards called Hicksites. Hicks denied the immaculate conception, the divinity of Christ, and the inspiration of the Scriptures.

The simple manner of life of the Quakers and their willingness to help in times of distress has made many friends for them. They have been consistent objectors to military service, but through the "American Friends Service Committee," they have carried on combatant work on a scale of great magnitude. Their coming together in conference after such a long separation is indicative of the trend among church groups.

**DIVERSITY OF FAITH.** The opening of the United Nations sessions in New York without prayer has provoked considerable comment in religious circles. The official reason given for not opening with prayer was "too much diversity of faith." There is a notion that should not be overlooked. They held in restraint and kept from duty because of "too much diversity of faith." Diversity of faith keeps one from that self-expression which is enjoyed where there is a unanimity of faith. People who worship where there is a diversity of faith must of necessity be constrained to speech. They do not have the liberty to teach the things which they know to be sound doctrine. Liberty to give "a reason for the hope that is in you" is wanting under such conditions. It is better to have a family where there is liberty to express faith in worship with hundreds where diversity of faith causes one to shackle conviction.

The only mention of God was in the closing remarks of President Truman. He said: "Almighty God, in His infinite wisdom and mercy, guide us and sustain us as we seek to bring peace everlasting to the world. His help we shall succeed."

**DON'T SIGN.** Cyril Forster Garbett, Bishop of York, in a diocese meeting urged Anglicans to refuse to sign a pledge of marrying a Catholic. He urged: "It is necessary to warn Anglicans against signing a document, and to ask them to do the most to dissuade members of our church from doing so. It means that Anglican fathers married to Roman Catholics are deprived of the right to influence the spiritual and religious upbringing of their children, means disloyalty to the church of their birth and of their fathers. It is a humiliating condition."

**THE VOICE** of heaven says, "Come ye her, my people, that ye be not partakers of her sins" (Rev. 18:4).



## BLESSINGS FROM GOD

By Kirby Davis, Oregon Bible College

THE COMMON idea of blessings from God is that we are thankful for our Christian parents, Christian children, or for plenty of food and clothing. Often one hears in the announcement of a new arrival that Mr. and Mrs. Henry received a blessing from the Lord. True, children are blessings from the Lord. If children when of age choose, however, to go the way of the world rather than to enter the body of Christ, they become a curse to their parents. Each parent in the church wants his children to become faithful workers for Christ. We young people have that opportunity. Nothing will please our parents more than to see us shun the world and put on Christ.

God has blessed us with prosperity during the last few years. Few, if any, have had difficulty in finding work. People have much money to spend—more money than materials to buy. To many, this seeming blessing has become a curse. Some have left the church to fill their pockets with the "root of all evil." This blessing has become a curse to them. Anything that brings one into the guiding care of the Lord is a blessing; but, if that same condition keeps one away from the Shepherd's fold, he has changed a blessing into a curse. A crop or a business failure may be a blessing. Such an incidence may cause one to move elsewhere and come into closer contact with Christ—a seeming curse having become a blessing.

One's most horrible moments are sometimes blessings from God. Consider the thief who hung on a cross beside the Saviour Jesus. That man, suffering in anguish and pain, experienced the greatest moment of his life when he received the fruits of repentance, the words from Jesus, "To day shalt thou be with me in paradise." Though the thief was writhing in pain, he was receiving the greatest blessing from God ever given in his lifetime of sin. The converted thief will be in the Kingdom of God at the resurrection day. How many of us would not like to hear those words whispered in our ears, "To day shalt thou be with me in paradise"? What a blessing it would be!

Stephen received a greater blessing from the Lord at the time of his death than ever before in his life. Stephen achieved a blessing that you and I cannot hope to have. The heavens were opened and he saw the Son of God standing at the right hand of God. True, the Scripture says no man can see God and live, but here was a man who saw God and died. Was it worth it? After the resurrection day, Stephen will say, "The greatest honor that I ever received was seeing Jesus, Son of the living God, standing at God's right hand."

The time is coming when you and I may have opportunity to prove our faith to the world as well as to ourselves. Jesus told the apostles a few conditions to expect

at the time of the end when He would return to this earth. Among conditions to prevail upon the earth, there is one that may include us: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another" (Matt. 24:9, 10). How many Christians do you suppose have made the supreme sacrifice in the European countries? Many probably were ordered to deny their God. The time is coming when we may have to "endure to the end"—which is death. Brethren, consider it a blessing to die for the Lord. When Jesus descends from heaven, your reward will be with Him.

## David's and Our Thanksgiving

By Shirley Logsdon, Oregon Bible College

DAVID, perhaps more than any other person in the Bible, offered thanksgiving to God. In his Psalms, he continually was praising God for blessings given to him.

In 2 Samuel 22 appears one of the most beautiful psalms of thanksgiving that ever has been written. David was praising and thanking God for delivering him from many perils. David said: "The Lord of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies."

David had implicit faith in God that He would protect him. Appreciative of this protection, David offered the foregoing prayer of thanksgiving. Whether in joy or in sorrow, David praised God, realizing that only through Him do all blessings flow. "God is our refuge and strength," said David, "a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalm 46:1).

Consider our thanksgiving to God. Are we continually giving thanks to God? Or, do we wait until Thanksgiving Day each year to thank and praise God? We are admonished thus in Colossians 4:2: "Continue in prayer, and watch in the same with thanksgiving." In our prayers, let us be eager to thank God for our blessings, not only at the Thanksgiving season, but at all times.

We usually are willing to thank God for joyful blessings which we receive, but should we not be like David who praised God in the times of his afflictions as well as in times of joy? Let us be like David! "I will give thanks unto thee, O Lord. . . . I will sing praises unto thy name."



## COME WITH THANKSGIVING

*By Janice Johns, Oregon Bible College*

ONCE A YEAR, our nation joins to give thanks to God for all the many and varied blessings it has received. The churches, from east to west and from north to south, throughout this country will be holding special services of praise and thanksgiving to God for His wonderful and marvelous blessings. Should we set aside one day for thanksgiving, or should not we as Christians be giving thanks continually? I believe we should do both.

God expects us to thank Him when He has blessed us. In Luke 17:12-18 is recorded the story of the healing of the ten lepers. It is told us there that only one of the lepers returned to thank Jesus for this blessing. Jesus said, "Were there not ten cleansed? Where are the nine?" Many people receive blessings and give thanks, but many others receive the blessings and never return thanks.

I believe our nation has received many blessings from God, and we should as a nation offer a prayer of thanksgiving to God. Once a year is really not enough, but it is well that we have that one day set aside for praising God and expressing gratitude for His blessings and tender mercies.

Certainly even once a day is not often enough for individuals to offer thanks to God. Psalm 136 would seem to indicate that we should give thanks to God many times in a day. If we were to thank God as often as we should for his innumerable blessings, we should be offering thanks continually.

We read in 2 Thessalonians 1:3: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Paul felt that he was blessed of God because of the increase of faith and charity unto those he was teaching, and he was bound to give thanks to God.

In Romans 1:20-24, we read of a people who did not give thanks to God and were forsaken of God. He retracted His loving care and protection, as they were turning to unrighteousness. "They glorified him not as God neither were they thankful." I do not believe we fully can realize a life without the loving care, mercy, kindness, and protection that we now have from God. For these blessings, we certainly should give thanks to God. Many times we ask God to strengthen and guide us. The answer to these prayers is certainly a blessing, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

We read in Psalm 95:2, 3, 6, 7: "Let us come before his presence with thanksgiving, and make a

joyful noise unto him with psalms. For the Lord is a great God, and a King above all gods. O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand." We should pray to God with humbleness and reverence, for He is the Creator of all things and through His Son we attain eternal life.

Thanksgiving Day should be observed in all solemnity. Revelation 7:12 states, "Thanksgiving be unto our God for ever and ever." We should give thanks to God for ever and ever for all things—from the least to the greatest, for all that is good comes from God.

## GIVING THANKS TO GOD

*By Irene Payne, Oregon Bible College*

*"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:1, 2).*

ONCE A YEAR a certain day is set aside as a day of remembrance which is called Thanksgiving Day. Churches throughout the country will be holding special services in which they will be praising God and giving thanks for their many blessings. We as Christians should not only thank the Lord once a year but also should give thanks at least once a day for all the blessings we have received.

Noah was one of the first persons to give thanks. Immediately after the Flood, when God opened the door of the ark, Noah built an altar and offered thanks to God for saving his life and his family. (Gen. 8:20.)

We read in Luke 17:12-18 that there were ten lepers who asked Jesus to have mercy upon them, so He sent them to the priests and they were healed. Only one of the ten returned to Jesus and gave thanks for healing him. Most people today are like the other nine; they receive many blessings from God and never think to offer thanks for them.

In Matthew 26:26, 27, we read that Jesus took bread and blessed it, and broke it, and gave it to the disciples and said, "Take, eat: this is my body." Then Jesus took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it."

Ephesians 5:21 says we should give thanks to God always for all things in the name of Jesus Christ. We should thank God at every meal for the food we receive. God gives us so many



blessings that it is very difficult to count them all. We often sing the song: "Count your blessings, name them one by one, and it will surprise you what the Lord hath done."

During the war, special days were set aside in which we went to church and offered prayer, asking God to guide and strengthen the leaders of our nation. We also thanked God for protection and guidance He gave during those trying days, and I believe He blessed us for doing His.

(Please turn to page 15)

## A CAUSE FOR THANKSGIVING

(Continued from page 7)

such as "that I may know," "that ye may know," and that "they may know." If they have not, they will find it profitable study.

To the Ephesians, Paul "gave thanks" that it was possible to have "the eyes of our *understanding* enlightened": in other words, have our *knowledge* extended that we might know what is the hope—the expectation—of His calling, and the exceeding greatness of His power toward them that believe. No one, it seems to me, could read the Epistles of Paul to the Ephesians and the Philippians without coming to the conclusion that Paul considered the edifying of the saints a vital and a predominant necessity. He knew, as we know today, that to whatever calling a man may be called it is impossible of realization without the objective of service to others through him. An engineer must of necessity serve others in order to serve himself, and the better he is equipped with the *knowledge* necessary to his calling, the greater the urge to use that knowledge in the service of others, and the effectiveness of his service made the more effective. When one is so equipped, the incentive and the desire to be a man such as he is, is often, very often, the means of inducing others to follow in his steps. It is so in the Christian life quite as truly.

In considerable correspondence with others, it has been made exceedingly clear to me that too many—far too many—base their belief on what others believe, with the consequent result that they in turn are unable to speak with the certainty of a "thus saith the Lord." God has given *the head* the control of the rest of the body—even the "heart." The eyes are there that we may see, and the ears that we may hear, and the mouth and the tongue that we may speak, and the brain that we may understand. Even the feet cannot move without direction from the head. It is the people who are *instructed in righteousness* that are blessed with right living; and it is because that *instruction* is lacking in our cities, in many of our churches in the so-called "great denominations," and in the homes connected with them, that evil is on the march.

He whose hope is built on "The Rock of Ages" (Isa. 26: 4, R.V. margin) cannot fail.

Humbly may I say it: Since through God's grace I have sought to follow in the footsteps of the Apostle Paul, like Brother Marsh and other members of the Church of God both in England and America, basing my conclusions on *sure foundations*, my life has been a new life to me in Christ Jesus. It has not been without its trials, but as far as I have had the *knowledge*, it has been a glad *privilege* to have been of service to many others. It is a happy life, one that does not count its remuneration in dollars and cents, or in titles of distinction.

"Take my life, and let it be  
Consecrated, Lord, to thee;  
Take my hands, and let them move  
At the impulse of Thy love.

"Take my silver and my gold,  
Not a mite would I withhold;  
Take my moments and my days,  
Let them flow in ceaseless praise."

—Verse by Francis R. Havergal.

## ANSWERS TO CHILDREN'S PAGE GAMES

(A) An Easy One.

1. famine. 2. governor. 3. bowed. 4. spies. 5. youngest.

(B) Let's Go!

1. T. 2. F. 3. T. 4. T. 5. T.

(C) A Game for Thinkers.

1. Canaan. 2. sold. 3. brothers. 4. dreams. 5. bowed. 6. youngest. 7. Joseph. 8. Benjamin. 9. Benjamin. 10. money.

(D) Matching Game.

Correct: 1—5; 2—3; 3—4; 4—7; 5—1; 6—9; 7—2; 8—8; 9—10; 10—6.

(If you like these games to learn your Bible stories, send a postal card to the Children's Page editor, (Mrs.) Madge Savage, Waite Park, Minnesota.

## DESPONDENT?

(Continued from page 5)

His prayer was in praise of himself for his self-righteousness. Let us rather give thanks to God for what powers we have to serve Him and our fellow men. Let us give thanks to God for victory over sin through our Lord Jesus Christ. Let us observe this Thanksgiving Day by reconsecrating ourselves to God, giving thanks daily for our opportunity for service and for God's great plan of redemption through Christ. Why not make this Thanksgiving a red-letter day in our spiritual progress? "Thanks be unto God for his unspeakable [inestimable] gift" (2 Cor. 9:15).

# THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



"A man's pride shall bring him low: but honour shall uphold the humble in spirit" (Proverbs 29:23).

## Let's Play!

Today we are going to play some games. First, so that you may know the correct answers, read in your Bible Genesis 42:5-20 and 43:2-26. If you wish to be very bright in your games, read the rest of both chapters to get all the answers.



### (A) An Easy One

Underline the word that makes the statement correct. Example: The sons of Israel came to buy (sheep, *corn*, silks) from Joseph.

1. There was a severe (wind, hailstorm, famine) in the land of Canaan.
2. Joseph was (king, governor, prince) of Egypt.
3. Joseph's brothers came to him in Egypt and (bowed, begged, laughed) before him.
4. Joseph called them (beggars, princes, spies).
5. Their (oldest, youngest, saddest) brother was to be brought.

### (B) Let's Go!

Mark "T" or "F" before each statement for True or False:

1. Israel's sons made two trips for food from Canaan to Egypt.
2. They would not take Benjamin along at all, as their father wanted him with him.
3. The brothers took gifts to Joseph.
4. Joseph made a feast for them in his home in Egypt.
5. They bowed themselves before Joseph.

### (C) A Game for Thinkers

Fill in the correct word, chosen from our lesson, to complete the story:

1. The famine was in the land of Egypt and in the land of \_\_\_\_\_.
2. Joseph \_\_\_\_\_ food to all of the people who came to him.
3. Joseph's \_\_\_\_\_ were without food in their land.
4. He remembered the \_\_\_\_\_ he had told them when he was a child.

5. They \_\_\_\_\_ before him as he had said \_\_\_\_\_ would.
6. They had left their \_\_\_\_\_ brother at home on trip.
7. They obeyed \_\_\_\_\_ in everything he told them to do.
8. Their youngest brother was called \_\_\_\_\_.
9. They would have starved if they had not taken \_\_\_\_\_ with them the second time.
10. Their \_\_\_\_\_ had been put back in their stomachs of feed.

### (D) Matching Game

This is a game for those who know the part of the story not printed in our quarterly. Connect correct statements by drawing a line from one side to the other part of the correct sentence.

- |                             |                               |
|-----------------------------|-------------------------------|
| 1. Jacob saw that           | 1. would not hear.            |
| 2. And he put them all      | 2. an interpreter.            |
| 3. Finally he let them      | 3. into ward three days.      |
| 4. We are verily guilty     | 4. all go home except Joseph. |
| 5. When he besought us,     | 5. there was corn in Egypt.   |
| we                          | 6. hath done unto us.         |
| 6. They knew not that       | 7. concerning our brethren.   |
| 7. He spake unto them by    | (Joseph).                     |
| 8. Joseph turned from       | 8. and wept.                  |
| them                        | 9. Joseph understood          |
| 9. Ye shall not see my face | them.                         |
| 10. What is this that God   | 10. except your youngest      |
|                             | brother is with you.          |

Answers to the games given on this page may be found on page 11.

### We Are So Happy

Duane and Richard Emigh of Corvallis, Oregon, are members of our Club today. Their names were sent by their mother.

### Happy Birthday Wishes

Patsy Joan VeNard, Nov. 26, age 11, Macomb, Ill.  
David M. Randall, Nov. 29, age 4, Ripley, Ill.  
Roger L. Saatzer, Nov. 30, age 6, Saint Cloud, Minn.  
Trippy Foster, Dec. 1, age 12, Hammond, La.

Since the administration of Abraham Lincoln there has been even a moment of war between the United States and Canada—and this, despite the economic and geographic facts outlined by the *Winnipeg Free Press*. Even before Lincoln, the border had not been fortified since the War of 1812.



It is a lesson which nations—and individuals as well—should take to heart. A member of the Canadian Parliament once commented, some years ago, that there were more than enough Americans in Western Canada to vote the provinces of Manitoba and the Pacific into the United States. Eco-

The undefended boundary between the United States and Canada is not 3,000 miles as so often quoted, but exactly 5,655 miles, and every inch of it undefended.

In Rock Island, Vermont, while sitting in a barber's chair, one can get his hair cut in Canada and his shoes shined in the United States. Near there, driving along the highway from east to west, the driver is in Canada; from west to east, he is in the United States.

The total trade between the two countries is greater than between any other two nations.

Americans have nearly one third of their total foreign investments . . . in Canada . . . Canadians have (large investments) in American securities.

During the war, Canada and the United States were the only two countries of the United Nations which did not give or get lend-lease or mutual aid to or from each other. All transactions were on a cash basis.

—Winnipeg Free Press.



God of heaven. Why should nations, with their faults, have to set the example for the Christian? Why should the relationship of Canada and the United

States be any better than the relationship of church with church, of church member with church member?

Canadians care little for the way Americans parade their cars across the border, waving United States flags on the Fourth of July. Canadians care less for Americans who flaunt their money and their higher wage scales. And rock bottom in dislike is struck when visiting Americans

## BEREAN DEPARTMENT

## ARLEN MARSH EDITOR

conomically the two countries are, as the *Free Press* observes, inextricably interwoven; yet this economic situation has not served, as it too often has served in Europe and in Asia, to create really serious friction.

There are tariff barriers, immigration barriers, between the nations. Canadian money, even in the face of a Dominion government order of last July, is not always on a par with United States currency. In some respects, Canadian customs differ from the customs south of the Great Lakes.

But, somehow, Canada and the United States have managed to iron out their problems without recourse to threats and violence. Arbitration now and then has been more than a little difficult; but it has always been encompassed.

Yet the United States is more Anglo-Saxon in its origins than Canada. A bit more than 50 per cent of the Canadian people are descendants of the early French or of non-Anglo-Saxon races. To say that harmony has prevailed between the nations because their origins and ideologies have been the same is to ignore the facts.

The Berean Department is not particularly concerned with international relations; but it is concerned with personal relations. It seems a little odd that two powers like Canada and the United States can live at peace for 120 years when "Christian" churches must be torn by feuds and petty bickerings. It seems a little odd, especially, when we consider that a Christian, as an individual, is biblically instructed to be one whose light so shines before men that they will see his good works and glorify the

try to tell Canadians how their government should be run.

These causes for dislike, however, are not permitted to generate an international incident. Canadians and Americans still live at peace together. Would God it were so among the churches! But instead:

"I don't like the way the preacher talks. I'm not going to church again until he leaves." "Our president let Bob sing that solo, when I should have done it. I'm not going to Berean meeting from now on." "I can't prove it, but I just *know* what the teacher said tonight about prophets wasn't so. You won't catch me going to a class he holds. Not ever!" "Imagine! Gus is going to the church now! I'll not go as long as he does."

Canada and the United States do these things better. They celebrate different holidays; their governments are different; their racial backgrounds are different; their standards of living are different; their histories are different. But they have not been childish; they have not used that ancient wheeze, "Play *my* way, or I'll not play on *your* cellar door!"

It is, we repeat, a lesson which nations and individuals should take to heart, with Christians paying particular attention. We *can* be wrong. We *can* be wrong. The emphasis, as we deal with others, should be kept in mind both ways. A monopoly on righteousness has been given to no man. Perhaps, sometimes, the other man is right.

"I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1).

# AMONG THE CHURCHES

## CALENDAR

**December 8-15**—Special meetings in the First Christian Church, Aspermont, Texas.

**January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## BAPTISM AT PERRYVILLE, KENTUCKY

On the afternoon of October 26, 1946, Mr. and Mrs. Larry Ray of Louisville, Ky., came up for a visit with the writer, and on Sunday morning attended Sunday school at the Church of God. On Sunday afternoon, several of the church members gathered at the home of Bro. and Sr. Vaughn Long. At three o'clock, we went to the water, where Bro. Long assisted Sr. Ray in baptism. After baptismal service, the Lord's Supper was made ready, and Sr. Ray received the right hand of fellowship.

Sr. Ray, before her marriage, was Miss Beryl Thomas, granddaughter of our friend, Sr. Amy Weaver. Perhaps some of the Oregon, Ill., congregation may remember Beryl, as she attended Conference with her grandmother in the year 1930.

We rejoice with Sr. Ray that she has taken this step. May she be a shining light to others in her Christian walk of life. We wish to add that we have preaching every first Sunday of each month. Then the Sundays following we have Sunday school, with Bro. Long as our efficient teacher. Sr. Ray's present address is 119 W. Oak St., Louisville, Ky. Quincy L. Carpenter.

## OREGON BIBLE COLLEGE NEWS

Bro. and Sr. F. L. Austin entertained students of the college at their home, Friday evening, November 15.

Bro. Otto E. Dick, student counselor, Kirby Davis, Milton Hall, Raymond Brown, Arnold Johns, Irene Payne, and Mary Brown motored to Macomb, Ill., November 17, to help the Macomb brethren commemorate the fourth anniversary of their church building. Bro. Dick delivered the message and Kirby Davis sang a solo during the morning services. The college students took charge of the afternoon service. Bro. Arnold Johns was master of ceremonies. Bros. Milton Hall and Kirby Davis delivered sermonettes and the college quartette sang a selection.

Students of the college are thankful for the gift of canned pears from the Ripley, Ill., Church of God.

Bro. Paul C. Johnson was our guest speaker at Chapel on November 21. His topic was "Preaching the True Word."

As the Thanksgiving season approaches, students' thoughts have turned to this subject, as evidenced by the themes written in Composition I Class. It was the consensus that we should remember to thank and praise God at all times, instead of only during the Thanksgiving season.

Mary Brown, Reporter.

## MICHIGAN FALL CONFERENCE

The fall session of the Michigan State Conference held at Blanchard, Mich., November 2, 3, is past, but the memory of it lingers as a very enjoyable time of fellowship.

Three carloads of Oregon Bible College students, teachers, and others from Oregon, Ill., came to help and conducted the service on Saturday evening. A truck loaded with Bereans from the Southlawn Church, Grand Rapids, also went for the Saturday evening service and stayed for Sunday.

On Sunday, the congregation enjoyed sermons by Sydney E. Magaw, John Denechfield, and Harvey Krogh, besides much special music furnished by the Oregon guests and the three State churches.

At a meeting of the evangelism committee, it was decided to give Bro. Leonard Brown financial backing for his work in Baraga and in the Indian settlement in Zela. It was brought to our attention by Bro. Watkins that Leonard has been paying his own expenses for this work. We are glad to have the privilege to help such a sincere worker for the Lord. A complete report of this work will be given by each church to its membership and to the isolated members by letter from the committee.

An invitation has been received and accepted to conduct the spring conference at the Pennellwood Church in Grand Rapids sometime in March. Watch for the announcement, and plan to come.

Ada C. Simpson, Secy.

## CLEVELAND, OHIO

On November 3, Bro. C. E. Randall of Foothill, Ont., was guest speaker at Golden Church of God in Cleveland. A fairly large congregation in the morning was not satisfied with only one sermon, so an almost equally large group returned for an evening session. His prophetic messages are very enlightening. A two-way exchange sent our own Bro. and Sr. G. J. Gordon to Foothill, where, I understand, several fine sermons were held.

With Bro. Randall was Sr. Randall, Alice Sword, and Sr. Lillian Ralton.

On November 10, the church gave a fine dinner to its members. About ninety persons were served. In the afternoon, a business session was held, to take up pressing business (not connected with cleaning).

November 17 brought in another visitor, Sr. Guest, who is a sister of Sr. Ralton. Heartfelt sympathies and prayers go out to Bro. M. W. Lyon and his family from his Cleveland friends.

J. Don Swartz

## APPRECIATION

We wish to thank all our brothers and sisters in Christ for their kindness, thoughtfulness, and prayers for us in our recent sorrow. Never is Christian fellowship more treasured and appreciated than in such a time of grief.

Mr. and Mrs. H. J. Dean

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Lucille Wilnot, Mesa, Ariz., a member of the Tempe Church of God, is guest of Sr. S. J. Lindsay and the Val and Henry Mattison families, Oregon, Ill.

Funeral services for Bro. Charles Guge, Plymouth, Ind., were conducted, November 23, by the Editor.

Bros. Paul C. Johnson and Otto E. Dick recently addressed the College students in chapel services. Both messages were helpful and appreciated.

Send The Herald to your friends.  
Subscription rate: \$2.50 per year.

Bro. James M. Watkins, Director of Promotion and Co-ordinator for National Bible Institution, spent last Friday, Saturday, and Sunday with Bro. Harvey U. Krogh, Jr., and the Pennellwood Church at Grand Rapids, Mich., conducting classes in young people's work, also holding a Sunday evening youth rally.

"The church work is going forward nicely under the leadership of Bro. J. Mattison. The young people who attended Summer Bible School surely gave the work new boost."—Albert Siple, Hammond, La.

Sr. A. J. Eychaner, Omaha, Neb., preaching her ninety-fifth milestone of reports that she is now a great-grandmother. Stephen Mark was born, November 11, to Mr. and Mrs. Robert Flesher—the mother, Ann Patrice Prime, being Sr. Eychaner's granddaughter.

Bro. M. W. Lyon, National Evangelist, conducted a series of meetings, December at Aspermont, Tex. All brethren and interested persons within driving distance urged to attend.

The first quarterly Conference of the south church was held at Jordan, Nov. 16, 17. Brethren from Fredericktown, Co. ville, Kansas City, and Bosworth attended. Bros. Graham and Burnett were the speakers.

**SOUTH BEND, INDIANA**

**VAN NATTER - COVERDALE**

**NATIONAL BIBLE INSTITUTION**

The Ladies Aid of Morning Star Church of God of the Abrahamic Faith, South Bend, Ind., entertained, Thursday evening, November 14, in the parsonage basement with a miscellaneous shower for Mr. and Mrs. Robert Rouch, who were married October 5, 1946. There were forty present and the ladies served a nice lunch. The newlyweds received many lovely gifts.

The marriage of George Coverdale and Emma Jane Van Natter took place at the parsonage the latter part of October, when the two plighted to each other their sacred troths. They were attended by Jack Coverdale, brother of the groom, and Vera Van Natter, sister of the bride. George is a member of the local church and the bride is a young lady of Christian ideals. They will make their home in a nearby community, and we trust their life will be graced by the Lord's blessing, and that His goodness to them will be reflected in their service to His church. C. E. Randall.

Mrs. Arthur Ward	\$ 5.00
Mrs. Howard H. Moore	15.00
J. Arthur Johnson	50.00
Mr. & Mrs. Wayne Laning	50.00
Azalia Winfrey	3.00
C. P. Oliver	5.00
Golden Rule Family	30.00
W. P. Corbaley	25.00
Ethel Chitty	5.00
Mr. & Mrs. Ray Saylor	15.00
Tempe, Ariz., Church of God	260.00
Mrs. Nellie Ling	5.00
Macomb, Ill., Church	15.00
Mrs. R. L. Adams	1.50
Mr. & Mrs. W. H. Lindsay	5.00
Oregon, Ill., Church of God	13.80
Open Bible Sunday School (Macomb)	20.39
Arkansas City, Kan., Church	25.00
Mr. & Mrs. Vernon W. Chaplin	20.00
Eden Valley, Minn., Church of God	9.00
Arlan Marsh	3.00
Oregon, Ill., Sunday School	7.34

**SORENSEN - SIMMONS**

A quiet but very pretty wedding service was held at Southlawn Church of God, Grand Rapids, Mich., on November 9, at 6:00 p.m. With flowers and candles backing the rostrum and Miss Evelyn Barr playing Lohengrin's Wedding March upon the organ, Miss Barbara Sorenson of 212 Hines St., S.E., became the bride of Mr. Vernon M. Simmons, 411-43rd St., S.E., in a double ring ceremony.

Miss Jacqueline Sorenson and Mr. Richard Koning attended the couple. The bride was given in marriage by her father.

As these young folks look forward with joyful anticipation to the establishing of their new home, we pray the fullness of God's blessing and guidance upon them.

John L. Denchfield.

**WALBRIDGE - LEDGER**

Before an altar of large baskets of yellow and white chrysanthemums, Miss Belle Doris Walbridge became the bride of Jack L. Ledger, son of Mrs. Cora Truesdell of Sheldon Ave., in Klise Memorial Chapel, Grand Rapids, Mich., October 22, at 8:00 p.m., with double ring ceremony.

Mr. Nixdorf played the traditional wedding march and Shirley Rockwell sang, "O Promise Me" and "I Love You Truly." The bride, given in marriage by her father, carried a white Bible topped with roses and white streamers tied in lovers' knots.

Margaret Reas, maid of honor, carried a bouquet of yellow chrysanthemums.

Richard Blakesley served as best man, and Harvey Ledger and Roger Walbridge seated the guests.

The couple left on an extended wedding trip, and upon their return will be at home at 2349 Division Ave., S., Grand Rapids, Mich.

May God's richest blessings rest upon them in the establishing of their new home under His guidance. John L. Denchfield.

**ELSIE JONES**

On Monday, October 28, 1946, Sr. Elsie Jones, a long-time resident of Fonthill, Ont., and surrounding communities and member of the Fonthill church, died at the home of her daughter Ruth, Welland. Sr. Jones had been a long sufferer of diabetes, and death came as a happy release. Funeral services were held from the local undertaking parlors, with interment in a cemetery some distance from here, where her husband was buried a few years ago. Seven children, four girls and three boys, mourn her death. C. E. Randall.

**MEETINGS AT TEMPE, ARIZONA**

We at Tempe feel especially grateful for the privilege of having Bro. James Watkins with us for the past two weeks. Good crowds have been in attendance at all the meetings, and there is the general feeling that we have all been strengthened in faith and in appreciation of what Christ has done for us.

On the closing Sunday morning of the meetings, two school teachers were baptized in the name of Christ. They are: Miss Ethel L. Chitty, Wenden, Ariz.; and Mrs. Joe Pigg, 122 W. 8th St., Tempe. We are especially happy for the confession and obedience of these day-school teachers. If more of our regular school teachers were first obedient to Christ, there would be far less opportunity for their pupils to grow up as unbelievers in Christ or the church.

We are glad that Bro. Watkins has been chosen to co-ordinate the national work and pray that his ministry will be continued for the greater unity of the Church of God and the salvation of the lost. C. E. Lapp.

**JUDD STEWART LYON**

Judd Stewart Lyon was born on May 10, 1872, at Brighton, Mich. When seven years of age, his family moved to Sioux City, Iowa. His college education was finished later at the University of Wisconsin. In 1895, he moved to Hammond, La., and about two years later was baptized into the faith of the Church of God.

He was married at Chicago, Ill., October 25, 1898, to Louisa Mae Turney. Together they made their home at Citronelle, Ala., until 1941, when they came again to Michigan and Grand Rapids.

His faithful wife, four children: Melville of Oregon, Ill.; Mrs. Dorothy Siple of Grand Rapids, Mich.; Mrs. Margaret Duval of Skokie, Ill.; Mrs. Jeanne Hall of Elmhurst, Ill.; three grandchildren; other relatives; and a host of friends remain to mourn his death.

Always an ardent student and exponent of the Word of God, especially of His magnificent love and grace, we well considered God's grace to man in the prophecy and promise of resurrection "at his coming" during our last service of respect and farewell at Southlawn Church.

Interment was made at Restlawn Memorial Park on November 9, 1946.

May God's blessing be upon all as we, awake, and others, asleep, await His coming—and reunion. John L. Denchfield.

**HFRALD RECEIPTS**

Lyle Dean; H. E. Shepherd; Pennellwood Bereans; Mrs. D. W. Brown; Mr. & Mrs. H. S. Bell (7); Vaughn Long; Nellie M. Blakely; Jack Hearp; Russell Heiser; Mrs. C. P. Morgan; W. H. Poole; H. T. Cooper; J. M. Prime; Mrs. Lillie Huffman; Mrs. Elmer Winfrey; I. O. Rogers; O. D. Driskill; C. P. Oliver; Floyd Swihart; H. G. Pierce; Mrs. M. Stephenson (2); Horace Haines; Albert Siple; J. E. Coverston; Lucy Yeoman; Mrs. R. L. Adams; Mrs. F. M. McCrory; T. F. Presley; Mrs. D. L. Orr; Mrs. Valura Karnett; Mrs. Forrest R. Long; Gospel Gleaners Class (3); Mrs. Clifford Weaver; Mrs. Victoria Dunn; Vernon W. Chaplin; Mrs. Emma Swan; Mrs. L. C. Kirkpatrick; Dorothy M. Gardiner.



**GIVING THANKS TO GOD**

(Continued from page 11)

When we thank God for our blessings, it pleases Him to have us do this, just as it pleases us to have someone thank us for what we have done for them. If we did not have a special day for Thanksgiving, I am sure many people would never give thanks to God for their blessings.

2 Thessalonians 1:3 tells us that we are bound to give thanks unto God. God demands that we give thanks unto Him for our blessings; in other words, it is a commandment of God to do this. Ephesians 1:16 says: "Cease not to give thanks for you, making mention of you in my prayers." Let us not cease to give thanks to God, for Revelation 7:12 states that thanksgiving be unto God forever and ever.



### PANORAMA OF AMERICAN LIFE AND PROGRESS

From days of the Mayflower until the present, the light of God's countenance has shone upon America. There has been struggle, but never without gain. Floods, famine, and pestilences have plagued our nation, but they have been limited in scope and of short duration. Travel has been developed amazingly. Educational facilities have multiplied. Electricity has simplified labor. Medicine and surgery have blessed millions. This, in part, is the Thanksgiving message of Sister Alice Carpenter, Oregon, Illinois.



# THE RESTITUTION HERALD

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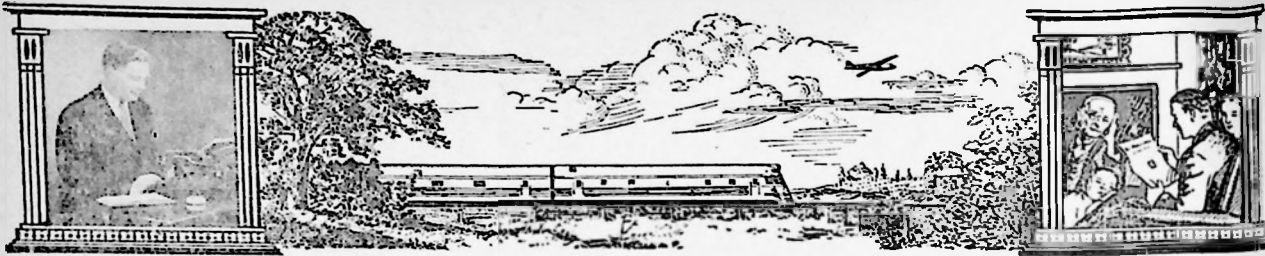
Black Star Photo.

## BLEAK PACIFIC COAST OF CHILE

The Republic of Chile, lying more than twenty-six hundred miles along the Pacific coast of South America, presents a bleak, but scenic, barrier to the Sea. This long, narrow Country (its greatest width being less than three hundred miles) lies between the Andes Mountains and the Ocean. A lower coastal range skirts the Sea, holding the number of harbors to a minimum where rivers from the interior highlands have cut through the lower range into the Pacific — Valparaiso being her chief seaport.

Chile, having a population of about five million people, though predominantly Catholic, has been evangelized by several Protestant missions, particularly at Santiago (the capital), where a Union Training School and mission colleges are operated for both boys and girls.

Chile, though marked by so rugged and bleak a coast line, possesses an interior rich in nitrate fields, deposits of gold, silver, copper, cobalt, zinc, marble, tin, iron, and sulphur. Her farmland is unsurpassed in fertility, and there are many large dairy farms. Chileans are "a strong, virile nation," but Communism is growing and labor difficulties speckle her recent history. "Go ye into *all the world*," said Jesus. Chile? Yes! Communism? *The gospel!*



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Preach the Word”

Paul warned Timothy that the time would come when Christians would “not endure sound doctrine” (2 Tim. 4:3). Said Paul, “After their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” How tragic that Christians undervalue sound doctrine! It is the *basis* of Christian living, and when virtues of the Christian life are extolled at the expense of sound doctrine, even those virtues are endangered by their weakened foundation. Youth, especially, must not be confused by a clouded theology. Preach the Word!

## College Approved for G. I. Benefits

During the past two months and more, Oregon Bible College has been waiting action on its application to be recognized as a school meriting government aid for its ex-service students. The so-called “G. I. Bill” provided for financial assistance to be given ex-servicemen, or ex-servicewomen, who may wish to attend college or industrial schools, but this assistance can be granted only when and where the “G.I.s” are attending an institution approved by its respective State Department of Education.

Though there seemed to be every good reason for anticipating that Oregon Bible College would receive this requisite approval, considerable time and “red tape” were involved. Formal application papers were filed with the State Department of Education. Then several weeks passed while waiting for an inspector to visit the School. Finally, on November 21, Mr. Ward N. Black, assistant to State Superintendent Vernon L. Nickell, came from Springfield, Illinois, to visit and investigate Oregon Bible College. A few days later, on November 25, 1946, Oregon Bible College received official notice of its approval “on the basis of its present standards, facilities, equipment, and courses”—approval for “the training of veterans for religious work and for the ministry in the Church of God.” The approval, moreover, was made retroactive to September 9, 1946, opening date of the present school term.

Three ex-servicemen, now attending Oregon Bible College, soon will be benefited, therefore, by the G.I. Bill.

The approval on Oregon Bible College is worded in such manner as to provide benefits for ex-servicewomen, as well as for ex-servicemen. While the approval is *not* “for advertising or recruitment purposes,” we do feel justified in making the foregoing announcement, as it should be encouraging to all our brotherhood. . . . Let every member of the Church of God continue to build Oregon Bible College in such a way as to keep God, His Son, and the true gospel foremost; then, just as rapidly as the College needs approval or recognition, God will bless to that end.

## The Church Directory

From time to time, THE RESTITUTION HERALD publishes a “Church Directory.” As thus far compiled, the Directory is incomplete. Now, it so happens that the United States Census Bureau is asking for a list of all our churches. As soon as this list can be presented, the Census Bureau will contact our various churches to learn further details, especially the number of active members.

Appeal is made, therefore, that every church will report its name and location, also the name of its pastor or secretary. In turn, a copy of our Church Directory will be submitted to the Census Bureau to assist in its efforts toward compiling a “Religious Census.”

## “Watch and Pray”

When Jesus found Peter, James, and John asleep in the Garden of Gethsemane, He said to Peter: “What, could ye not watch with me one hour?” Following that rebuke, Jesus said: “Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak” (Matt. 26:40, 41).

Similarly, telling of the last days and signs to precede His returning, Jesus charged His disciples, saying, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luk. 21:36). Yes, every disciple of Christ does well to watch and pray. Watch for opportunities to serve the Christ. Watch the signs so rapidly fulfilling. Pray always to be faithful. Pray to escape earth’s last sad plagues.

## "In the Valley of Decision"

By Floyd A. Stilson, South Bend, Indiana

ONE NEEDS only to think briefly before realizing that a great part of one's life is consumed in making decisions, important or unimportant. Only this morning I had to make a decision before leaving for my work, as to whether I should wear my raincoat or my topcoat. I decided on the raincoat, but my decision was wrong. I had to decide which tie, which shirt, and so forth. I decide the way I walk to work, and whether I come home for lunch or not. I hear my wife say, "What do you want for dinner?" and I may answer, "Anything you want to get," and then she has that decision to make.

These foregoing decisions may be of little importance in the sum total of life, but it is of importance what I decide to do with my time after working hours, of what literature I shall read, in what pleasures I shall indulge, and numerous other things which have a very direct bearing on the course I pursue and the ultimate end of life's effort.

Decisions are of concern not only to grown-ups, but begin in early life and are of most importance in the years when life habits are most easily formed. Students in college must make decisions which, if rightly made, may carry them on to success, and vice versa. One student says to another, "Let's go to the show tonight." The other says, "No, let's go to the bowling alley. Let's flip a coin. Heads you win. Tails I win. If it stands on edge, we'll stay at home and study."

Decisions! Decisions everywhere! The business man makes them; the professional man makes them; the farmer makes them; yes, everybody!

The first great and notable decision was made in the Garden of Eden. We know of its far-reaching effect. On account of that decision, we are faced with an equally great decision if we would escape the judgment Adam and Eve brought on all.

We have record that Moses made a great decision by "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "As for me and my house we will serve the Lord" was Joshua's decision. Likewise, his people who chose the Lord, to serve Him, said: "The Lord our God will we serve, and his voice will we obey."

A striking example of decisions appears in the story of Orpah and Ruth, but how different! Orpah chose to go back to her gods, but Ruth set her heart on the God of

Naomi, saying: "Entreat me not to leave thee . . . thy people shall be my people, and thy God my God."

To Pilate came the question, "What shall I do then with Jesus which is called Christ?" He must make a decision. After vacillating between his own mind and the will of the people, he delivered Him to be crucified. There was no neutral ground.

True and great decisions are made not in a moment of time, but as the result of earnest and careful thought.

Then one must persevere in them throughout life. When a wrong decision has been made, it is doubly hard to reverse and make the true one. It is not human nature to admit that one has been wrong. It requires courage. The man who has voted in accordance with certain political views is not likely to reverse at the next election. To do so would be an admission that he had been in error. The longer a certain course or pattern of life has been pursued, the less the chance that there will be a change. For that reason, conversions

become less frequent as age "creeps on," and we many times have seen individuals grow gray and never able to make the great decision. When Moses laid before the people all the words of the Lord, they answered with one voice, "All that the Lord hath spoken we will do." Then we have the decision of the successful farmer whose ground brought forth plentifully till he had no room to store the grain. His decision was to pull down his barn, build a greater one, and take life easy. But how foolish! For God said, "This night thy soul [life] shall be required of thee." Alas! how many have made the same decision!

Yes, there are "multitudes in the valley of decision." Great men are gathering around council tables for the sole purpose of making decisions. How true they are, we may know some day.

God has set before us life and death, as He did to Israel. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments . . . therefore choose life, that both thou and thy seed shall live." Like Israel, it is ours to make the choice. Two ways are before us: the broad way and the narrow way, but we must decide which we will take. If you, dear reader, have decided on the narrow way, I pray that your faith may not waver, and that you may declare with Paul, "I am persuaded, that (Please turn to page 11)



Floyd A. Stilson

# Forsake Not God

By H. Gary France, Wenatchee, Washington

WHILE suffering miserably from boils, Job was advised to "curse God and die" (2:9). Job refused. He previously had voiced his philosophy by saying concerning trouble, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (1:21). Job refused to forsake God.

Man has been warned often against forsaking God. The fact that the warnings have been repeated so often is evidence that this danger is more acute than it appears to be. God said through a prophet, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you" (2 Chron. 15:2). Thus God stated His policy. He would be present when sought, but He would forsake those who had forsaken Him. Indeed, how can one receive help from God, if he refuses to accept the help?

Israel is a living testimony of the consequences of forsaking God. Jeremiah said to Judah, "When ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not your's" (Jer. 5:19). Though cautioned, Judah forsook God, and this prophecy was fulfilled.

In forsaking God, one invariably has the purpose of worshiping other idols. Christians are admonished, "Little children, keep yourselves from idols" (1 John 5:21). Although John probably was writing of tangible idols carved from wood, his advice is yet pertinent. Professed Christians are worshiping idols today! That one will pray to wood is unlikely, but that one will spend his energies, time, and ambition—that is, worship these other idols—is likely. Today's idols are money, fun, and worldly friends. These idols are far more dangerous and cunning than tangible idols of the Old Testament, for one cannot see these idols, and he does not realize that he actually is worshiping them in preference to worshiping God.

One vitally interested in earning money spends his time and devotes his life to that ambition. He dedicates his

body as a living sacrifice to money. He has little or no time to attend church or to engage in church activities. Church to him is no longer a necessity; it is a mere convenience. He becomes so engrossed with his money-making troubles that he does not think of God's principles. Money is legitimate only when earned and used correctly.

The small word "fun" is the mask hiding another small word "sin." In quest of new thrills, emotions, and activities, throngs clamor to the streets, highways, and byways. Indeed, are not fishing, duck hunting, horse racing, listening to radios, and playing ball common substitutes for attending church services?

God's purpose is not to deny fun or pleasure to man, but He guards man (and causes man to guard himself) against the sin of making "fun" an idol to be worshiped in God's stead. Sin—magnetic, attractive, brightly blazing—beckons invitingly.

"Aw, come on. It's O. K. to have a little fun once in a while." "Tomorrow's Gangsters" (*Reader's Digest*, July, 1946) tells of the development of nine-year-old criminals who instigated a crime wave "just for the fun of it." Fun?

"Morale" is a term used by modernists to justify promiscuity. "Morale" happens to have an entirely different accent from "moral." One should keep his morals high, and he should not keep his morale high at the expense of his morals.

Worldly friends are idols. A strong magnetic personality controls associates. If one is overcome by the powerful urge to associate with a "popular" person of the world, he will be sharply influenced by the ideals of the "popular" one.

God said, "Ye have forsaken me, and served other gods wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation" (Judg. 10:13, 14). Paul groaned, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24.) Is money able to save us from death? Will fun have the power to give eternal life? Can our (Please turn to page 10)

## A NEW START

I will start anew this morning with a lighter, fairer creed;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will cease to sit repining while my duty's call is clear;  
I will waste no moment whining, and my heart shall know no fear,  
I will look sometimes about me for the things that merit praise,  
I will search for hidden beauties that elude the grumbler's gaze;  
I will try to find contentment in the paths that I must tread;  
I will cease to have resentment when another moves ahead,  
I will not be swayed by envy when my rival's strength is shown  
I will not deny his merit, but I'll strive to prove my own;  
I will try to see the beauty spread before me, rain or shine;  
I will cease to preach your duty and be more concerned with mine.

—Author unknown.

# The City Foursquare

By *Milon Hall, Oregon Bible College*

Archaeologists, having discovered the ruins of old Babylon, report these findings:

"Built on a perfect square, fifteen miles on each side."

"Surrounded by a wall 315 feet high, and 87 feet thick."

"One hundred fifty gates of solid brass in the wall."

"Twenty-five streets running each way and each one 15 miles long and 150 feet wide. Each one paved and smooth—a super-highway in itself."

"Two hundred twenty-five square miles of beautiful homes, playgrounds, hanging gardens, and terraces built up to 315 feet high."

"The River Euphrates ran through the middle of the city with a wall similar to that that surrounded the city on either side of the river. There were bridges that crossed the river and large brass gates at the ends of each bridge."

"There were two large palaces, one on either side of the river. Each palace was eight miles around. There was a tunnel running under the Euphrates, connecting the two palaces."

What a city this must have been! Imagine, now, this perfect setting with a storehouse filled with food and provisions for five years, built on an easily defended site on solid rock, and maintaining a large standing army. No city today compares to old Babylon.

Now—though not to compare, for there is no comparison—let us consider what the City of God will be like. We read: "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). First, this City will not be made with hands, but God will be its Maker, and it will be far superior to anything man could make. This City will have light of itself; it will have no need of the sun. This City also will have a great and high wall that nothing can break down. Whatever God decrees, that will be accomplished, though the walls of Babylon are no more. The twelve great gates of the New Jerusalem need not be of strong metal, for God's angels will stand at each to guard them.

"The city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal" (Rev. 21:16).

Man has not yet erected a building even *two* furlongs high. What a sight such a building would be to behold, even from one side—a *towering spectacle of sparkling*

*beauty!* The foundation of the huge wall will be made of jasper, a harmony of clear-colored red, brown, green, and yellow. The second layer of this wall is to be pure sapphire, taking all colors of the lower layer and blending them in a way that only God could accomplish, and sending them sparkling and flying in every direction with the light that shines forth from the city itself. The third layer will be of chalcedony, showing forth its individual colors in an easy-to-look-at grandeur. The fourth, of emerald, will send forth its eye-appealing green, without a glare, but still will be brightness befitting royalty. The fifth layer will be black mixed with the orange-red of the sardonyx stone. Next will come the sardius, with its mixture of orange-red and ruby. The seventh layer will be of chrysolite, which is of transparent olive green. The eighth will allow more light to pass through it, but will add to its own color of bluish-green, in hexagonal prism form, the shaded green of the previous layer. The layer of yellow, in the form of topaz, laying on the two layers of green will give a bluish effect to blend with the blue heavens beyond. The tenth layer will be of chrysoprasus, with its brilliantly colored apple-green, seeming to make the wall look twice as high, and still helping to climax its ultra-beauty. The eleventh, and next-to-the-top layer, will be of pure orange, called jacinth. It will seem to be a top dressing for such a magnificent creation. The twelfth and topmost layer will be superb in beauty. It will be of amethyst, with its clear crystal purple, bluish violet, and blue-red radiation.

No creation of God, as far as we know, will compare to the New Jerusalem. It will be the peak of construction and engineering. What will be still more important and stupendous in the completion of this City, however, will be the lives within its walls. Never-ending life, complete harmony, perfect love for one another, and a deeply rooted and long-maintained love and devotion for the King will be the attributes and conditions for living within this grand wall. Moreover, love must exist in us today if we expect to see the City whose streets are paved with pure gold and whose wall is garnished with all manner of precious stones. We Christians "are not come unto the mount that . . . burned with fire"—Mount Sinai where Moses said, "I exceedingly fear and quake"—but we "are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." That is the city, too, for which Abraham looked, the city "whose builder and maker is God."

# BIBLE LESSONS

By Norman J. McLeod, Pomona, California

(Lessons 1 and 2 of this series appeared in THE RESTITUTION HERALD of October 1, 1946.)

## 3—Abraham, the Sacrifice of Isaac

### Golden text:

"By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19).

Text: Genesis 22:1-19.

### Questions on the text:

(1) Explain what is meant by the phrase: "That God did tempt Abraham," when it says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13).

(2) Some people have complained that the Hebrews taught the virtue of human sacrifice as proved in the story of the sacrifice of Isaac. What do you think?

(3) If God knew in the beginning that Abraham was not actually to kill his son, was this whole story a farce as some infidels say? Was God justified in asking Abraham to make so great a sacrifice? Was that not asking too much of a man?

(4) What does this story show about the character of Isaac?

(5) How did the sacrifice of Isaac show belief in the resurrection? Explain the golden text.

(6) Why did God swear by Himself when He made the promise to Abraham? Quote the passage in the Book of Hebrews that discusses this promise.

(7) Explain the phrase: "And thy seed shall possess the gate of his enemies."

(8) Are the direct descendants of Abraham as numerous as the sands of the seashore? Or does that refer to something else? What else could it refer to?

(9) How are the nations to be blessed in the seed of Abraham?

### Discussion of the text:

Abraham's descendants in the nation of Israel as well as those descended through Ishmael and through Esau

are extremely numerous. They are the "temporal" or earthly seed. The seed which is spiritual is more numerous than they. In the visions of Daniel and the Revelation, they are a multitude which no man can number, ten thousand times ten thousand and thousands of thousands. If that had been written in modern English, it probably would have been trillions and trillions of people. Old English did not have the words for higher numbers, and so they spoke of thousands of thousands. Abraham was blessed here in this world of ours, but the true blessings that are mentioned in this chapter are those of God's Kingdom. The same is true of the blessing of his descendants. His physical descendants are blessed here and now, but the great blessings are those yet to come.

Then there is the other part of the promise which speaks of the Seed in whom all the families of the earth shall be blessed. That is interpreted by the Apostle Paul to mean Christ. By coming into Christ, we become heirs of the promises that God made to Abraham. That is why the story of the sacrifice of Isaac is so important to us. The three parts of the promises then are:

1. The Promised Land (Gen. 18).
2. The promised Seed (Gal. 3:16).
3. The promised blessings.

Each of these parts has the temporary application, and the eternal application: the limited application in the descendants of the flesh, and the unlimited application in the descendants of faith. Furthermore, the promise of the seed is in the multitude which no man can number, and in the single seed which is Christ.

### Related topics:

(1) How is the sacrifice of Isaac related to the resurrection? See golden text. How had Abraham already received Isaac from the dead?

(2) Explain the apparent discrepancy between the two verses in Hebrews (speaking of Abraham) 6:15 and 11:13.

(3) What is the "anchor to the soul both sure and steadfast" referred to in Hebrews 6:19?

(4) Read all you can find in the Bible about Melchisedec. Do you find much? Why did the Apostle Paul talk about him?

(5) Read about Abraham as a warrior. Was he a great fighter?

### Readings for the week:

Genesis 13:14-18; 15:18-21; 17:15-22; Hebrews 6; 11:1-19.

## 4—Isaac, the Obedient Son

### Golden text:

"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Gen. 26:3, 4).

*Text:* Genesis 26:1-5.

### The setting of the lesson:

Not only was Abraham's faith tried in the sacrifice of Isaac, but also the obedience of Isaac. There is an old English Miracle Play which deals with the story of the sacrifice of Isaac. In this play, the boy asks his father

about how he is going to explain this episode to his mother. The old play is quite touching. It puts words into the mouth of Isaac which are those of wonderment that most of us have thought about. Just what kind of an explanation would Abraham make to Sarah when he came back without the boy. Of course, that discredits the power of God and the faith of Abraham, as well as not providing the proper sequel to the story.

### Questions on the text:

(1) Why was Isaac not to go down to Egypt? (Gen. 26:1.)

(2) This chapter has an almost exact parallel in the life of Abraham. Read about it. (Gen. 20:1ff.) Was the "white lie" all right? What about other white lies, are they all right?

(3) What else is shown in the Scripture lesson about the character of Isaac besides his (*Please turn to page 11*)

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# T R E E S

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*By Mary Mae Nedrow, Oregon, Illinois*

ALL ARE familiar with the beautiful poem, "Trees," written by the famous American poet, Joyce Kilmer, who was killed in action in the first World War. He felt that what he did was so insignificant, compared to God's great creative power, when he observed the grandeur of a tree.

Beautiful trees in the forest grow straight and tall; majestic, as it were, with their branches held up toward the sky, as if praying to God. Just so, we find those, whom nothing can swerve, looking up with arms upheld to God in prayer and supplication. Among many of the trees in the forest, we find some that are dwarfed and small, bent down as if looking toward the ground instead of looking up. People, too, who look down instead of looking up to God become dwarfed and see only the material things about them. We see just what we are looking for!

We read so much about trees in the Bible. One who is strong in the faith is likened to a "tree planted by the rivers of water." He is firm and will not be swayed by every wind of doctrine. Our faith must be steadfast and true. Soon the final test will come. The stage is all set for the end-time. A world dictator will arise as is predicted in the Bible. No one will be able to buy or sell unless he is willing to receive the "mark of the beast." We have only to observe world conditions as they are today to realize the time is fast approaching. There is rap-

idly coming into being a world-state. All are beginning to feel that they must be all of one mind. From what is prophesied in the Bible, there will be one great power whom no one will dare oppose. How many will be able to stand in that day and be as a "tree planted by the rivers of water"? How many will not be moved? Are we truly so grounded in the "faith which was once delivered [to] the saints" that we will stand firm like the mighty oak when the final test comes? It is time for the true Christian to about face and check up on his stride.

Those who hurry along with the fast-moving throng will some day, without warning, find themselves on the brink of an abyss, and then it will be too late to turn about face. "Now is the day of salvation." Tomorrow may never come. Jesus said: "I must work the works of him that sent me, while it is day; the night cometh when no man can work." Do you believe that? The time is short and the work is great. What if He came in this very hour? Are we ready to give an account of our lives? Will He find us waiting and trusting? It is something to think about. To be grounded and rooted in the "faith," as the mighty oak, should be the aspiration of every true believer.

Thank God for all the lovely trees,  
For gaily colored autumn leaves.

Be like a tree and be not moved—

Be faithful, steadfast, tried, and proved.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**LET'S MOVE.** An item occurring in the "Fraternal Record" on Iceland gives some amazing facts about this island that lies between the North Atlantic and the Arctic Oceans. It follows: "Iceland is without a single jail or penitentiary, or court, and has only one policeman. The system of public schools is practically perfect, and every child ten years old can read. There are seminaries and colleges, newspapers and printing establishments. No liquor is permitted to be imported, as all are total abstainers. There are 78,000 people on the island."

The secret of their contentment and high standard of morality is their temperate habits and religious background. The earth vine in this country is becoming ripe through widespread neglect of Christian principles and immoderate indulgence in the degenerating, fleshy habits of drinking and smoking.

## MATERIAL FOR BREWERIES.

Both in the United States and Canada, building material has been scarce, and many worth-while undertakings have been held up for years due to the scarcity, and inability to get permits from the governments. The Saint Joseph County Ministerial Association of South Bend, Indiana, has expressed itself on the matter. It charged the Civilian Production Administration with "apparent discrimination against religious organizations in granting permits for construction." They claim applications by needy congregations have been turned down, while a brewery obtained a permit to build, and taverns have had little trouble in securing permits for improvements and extensions.

This past week, in driving through Hamilton, Ontario, we passed a new modern brewery building that has recently started operation. This building was constructed when materials for churches and schools were frozen.

Remember during the war years when gas was hard to get and tires were nearly off the market, and most people had to use retreads on their cars, yet the breweries were able to get all the gas and tires they needed!

## BIBLES FOR JAPAN.

The American Bible Society has released a letter received from Toyohiko Kagawa in which he said: "No greater demand for the Bible and no more earnest desire for its study among the young and the old have we ever witnessed in the history of Japan than at present; and we are taking this unique opportunity to spread the Word of God most effectively. Schools and colleges are sending in orders for thousands of copies, and we are filling them as quickly as we receive your shipment. In a little village at Yose, near Tokyo, about one thousand non-Christian young people bought the Bibles, and they have organized by themselves study groups, secured teachers to teach them the Bible twice a week, paying three yen a month tuition. This is a remarkable example of the

widespread interest in the Bible throughout Japan at present and of the earnest desire to study it."

It will take some great national defeat or pestilence or hardship of great length to turn the people of this country away from the hilarious plunge into dissipation which they have taken. Of Israel, it is written: "When he slew them, then they sought him; and they returned and inquired early after God." We need some heavy judgments from the Lord.

**CHURCHWOMEN.** In Virginia, the Council of Churchwomen have decided to do something concrete about the displeasing things in the world. They propose to write to Josef Stalin and other world officials and tell them what they think they should do. Maybe Joe will change his heart when he gets all of these feminine epistles. Then they intend to write to the radio stations protesting the beer and liquor announcements that are so frequently heard on most stations. Lord bless them in this! Magazine liquor advertisements will be clipped and sent to the magazine publishers with a note that they do not like such material in the papers which they purchase and read. Protests against such evils are always deserving commendation and support.

**PRAGUE MUSEUM.** Prior to the war, the city of Prague, which is located on the Moldau River, 160 miles southeast of Dresden, had a Jewish population of between thirty and forty thousand. After the war was over, there were only about three thousand left, the others were liquidated, most of whom were burned in the ovens at Auschwitz. The German commander at Prague during the occupation was a bitter enemy of the Jews and sought to carry out the aim of the Nazis and wipe out the race. Being an anthropologist, he started a museum of an "extinct race."

Writing in "The Jewish Layman," Harry A. Silbert, Toronto, who recently visited Europe on an importing mission, was in Prague, and of this museum said: "It is the most complete Jewish museum in the world as a record of an extinct race . . . There he assembled, what the present Jews of Prague declare is the greatest record of Jewish customs, documents, books, pictures, and religious paraphernalia in the world."

Like Haman, he who was bent on destroying God's people, was destroyed, and left a monument as evidence of his failure. Haman left a gallows; the German left a museum.

**BIBLE PROPHETS II.** Under this sub-caption, Dr. Ernest I. Jacob, writing in "The Jewish Layman," gives some very good thoughts which we are passing on to our readers. He says: "All men want to be happy. But the greatest human ideals have sprung up from adversity. This paradox is evident in the history of Israel. The humane legislation of

the Bible which created sympathies of the Jew for the under-privileged of mankind arose from the sufferings of Israel in the first period of its history, from the bondage of Egypt. The Bible knows no better argument for a helpful attitude towards the stranger or the poor than, 'You have been strangers in Egypt and know how a stranger feels.'

Israel, when it became the prey of Assyria and Babylon, moved the prophets to pronounce the finest of all human hopes: Messianism. It was not the result of theoretical speculation, but grew from the practical needs of religious souls. Facing the contrast between tragic reality and the demands of idealism, they lifted their eyes from a sad present to a happy future. Israel did not succumb; this proved not only the vitality of the 'eternal' people; it is the triumph for all faith, for the superiority of mind over matter.

"It will always remain miraculous that the conception of world history was born in the little land of Palestine, in the confines of a narrow national life. Israel produced the idea of One world, One world under God. History was conceived not as the result of accidents but as manifestation of a divine plan, having meaning and aim. The prophets speak almost as much of other nations' destiny as of that of Israel. In their philosophy, the enemy too is an instrument in the hand of God even if 'his heart does not think so.' All history rushes to a final judgment, a day of wrath: the Day of the Lord.

"Yet, it is significant for the Jewish heart that the last word can never be doom. The end will be glory. Thus the prophets have hopes, first for their own people: restoration of Israel and the holy land, of Jerusalem and the Temple, renewal of the kingship in the Messiah, son of David; but interwoven with this are hopes for all men of righteousness: world of justice and eternal peace in which God that is the Good reigns and the rule of evil is terminated, in which there is even the hope of resurrection for those who have passed away."

It will be seen that this Jewish hope is much like our own, save that the doctor fails to see the work of the Messiah in His church today.

## SHAMEFUL PRACTICES.

The Army and Navy departments of the United States Government are renewing pressure for national conscription. The only difference between the present proposed bill and the former one offered is that the length of service has been cut to six months instead of a year. There would not be so much objection to enforced military service for the youth, if the Government would safeguard the morals of the boys. Instead, according to very authentic reports, sanction is given to the licensing and control of houses of ill fame in military districts. No decent person can give approval to such temptations being thrown at youth.



## FAITH

*By Mary Brown, Oregon Bible College*

**D**O WE, today, have complete faith in God? Could we, like Abraham, be willing to sacrifice our all if God told us to do so? Abraham had complete faith in God. He was willing to do as God commanded. When God told him to offer Isaac as a sacrifice, Abraham did not question God's judgment; he was willing to be tempted of God. God was satisfied. He had proved Abraham's faith.

God proves our faith today. When we have trials and temptations, many of us forget to go to God in prayer. If God asked us to give our all, would we do it without questioning His judgment? Would we ask the purpose? Many Christians are weak; they are lacking in faith. Instead of consecrating themselves to God, they are tempted by worldly things. It is a Christian's duty to obey God's commands. If a Christian does not obey His commands, how can he be an example to those outside of Christ? Christ is our example. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). We are to be examples to non-Christians. Paul, writing to Timothy, said: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

We all can be examples of the believers. It is not hard to do. Our conversations show, more than we realize, the inner man, the believer. By careful observation of a person's conversations over a period of time, one can detect his personality, his true beliefs, his desires—whether they are to glorify God, or to seek worldly pleasures.

Our charity, or love, for our fellow men likewise is shown. If we truly love someone, we are willing to give all that we possess to show our love. God gave His all—Christ. In giving, a Christian receives joy and happiness as well as the best gift of all—the blessing of God. In the history of the Acts of the Apostles, Luke said: "It is more blessed to give than to receive" (Acts 20:35). What greater love can we show than to give our lives to Christ so that, through us, He might do His Father's work?

Our spirit, likewise, shows our faith in God. Only a Christian has the spirit and will to do what God would have us do. To the outsider, the life of a Christian is not easy. Often a Christian is ridiculed and mocked because of his beliefs. If we are not true Christians, if we do not put our complete faith in God, we are troubled by the ridicule of the non-Christian, but the true Christian is willing to give his all in service to God. Jesus said, "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. 12:29, 30). Yet, many people hesitate to be Christians. They do

not have the true spirit. A Christian has to depart from the world. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17).

The life of a Christian should be a pure life. In the first Epistle to Timothy, Paul said: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Christ was pure. He is our example; we are examples to the non-Christians; therefore, we should keep our lives pure. If we do not lead pure lives, we cannot consecrate ourselves to Christ.

Abraham had complete faith in God. Do we? Sometimes it is hard to put our faith in something we have never seen, but "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Throughout the Bible, we find evidences of faith—Abel's sacrifice to God; Abraham's faith when he was called to go out to a place that he should receive for an inheritance; Sara conceived by faith; Isaac blessed Jacob and Esau by faith; Moses was hidden in the bullrushes for three months by faith. The prophets subdued kingdoms by faith, wrought righteousness, obtained promises. Is this not evidence enough that we should have faith? Do we have the faith of Abraham?

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## TWO NATIONS

*By Shirley Logsdon, Oregon Bible College*

**B**ECAUSE Rebekah was barren, Isaac prayed to God that she might have children. God heard Isaac's prayer, and Rebekah conceived. Before the children were born, Rebekah felt them struggling within her. She became anxious about it and asked God for an explanation. God answered her, saying: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23).

The first baby that was born was very red and hairy, so he was called Esau. The second took hold of Esau's heel; therefore he was called Jacob, which means "supplanter," or "one that takes by the heel."

Esau was a skillful hunter, but Jacob stayed near his home. One day, when Esau came home from the field, he was ravenously hungry. Smelling pottage that Jacob was cooking, he asked for some of it. Jacob was ready to make a bargain. He said: "Sell me this day thy birthright." Esau consented without argument, for, he reasoned, "Behold, I am at the point to die: and what profit shall this birthright do to me?"

From this moment forward, the brothers had a breach between them. Jacob was seeking for greater accomplishments, while Esau was not particular. (*Turn to page 11*)

## MOTHER SHIPTON'S PROPHECIES

*Selected by George Renner, Wheatland, California  
Brother Renner submits this poem which was reconstructed by F. M. Lehman, the original prophecies having been made by one "Mother Shipton," who lived in Clifton, England, more than five hundred years ago.—Ed.*

A carriage without horses shall go,  
Disaster fill the world with woe.  
In London Primrose Hill shall be  
Its center hold a Bishop See.  
Around the world men's thoughts shall fly  
Quick as the twinkling of an eye.  
And waters shall great wonders do,  
How strange and yet it shall come true.  
Then upside down the world will be,  
And gold found at the root of tree.  
Through towering hills proud man shall ride,  
Nor horse nor ass move by his side.  
Beneath the water men shall walk,  
Shall rise, shall sleep, shall even talk;  
And in the air men shall be seen  
In black, in white, as well as green.  
A great man then shall come and go,  
For prophecy declares it so.  
In water, iron then shall float  
As easy as a wooden boat.  
Gold shall be found in stream or stone  
In land that is as yet unknown.  
Water and fire shall wonders do  
And England shall admit a Jew.  
The Jew that once was held in scorn  
Shall of a Christian then be born.  
A house of glass shall come to pass  
In England—but alas! Alas!  
A war will follow with the work  
Where dwells the pagan and the Turk.  
The States will lock in fiercest strife  
And seek to take each other's life,  
When North shall thus divide the South  
The eagle builds in Lion's mouth.  
Then tax and blood and cruel war  
Shall come to every humble door.  
Three times shall sunny, lovely France  
Be led to play a bloody dance,  
Before the people shall go free  
Three tyrant rulers shall she see,  
Three rulers in succession, be—  
Each spring from different dynasty.  
Then, when the fiercest fight is done,  
England and France shall be as one.

The British olive then shall twine  
In marriage with the German wine.  
Men walk beneath and over streams  
Fulfilled shall be our strangest dreams.

All England's sons that plow the land  
Shall oft be seen with book in hand.  
The poor shall now most wisdom know  
And water wind where corn doth grow.  
Great houses stand in far flung vale  
All covered o'er with snow and hail.

And now a word in uncouth rhyme  
Of what shall be in future time;  
For in those wondrous, far-off days,  
The women shall adopt a craze  
To dress like men and trousers wear  
And cut off all their locks of hair.

They'll ride astride with brazen brow  
As witches do on broomsticks now.  
Then love shall die and marriage cease,  
And nations wane as babes decrease.  
The wives shall fondle cats and dogs  
And men live much the same as hogs.

In nineteen hundred twenty-six  
Build houses light of straw and sticks;  
For then mighty wars be planned  
And fire and sword shall sweep the land.  
But those who live the century through  
In fear and trembling this will do.

Flee to the mountains and the dens,  
To bog and forest and wild fens;  
For storms shall rage and oceans roar  
When Gabriel stands on sea and shore.  
And as he blows his wondrous horn,  
Old world's shall be and new be born.

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### FORSAKE NOT GOD

*(Continued from page 4)*

worldly friends save us from destruction? If one forsake God and turns to these other gods, he must depend upon them for his salvation.

How heart-rending it is to see a loved one face eternal death because he has been overcome gradually and unknowingly by idols of the world! Thanks be to God for the strength of His warnings and cautions against such a plight.

Christian, cling to God! Forsake not His law and His principles—His love. God's desire is to lead you past the dangers of life into eternal life; do not despise this helping Hand.

## BIBLE LESSONS

*(Continued from page 7)*

obedience in submitting to the sacrifice? Could he have done otherwise than obey when his father was proceeding to sacrifice him?

(4) Look up other passages of Scripture where Isaac is mentioned, especially in the New Testament. What is said of him? Is he a character of as great color or importance as his father, or as Jacob his son? Read especially Romans 9:10-13.

*Discussion of the text:*

The same promises that were made to Abraham were confirmed to Isaac. As such, he becomes as important a symbol as his father Abraham, but we notice that God has said the same thing that was said of Solomon, the son was favored because of the father. (Gen. 26:5; 1 Kings 11:12, 13.) There is not so much written in the Bible concerning the character of Isaac as there is of many of the other characters of the Scriptures, either Abraham or Jacob or Joseph. It is only by reading between the lines that we learn a great deal about Isaac. His marriage to Rebecca is an interesting idyllic story, but tells very little of his real character. That seems to be the way with the Scriptures. How little is there said about even the great characters who associated themselves with Jesus during His ministry! For an interesting exercise, see just how little there is said about even Peter who was very prominent among the apostles. Such apostles as James the son of Alphaeus is just a name and nothing more. Isaac in the Bible stories serves more as a background to bring out in relief the characters of Abraham, Jacob, and Esau. Even Rebecca is more of a character in many ways than is Isaac. Even his affair when he told the king of the Philistines that Rebecca was his sister is a copy of his father's episode. So the average person is not attracted by the personality of Isaac; they say he is colorless. If he had been an ardent sinner, he would have received more attention than he does, because the average person can appreciate that.

*Readings for the week:*

Genesis 22; 26; Romans 9; Hebrews 11; Genesis 24.

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 "IN THE VALLEY OF DECISION"
*(Continued from page 3)*

neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If you have not made this great decision as yet,

may you have no peace of mind until you have resolved to make your calling and election sure while you are still in the "valley of decision."

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 TWO NATIONS
*(Continued from page 9)*

The Jews were like Esau. They were God's chosen people; they had a birthright because they were favored of God. They despised their birthright, however, and turned to the habits of neighboring nations. God finally thrust His people out. They had rejected Him; then He rejected them.

In many ways, these same characteristics of Esau and the Jews are found in people today. Many people do not care for their own spiritual birthrights—do not care for the higher ideals. Esau, aware only of his physical hunger, not having faith in God that He would feed him, sold his birthright for one morsel of meat. Esau was not looking into the future; he was thinking only of the present. Many individuals today are not looking into the tomorrow; they care only for today.

In contrast to Esau's followers, there are, also, followers of Jacob. As the Jews are like Esau, the Gentiles are like Jacob. The Gentiles did not have an inheritance or a birthright. It is said of them: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). The Gentiles were desirous of a birthright and a heritage. Therefore, when the Jews rejected Christ (despised their birthright), the Gentiles were joyous that they might have opportunity for a fuller and better life. At Antioch, for example, hearing that the Jews despised Paul's preaching, the Gentiles "were glad, and glorified the word of the Lord" (Acts 13:48). "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."

Also, Christians, like Jacob and the Gentiles, are looking for higher ideals. They are preparing for a newer, fuller life. In hopefulness and faith, they are pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). Jesus warned His followers that they would have tribulation in this world, but counseled them not to be discouraged, for He had overcome the world. (John 16:33.) Paul admonished his brethren: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). Christians are seeking to please God, not just trying to satisfy their carnal desires.

For what nation are we striving: Esau or Jacob? Jew or Gentile? Are we worldly or Christian?

# THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"As for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them."*

## Joseph's Example

Today we learn from our story of Joseph's love for his brothers. (Gen. 44:18-32; 45:1-5.)

The brothers had returned to Joseph for more food. After they had eaten with Joseph and their sacks had been filled with food, they started homeward. Joseph had had his silver cup placed in Benjamin's sack. Before they had traveled far, a servant came up to them. He told them that one of them had taken his master's own silver cup.

The brothers were so sure none of them had taken it that they agreed that the one who had taken it could be returned as Joseph's servant. When the cup was found in Benjamin's sack, they all hurried back to plead for his safe return to their father.

Judah told of his promise to his father: "If I bring him not to thee, then I shall bear the blame to my father forever." He wanted to stay in Benjamin's place.

Finally Joseph could not keep quiet any longer. He wept aloud as he told them he was their brother they had sold into Egypt. They were afraid at first; but, after Joseph had kissed them and showed them he was only loving and forgiving, they rejoiced with him. They had been sorry many times that they had treated him so cruelly. Joseph comforted them by saying: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. 45:5).

## Let's Play!

Unscramble these names. They are people's names or places named in our lessons.

1. Dahuj.
2. Hpesoj.
3. Oarahhp.
4. Liscar.
5. Snaitype.
6. Naanac.
7. Jaminneb.

Answers to jumbled names: 1. Judah. 2. Joseph. 3. Pharaoh. 4. Israel. 5. Egyptians. 6. Canaan. 7. Benjamin.

## Here We Go!

Make two lists of these words, and put them under the proper heading:

1. Joseph.
2. His brethren.

Kind, honored, humbled, forgave, feared, loved, care, near, pleaded, troubled, preserved life.

Answers to "Here We Go!" problem: Listed under Joseph, should be: kind, honored, loved, preserved life. Other words should be listed under 2.

## Choose Right!

Underline the correct word in (———):

1. Judah and his (nine, ten, eleven) brethren came to Joseph's house.
2. They (fell, stood, sat) before him on the ground.
3. (Reuben, Benjamin, Judah) came near to Joseph calling him "lord."
4. He said the lad could not leave his (servant, mother, father).
5. (Joseph, Benjamin, Judah) made himself known to his brethren.
6. They were (sorry, happy, troubled) at his presence.
7. Joseph said, "Come (kneel, near, walk) to me."
8. Joseph was the one they (sold, traded, smuggled) into Egypt.

Answers to "Choose Right": 1. ten. 2. fell. 3. Judah. 4. father. 5. Joseph. 6. troubled. 7. near. 8. sold.

## Join the ECE Club

Send your name, year, month, and day of birth along with your address to Madge Savage, Waite Park, Minnesota, if you are thirteen years of age or younger. Your "Everyday Christian Expression" card will be sent to you. Get your name in our "Happy Birthday" corner!

## Happy Birthday Wishes

- Eliska E. Anthon, Dec. 2, age 7, Hammond, La.
- Lottie J. Foster, Dec. 2, age 8, Hammond, La.
- Duane C. Emigh, Dec. 4, age 8, Corvallis, Ore.
- Donald R. Mercer, Dec. 5, age 4, Macomb, Ill.
- Kimberly V. Mills, Dec. 7, age 5, Cozad, Nebr.
- Sara Jane Peters, Dec. 8, age 3, Paynesville, Minn.

# STILL PRIMING

## OUR BEREAN IDEA PUMP



## OPEN FORUM CONDUCTED BY JAMES M. WATKINS

WINIFRED MASTAIN, South Bend, Indiana,  
adds a thought for the younger ages—

One idea for the Berean organization is to stress more the young people's part of the society. The name "Berean" almost scares the younger people because they think they will be studying the deep and heavy things.

David Holquist's suggestion of having a snack after the meeting seems all right, but I believe that if the young people had a party at the church to which they could invite other friends, also, more people could be interested.

As for study material, I feel that a teacher's notebook should be published giving a fuller outline of the lessons. Also, the students' books could be made more complete by not only giving the scripture readings but also the points that should be derived from them. This should be in the teacher's book, too, so he could tell if they have the right thought.

As for the Summer School, it would seem to me that Summer School should be more in the nature of a youth rally for youth only. If the older people come, they should have separate and different types of classes. The length of time should be shortened for the rally, and the deeper type of Summer School study should be taken at a later time.

These are just a few ideas I feel would benefit our work.

**ALL PUMPS ARE NOT FROZEN** in Colorado.

Listen to Letha Hammel of Wray.

I think, first of all, there should be some established age limits on our different groups so the difference in ages will not be so great. Everyone will do better and cooperate more if there is not too much difference in ages.

Books and literature have a great influence, also. Members of the class should have a vote on the kind of books they want to use. Naturally, the instructor should be consulted and his opinion secured as to whether or not they were properly selected.

It also helps if more people could be encouraged to take part in leading a class or in the discussion.

Music has a very beneficial effect on the class, and a variety of songs helps a great deal and adds enthusiasm to the singing. Some people like to make up songs, and I think it would be nice to have someone make up songs that could be sung to the tune of other songs.

Recreation has a part in the work, too. There is a saying, "All work and no play makes Jack a dull boy." That is true. I do not think too much recreation is necessary, but a few parties, hikes, trips, or picnics can add to the inspiration of the work and can bring a greater spirit of cooperation and fellowship among the students.

**THE OLD PUMP**

is also working overtime elsewhere—

Up and down the U.S.A., and even over its borders, our young people and those interested in their eternal welfare are rallying, literally and figuratively, to make our Berean young people's work a vital and living part in the church.

On October 24, the Illinois State Conference sponsored a youth rally in connection with its quarterly conference at Dixon, being the guests of Brother Alan McLain and the local church. Here a large number signed our pledge cards and turned them in as a token of their uniting in a common aim for Christian service.

Over the week end of November 22-24, the Pennellwood church at Grand Rapids, Michigan, where Brother Harvey Krogh is pastor, conducted a series of lessons and services for the Berean young people and those interested in this work. In addition to the youth workers' classes which were held, a large number gathered for the rally on Sunday afternoon and also for a special evening service where, in addition to a short sermon, the sound motion picture, "No Greater Power" was shown. *The Idea Well is not dry when we get the pump thawed out.*

# AMONG THE CHURCHES

## CALENDAR

**December 8-15**—Special meetings in the First Christian Church, Aspermont, Texas.

**January 27-31**—Midwinter Ministerial Conference at Oregon, Ill.

## ELDORADO, ILLINOIS

At eight thirty on Thanksgiving morning, the church family at Eldorado, Ill., gathered at the church to offer thanks for the past year's blessings. The attendance was very good.

Songs of thanksgiving were sung, and Pastor Edward Goff spoke on "God's Providence Over Men," using Psalm 107 as a basis for his thoughts.

A special offering was received to establish a fund toward improving the church building.

We all are thankful that Sr. Ida Overton continues to improve in health and is able to attend services.

The Burdette Mosbys were present for the Thanksgiving service with their new son, William Michael, who was born October 31.

On Sunday evening, recently, we were privileged to hear the recording of Bro. Harold Dean's sermon, preached at General Conference last summer.

Plans are getting under way for our Christmas program. The young people will take an active part in this. They have had several parties and picnics this fall. At the present time, they are trying to decide how to spend their money.

At a meeting of the church board last Sunday evening, November 24, it was unanimously decided to raise the pastor's salary. For that, we know he is thankful.

Virginia Davenport, Reporter.

## MARC JON DOAN

Bro. and Sr. Harold Doan, together with their many relatives and friends, were sorely shocked, on November 13, because of the sudden death of their infant son, Marc Jon. But moments previously, Sr. Doan had observed him peacefully sleeping in his little bed. The cause of death remained undetermined at first. It was not until too late to be included in the prior issue of *The Herald* that the report came that a thymus gland disturbance was the cause of death.

Marc Jon was born September 21, 1946, bringing much elation, and creating extended love in the home at 1908 N. Keystone Ave., Chicago 39, Ill.

In loving honor to the parents, a goodly number of grieving friends assembled at the funeral home on the 15th, when the writer enlarged, Biblically, on the promise to Rachel regarding her children, in Jeremiah 31:15-17 and Matthew 2:17, 18—"they shall come again from the land of the enemy." Then at Riverview Cemetery, at Oregon, Ill., an even

greater number assembled in grief and loving tribute.

What thanksgiving to God should well up in every heart for the promise in God's Word that "the sting of death" . . . "shall be swallowed up in victory" . . . "through our Lord Jesus Christ." F. L. Austin.

## CHARLES ELMER GUGE

Charles Elmer Guge was born in Tipton County, Ind., October 4, 1884, being the eldest son of David and Alice Guge. Death claimed him, November 21, 1946, at his home in Plymouth, Ind.

Mr. Guge united with the Burr Oak (Ind.)

Church of God, November 27, 1927. He was many years an employee of the Pennsylvania Railroad.

Surviving are his wife, Ethel M. Guge; two brothers, Oliver Franklin, Kokomo, Ind., and Jessie D., Plymouth; one sister, Martha Hannah, Plymouth; and several nieces and nephews.

Funeral services were conducted by the writer on November 23 at Plymouth, where also burial was made. The message was of hope through Christ. His second coming and the resurrection. We always shall remember Bro. Guge as one who gave loving care to his mother in her senior years.

Sydney E. Magaw

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. M. W. Lyon, National Evangelist, was at headquarters a few days recently. At this writing, he has returned to Texas for evangelistic work.

Bro. and Sr. Otto E. Dick and family, Oregon, Ill., vacationed during the Thanksgiving holiday with relatives and friends near their former home, Frankfort, Ind.

"We are having good meetings, good sermons, and very good Sunday night attendance," so reports Sr. E. J. Demmitt, Troy, Ohio, about the special series of meetings at the Brush Creek (Ohio) Church of God, where Bro. Richard Smith is assisting Bro. G. E. Marsh, pastor of the church.

"At our all-day meeting, November 3, Mrs. H. S. Lasher, 819 S. Sixth St., Burbank, Calif., was immersed in the name of Jesus Christ. Communion and fellowship were extended to her after the baptism."—J. W. McLain, 230 W. 103 St., Los Angeles 3, Calif.

Bro. Timothy Pearson, student pastor of the Hope Chapel congregation, South Bend, Ind., was accompanied, November 30, on his weekly trip to the Hoosier city, by his father, Bro. Charles Pearson, and two fellow students, Rand Smith and Warren Sorenson.

Bro. Glenn M. Birkey's article in last week's *Herald* was written under the title of "True Gratitude," rather than "True Greatness" as published. Sorry.

"Grandma" Magaw is enjoying a brief visit—including Thanksgiving Day festivities—at the home of Bro. and Sr. Vivian Magaw, Tipp City, Ohio.

Bro. James M. Watkins, Director of Promotion and Co-ordination for National Bible Institution, spent last week end conducting services at the Hedrick (Ind.) Church of God.

The Church of God at Holbrook, Nebraska, planning to install stained glass windows in its main auditorium.

Miriam Lea was born, November 26, to Bro. and Sr. Francis Burnett, Jordan, Mo. Congratulations!

Send *The Herald* to your friends.  
Subscription rate: \$2.50 per year.

Help Us, Historians. Was "Dr. J. Thomas" the same man as "Dr. J. Thomas"? In the November 12, 1946, issue of *The Restitution Herald* (page 4), we published a lecture by Dr. J. H. Thomas as tributed by Sr. Virginia Kincheloe, Fair Va.—same being submitted after she read Bro. John R. Fiske's review of John Thomas." Boxed in the article brief biography of Dr. John Thomas—we supposed was the same man as Dr. J. Thomas. Hence, we entitled the inserted biography, "Sketch of the Author." Bro. W. Tomlinson, Chagrin Falls, Ohio, believes names should not be confused as referring the same man. Bro. Tomlinson says: sketch of Dr. John Thomas is substantially correct, but he is not the author of the article published. Dr. John Thomas was a Chaldean from the time the name came into existence in 1865. Dr. J. H. Thomas was understood, always a Church of God man. . . . Who can give further information? Factors led us to believe the names referred the same man: 1) similarity of names; 2) similarity of vocation; 3) apparent similarity of time in which they lived; and 4) Kincheloe's obvious thought that Bro. Fiske had written about the author of the tract she submitted.—Editor.

For sale: a few boxes of Christmas Eve having Scriptural texts, at \$1.00 per box of 25 cards or \$.50 per box of 12 cards. Address National Bible Institution, Oregon.

# CHURCH DIRECTORY

An accurate church directory may help people to attend your services. Send address of your church and name of pastor to National Bible Institution for publication in this directory. Official data received to date follows:

**Arizona:**

Tempe—5th & Myrtle Sts.  
C. E. Lapp, Pastor—220 Roosevelt

**Arkansas:**

Beaumont—John Humphreys, Elder, Royal, Ark.  
Cleveland—Howard Bradford, Elder.  
Greenbrier (McGintytown)—Rt. 1, 6 miles east of Greenbrier  
H. Scott Smith, Pastor—Rt. 1, London  
Little Rock—Hwy. 167 to baseline rd.; then about 2 mi. west on baseline rd.  
H. Scott Smith, Pastor—London, Ark.  
Magazine (Clark Chapel), Rt. 2  
W. R. Simmons, Pastor—Hartshorne, Okla.  
Morriton—Eugene Eubanks, Elder.

**California:**

Los Angeles—230 W. 103d St.  
J. W. McLain, Pastor—230½ W. 103d St.  
Telephone—Plymouth 5-7291.

**Illinois:**

Chicago—Lawson Y.M.C.A. (Chapel, third floor) Chicago Ave., at Dearborn St.  
Harold J. Doan, Pastor—1908 N. Keystone  
Dixon—W. Morgan St.  
C. Alan McLain, Pastor—221 W. Morgan St.—Telephone K1289.

Eldorado—Restitution Church of God of the Abrahamic Faith.  
E. H. Golt, Pastor, General Delivery.  
Church located on Seagraves Road NW of city.

Macomb—Corner Johnson & Piper Sts.  
Linford W. Moore, Pastor—802 W. Jefferson St.

Oregon—301 N. 3d St.  
F. L. Austin, Pastor—500 S. 4th St.  
Ripley—S.E. corner of Ripley Park  
C. R. Randall, Pastor

Rockford—115 N. 3rd St.  
Arlen Marsh, Pastor—132 N. Gardiner Ave.  
Telephone Forest 2027

**Indiana:**

Burr Oak—Road 17.  
Harry Sheets, Pastor, 820 Douglas Ave., Aurora, Ill.  
Hillsburg—½ mile S. and 2 miles E. of Michigantown  
Delbert A. Jones, Pastor—R.F.D., Michigantown  
Kokomo—1244 S. Jay St.  
Emory Macy, Pastor—1252 S. Jay St.  
Telephone—9341.  
South Bend (Hope Chapel)  
Corner Leer and Dayton Sts.  
Timothy Pearson, Pastor  
South Bend 17 (Morning Star Church)—corner of Burke and Helman Rds.  
Alva G. Huffer, Pastor—218 E. Burke Rd.  
Telephone 25985  
Mrs. Paron Anderson, Secy.—920 W. Jefferson St., Mishawaka

**Iowa:**

Albert City—Laurens—Sioux Rapids  
Mrs. Harold T. Smith, Secy., Rt. 2, Albert City. Sunday school and preaching held in the various homes on the first and third Sundays of each month. J. Arthur Johnson, pastor.

Gladbrook—Park Hill Church is located across from the high school. Mrs. Earl Reinhard, Secy. Sunday school each Sunday at 10:00 a.m. E. O. Stewart will preach the first Sunday of each month, beginning November 3.

Hickory Grove  
Mrs. Harland Witmer, Secy., Maxwell. Services only as announced.

Koszia—church is located on highway between Belle Plaine and Marengo.  
Mrs. Nora Wannamaker, Secy., Marengo. Sunday school each Sunday. E. O. Stewart will preach the second Sunday of each month, beginning November 10. During the winter months, he also probably will speak the fourth Sunday of each month.

Pleasant Prairie—church is located on the highway between Sae City and Lake View.

Mrs. John Jacobson, Secy., Lake View. Sunday school the second and fourth Sundays of each month. E. O. Stewart will preach the fourth Sunday of November. During the winter months, services are not held because of difficulty in heating the church.

Sioux City (Golden Rule Church)  
1919 Center St., Phone 8-2412

Stanhope  
Mrs. Nettie Lundquist, Secy.  
E. O. Stewart will preach the third Sunday of each month, beginning November 17. Services are held in the homes of members.

Waterloo—church is located at 1040 Conger St.  
Mrs. W. H. Allard, Sec., 1118 Rainbow Dr., Cedar Falls. Services only as announced.

**Kansas:**

Arkansas City—709 N. A St.

**Louisiana:**

Happy Woods—3 miles S.W. of Hammond  
James Mattison, Pastor, Rt. 3.

**Michigan:**

Blanchard—Ellsworth Routson, Pastor, Rt. 2.  
Grand Rapids (Pennellwood)—28-36th St., S.W.  
H. U. Krogh, Jr., Pastor—110-32d St., S.E.  
Grand Rapids (Southlawn)—200 Abbie S.E.  
John L. Donchfield, Pastor—212 Abbie St., S.E. Telephone—3-4795.

**Minnesota:**

Saint Cloud—Corner 20th Ave. & 4th St. N.  
A. M. Jones, Pastor—1940-4th St. N.

**Missouri:**

Jordan—five miles east of Cross Timbers.  
Francis E. Burnett, Pastor—Jordan, Mo.  
Kansas City—3418 Indiana Ave. (temporary)  
Francis E. Burnett, Pastor—Jordan, Mo.  
Resident minister—John F. Green, 6216 Peery Ave.

**Nebraska:**

Hollbrook  
T. M. Ferrell, Pastor  
Moorefield—E. E. Giesler, Pastor.  
Omaha—Corner 34th & Seward Sts.  
Robert O. Hardesty, Pastor

**North Carolina:**

Galamore Gap—East of Hendersonville.  
M. O. Williamson, Pastor—Pelzer, S. C.  
King's Mountain—near Pisgah Forest.  
M. O. Williamson, Pastor—Pelzer, S. C.

**South Carolina:**

Guthrie Grove—5 miles west of Pelzer.  
M. O. Williamson, Pastor—Pelzer, S. C.

**Ohio:**

Cleveland (Golden Rule Church)—13905 Diana Ave.  
Grover Gordon, Pastor—13605 Othello Ave.  
Lawrenceville  
Richard Smith, Pastor—Rt. 2, Springfield  
Tipp City (Brush Creek) Rt. 2  
On Frederick-Nashville Rd., 1½ miles S. of State Route 71  
G. E. Marsh, Pastor—221 N. 4th St.

**Ontario:**

Ponhills—Center of Village  
C. E. Randall, Pastor  
Phone—Ridgeville, Ont. 128

**Oregon:**

Corvallis—17th and Harrison.

**Texas:**

Corpus Christi—3316 Ave. D.  
George A. Waters, Pastor—Phone 7209

**Washington:**

Cashmere—Corner Division & Elberta  
Lyle Rankin, Pastor—Rt. 1  
Felida—Eight miles NW of Vancouver.

— Keep the list growing! —

**HERALD RECEIPTS**

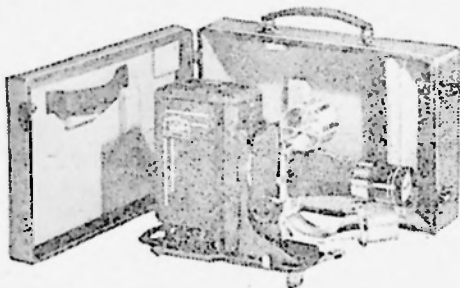
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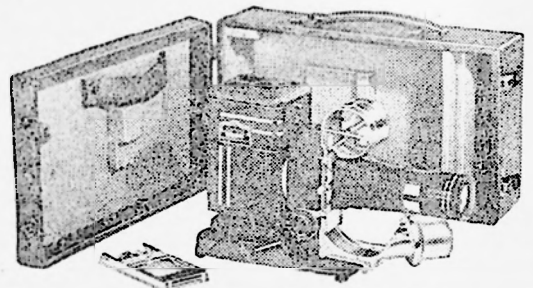


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OREGON, ILLINOIS, DECEMBER 10, 1946

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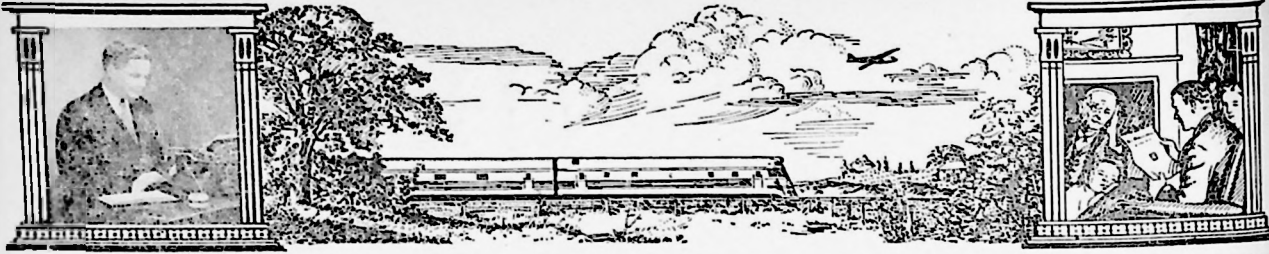
—Authenticated News Photo.

## PARTHENON — SIGNIFICANT REMNANT OF GREEK ARCHITECTURE

The Parthenon, sacred temple to the Greek goddess Athena, was built during the rule of Pericles (fifth century B.C.) on the Acropolis at Athens. The Acropolis is a hill about 260 feet high, having a flat oval summit 500 feet wide and 1,150 feet long. This oval top was walled as early as the sixth century before Christ, and it became adorned with several of the world's greatest architectural and sculptural monuments, chief of which was the magnificently colonnaded Parthenon.

Opposite the western end of the Acropolis was another elevation, Mars' Hill, known also as the Areopagus. There the Council of Areopagus, most ancient and venerable of all the Athenian courts, assembled before the days of Solon (639-559 B.C.) and long thereafter. The site is of interest to Christians especially because the Apostle Paul there preached his memorable sermon to the Athenians as reported in Acts 17:22-31.

Like her crumbling architecture, Greece lies today in physical prostration, 900,000 of her inhabitants having died of starvation during and since World War II. The Greeks, though, are striving desperately to survive as a nation, and, again like their surviving architecture, they may be expected stubbornly to withstand the tests of time and tempest—*especially if they heed Paul's sermon!*



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## Can You See the Christ?

Jesus said: "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). Persons living in the time of Christ, and near Him, had a wonderful privilege now removed from men: they were permitted actually to see the Christ. Apparently, though, the public in the days of Christ's ministry little appreciated that privilege, for many people saw nought else in Him than ordinary man. Now, Christ being absent, one feels that even a momentary vision of Christ would be sufficient to cancel all doubt and to inspire one to live free from transgression. There is a sense, though, in which one can see Christ—that is, seeing Him in the sense of understanding and appreciating Him.

Apparently, Jesus had this latter thought primarily in mind when speaking the words recorded in John 6:40, for He associated one's ability to see Him with one's ability to believe in Him. His words were: "Every one which seeth the Son, and believeth on Him, may have everlasting life." Indeed, if Christ were here in person today, we, His people, might become more like the people nineteen centuries ago who failed to see Him as the Christ. His absence, encouraging us to study His words and His life, tends to strengthen our mental vision and reception of Him.

Can we see the Christ? Yes! Ten thousand attractions of this world cannot obliterate or darken the light of the Son of God. Momentarily, we may lose sight of Him, but the duties and trials of life soon cause us to turn toward Him again. Wonderful is the promise, therefore, that "every one which seeth the Son, and believeth on him, may have everlasting life"—there being the further assurance that it is God's will, through Christ, to resurrect every believer at the last day.

Can you see the Christ?—in His marvelous majesty and purity? Can you see the Christ as exponent of God's grace and mercy? Can you see the Christ as the One whom God has ordained to "judge the quick and the dead"? Can you see the Christ as eventual "KING OF KINGS AND LORD OF LORDS"?

## Christ in a Quaint Picture

Recently, through the kindness of Sister Stanley Ross, Litchfield, Minnesota, we received permission to publish the accompanying picture. It is a quaint picture, one that may have no appeal or meaning at first observation. Indeed, we studied the picture for ten minutes, at least, before it revealed any significance to us. Then, assisted slightly by a friend, we suddenly were amazed to see the likeness of the Christ emerge from the chaos. The picture was made, originally, of a snow formation on bushes, seen through a window. A woman happened to see the unusual formation, and, fearing it might soon be lost by wind or sun, took a snapshot picture of it from within her house. Since that time, the picture has been widely circulated: some people being annoyed, some feigning they see, and some really seeing.

Can you see Christ in the picture? If at first you meet with disappointment, continue studying. Ask another to help you. Surely, if eight or ten persons are in your presence—all studying the picture—two or three of the number will be able to see the likeness of our Lord, and they in turn, will assist you to find Him.

So it is in life: it usually is necessary to *seek* the Christ before one can *see* the Christ. Sometimes, one almost despairs of seeing the Christ. He seems so distant! so hidden! Then a friend may help, may lead, until in surprise and gladness one sees that "Jesus is always there."

Can you see Christ in the picture? He's there!



DO YOU SEE CHRIST, OR CHAOS?

# Christ and His Second Coming

By W. R. Simmons, Hartshorne, Oklahoma

*"He which testifieth these things saith, Surely I come quickly. Amen."  
Then follows the response, "Even so come, Lord Jesus" (Rev. 22:20).*



W. R. Simmons

WHY is the Church of God so anxious for the Lord to return? Oh! the power that will be revealed at Christ's coming! "All that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29). Resurrection, alone, is sufficient reason for all the church to desire the coming of the Lord. Should we not all say, as did John, "Even so come, Lord Jesus"? Every Church-of-God

member who is ready for Christ's coming is praying, "Come, Lord Jesus, and come quickly." The return of Christ means everything to those who love Him, and their love for Him is evidenced by their looking for Him.

Why should not Jesus return to earth? As heir of God, all the creation eventually will belong to Christ, as we read: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). Puny man may think he owns the earth, but persons not belonging to Christ at His coming will discover that they own nothing. In that day, the ungodly, though land-owners prior to that time, will have only a free pass to "the lake of fire, which is the second death." (Rev. 20:15; 21:8.) The Christ Himself testifies: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (22:12). When the church, as the bride of Christ, is united with Christ at His coming, the church will become owners, with Christ, of "all the earth and the fulness thereof"—the bride and her bridegroom together inheriting all the blessings of God. Daniel prophesied of that day:

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (7:27).

Yes, even as God is Possessor of all creation, Christ and His people will inherit the same. By inheritance, all the earth belongs to Christ, and we belong to Christ. Together, the bride and the bridegroom will come to this earth after the great wedding has been consummated in the air. (1 Thess. 4:17; Rev. 19:7-9; Zech. 14:5b, 9.)

Christ and His bride will inherit this earth, which is the

Lord's, to cleanse it from all sin, to remove the curse of thorns and thistles, sickness and death, leaving nothing that causes pain or sorrow. All troubles, whatsoever, will be swept away, no more to return.

The bride and the Bridegroom will rejoice together in making this old earth new and beautiful as it was before the curse. Then, indeed, the earth in its beauty will surpass its glory when first created and made man's Eden home of peace and happiness. In the first Eden, there was temptation; but when Christ establishes the new Eden, Satan will be bound.

Would it not be strange if people should pray: "Lord, please do not come back, for we want a few more wars"? Are there any who could pray: "Lord, do not come back, for we want to see the living crushed under the wheels of destruction"? Well, until the *(Please turn to page 10)*

## TILL JESUS COMES!

*"The grace of God be with you all  
Till Jesus comes"—What benediction!  
It makes the cares and trials of life  
Seem but a light affliction;  
It brings the thought that He may come  
Today, perhaps tomorrow!  
It takes the hurt from pain, and leaves  
A balm for all our sorrow.*

*"Till Jesus comes!" They thrill our hearts  
Those words of expectation:  
O Lord, Thy loved ones watch for Thee  
With glad anticipation,  
Of all Thy grace bestowed on us,  
Help us to tell the story,  
That others in this hope may rest  
And meet with Thee in glory.*

—Etta Gracey Storr  
in "The Bible Advocate."

# BIBLE LESSONS

By Norman J. McLeod, Pomona, California

## 5—Jacob: the Man of God

### Golden text:

"When Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:10-13).

Text: Genesis 27.

### Questions on the text:

- (1) Did Rebecca do anything wrong in stealing the blessing for Jacob when everybody knew that Jacob was to be ruler over Esau? (Gen. 25:23.)
- (2) Did Isaac do right in intending to give his blessing to Esau, when he had been told of God that the elder should serve the younger?
- (3) What was the relation of the birthright to the blessing? Could Esau have obtained the blessing rightfully after he had sold his birthright? (Gen. 25:29ff.)
- (4) Why was it such a wicked thing for Esau to sell his birthright? (Heb. 12:16, 17.)
- (5) Was Jacob a sinner in his obtaining the birthright by playing on the emotions of Esau, and in obtaining the blessing by deceit?
- (6) Did Isaac know that he was not blessing Esau when Jacob came by him in deceit?
- (7) Rebecca never saw her favorite son again. Was that just punishment for her deceit in obtaining the blessing for Jacob?
- (8) Was it not possible for Esau to obtain the same blessing with Jacob?

### Discussion of the text:

Isaac and Rebecca both knew that Jacob was to be the favored son because of God's statements prior to the birth of the twins. Isaac, true to the old Hebrew custom, loved the elder better than the younger. In the matter of the birthright and the blessing, there seemed to be some knowledge on the part of Isaac that he was really blessing Jacob when all the time he was supposed to be blessing Esau. Under the system of that day, the birthright belonged to the eldest son, and the blessing went with the

birthright. The father, however, could transfer that blessing to any son he wished. Jacob at a later time transferred his blessing to Joseph, though Reuben was the eldest. Later, we see that Judah obtained the birthright because of certain sins that the eldest brother committed, and because Judah offered himself in the place of Benjamin to be a servant to the unrecognized Joseph. Genealogists say that Jesus was descended both from Judah and Joseph, and by that fact obtained both the birthright and the blessing which came from Jacob.

### Related topics:

- (1) Read Genesis 28:1-4, 10ff. Why did God give Jacob the promises though he had obtained the birthright and the blessing apparently in a deceitful way?
- (2) Were the promises as given to Jacob during his dream less valid because they were given in a dream? Were the promises as repeated to Jacob any different from those given to Abraham and Isaac before him?
- (3) The problem of taking a wife of Jacob's own people arises again. What should our attitude be?
- (4) The sojourn for a bride need not concern us for the major lessons of Scripture, but it is an interesting sidelight. Read the story out of class, and know the facts. (Gen. 29:1-30.)
- (5) The return of Jacob from Laban's place also has no direct bearing upon the teachings of the Scriptures. Only one incident is of importance: the change of Jacob's name to Israel. (Gen. 32:24ff; 35:10.)
- (6) Promise of the land reaffirmed to Jacob. (35:11, 12.)

### Readings for the week:

Genesis 27-36; Hebrews 11:20, 21; Romans 9.

### Practical applications:

When God does not do something just in our way, our reaction is to help Him. We are not willing to wait God's time and the development of His plans. That was the case with Rebecca and Jacob. God had promised that the younger should rule the elder. By doing things impulsively, we often help in God's plan, but in such a way as to cause ourselves a great deal of trouble. Both Rebecca and Jacob suffered for their deceitfulness. God blessed Jacob in spite of his scheming ways. God will likewise bless us if our hearts are right with Him, even in spite of much of our waywardness. (Please turn to page 9)



Sister Elizabeth Reighard, Delta, Ohio, ninety-eight years of age, probably is most " hale and hearty" of all Church-of-God nonagenarians, especially of those so near the century goal. She is the mother of Sister Rosecoe Dunbar, Delta, Ohio, and grandmother of Brother Dale Dunbar, Swanton, Ohio, treasurer of our General Conference. She wrote the verse following on her ninety-eighth birthday on September 1, 1946. She devotedly reads the Bible and enjoys The Herald.

## My Old Home

I hail once more my natal day,  
Still in timent of clay,  
With many favors blest.  
Now He who placed the structure here  
Can prop it up another year,  
If He should think it best.

Long hath it stood through snows and rains  
And braved life's fearful hurricanes,  
While many a Stronger fell,  
The reason why we cannot see,  
But to us seems mystery  
The Builder knows full well.

But now 'tis weather-worn and old;  
The summer's heat and winter's cold  
Pierce through the walls and roof;  
'Tis like a garment so worn out—  
To mend there seems no whereabout,  
So gone is warp and woof.

The tottering pillars are all weak;  
The poor old rusty hinges creak;  
The windows, too, are dim.  
These slight discomforts we'll let pass,  
For looking darkly through a glass,  
We catch a hopeful gleam.

Nature and reason tell us all  
This withered frame ere long must fall—  
When, where, or how, unknown;  
We'll leave that to the Architect  
And trust His wisdom to direct  
The taking of it down.

And when you see it prostrate lie,  
Let not a tear bedim your eye.  
The tenant is not here,  
But just beyond time's little space,  
She'll find some quiet resting place,  
No more to date her year.

And though she walks with you no more,  
The world will move just as before.  
'Tis meet it should be so!  
Let each his house in order set,  
That he may leave without regret  
Whenever called to go.

As it is here reported by Brother J. R. LeCrane, their pastor, Brother and Sister Edward Coverston, Waterlick, Virginia, recently celebrated their sixtieth wedding anniversary. Lifetime residents of "Fort Valley," they have endeared themselves to everyone in that community. They are long-time and faithful members of the "Fort Valley" or "Dry Run" Church of God. Their hope is strong and their faith is firm, as they await the coming King.



## Sixtieth Wedding Anniversary

The home of Brother and Sister Edward Coverston, located in the scenic and historical Powells Fort Valley of Virginia, provided the setting for a happy gathering on November 2, 1946. Relatives and friends assembled from near and far for the purpose of helping Brother and Sister Coverston commemorate the sixtieth anniversary of their marriage.

Fifty-one people came to offer congratulations to the bride and groom on their sixty years of exemplary married life and to take part in the festivities. Though the celebration was the occasion for many happy reunions and much reminiscing, the guests also much enjoyed the sumptuous feast provided for them.

Brother and Sister Coverston, together with the elder guests, were seated at the main table. This table held two beautiful special-occasion cakes; one a large three-layer anniversary cake, the other a huge three-tiered wedding cake. The balance of the guests were served from convenient smaller tables.

On their wedding day, October 31, 1886, Brother Coverston brought his bride to the place that has been their home ever since. Their lovely home and productive farm literally have been carved from the wilderness by means of their own courage and hard work. Though it has been replaced by a more modern house, their original log structure is still standing to remind them of the struggle of their earlier days together.

Both Brother and Sister Coverston were born in the Valley in which they now reside. Sr. Coverston was, before her marriage, Miss Ida S. Ritenour.

In 1897, husband and wife were baptized into the name of Jesus by Brother Ben Boyer, who, at that time, was acting pastor for the believers in Virginia. They established a Christian home and reared their children in the nurture and admonition of the Lord. Throughout the years, Brother and Sister Coverston have been faithful and active members of the Church of God.

Of their six children (two sons and four daughters), five were present on this happy occasion. One daughter sleeps in death. There are also fifteen grandchildren and two great-grandchildren.

(Please turn to page 15)

# The Word Made Flesh

## Jesus Christ, Who Is He?

In Two Parts—Part One

By J. H. Thomas, M.D., Pittsburgh, Pennsylvania  
Contributed by W. S. Tomlinson, Chagrin Falls, Ohio

**I**N THE FIRST chapter of John, we are told, "In the beginning was the Word, and the Word [*Logos*] was with God [*Theos*], and the Word was God. . . . The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

In the consideration of this subject, we wish to notice first, that the Greek word *logos*, translated "word," means mind, reason, speech, or word, and hence wisdom; therefore the *logos* that was with God, and was God, was the mind, reason, or wisdom of God, expressed in His word of promise. As it is contended by some that God has "neither body nor parts," but is simply "primal energy" or "creative power," we will, before considering how the word was made flesh, endeavor to show the unscripturalness of such a contention. The very passage before us is a sufficient answer in itself; for the *logos* was *with* God as well as God. If there had been no God or *Theos*, there could have been no word or *logos*; there could have been no mind, reason, speech, or word, without a thinker, reasoner, and speaker. Pertinent to this thought is the passage in Isaiah 18, "Come now, and let us *reason* together, saith the Lord"! In all creation, wherever we discover reason or intelligence, we find living form or organism. The intelligence, reason, and wisdom of every man or woman is the result of living brain formation. As you lower the scale of this brain formation, you weaken the intelligence, reason, and wisdom. Therefore, as we are told that man was made in the image of God, we are logically bound to believe that God is a personal being. We, being in the image of God, can understand that, as our words are with us, and are us, so the *logos*, word, or wisdom was with God and was God. It is a common thing to speak of a man's words as himself. How often when we hear another repeating what some dear friend had said, we remark, "That's Robert," or, "That's James," as the case may be, because we at once recognize our friend in his words!

That it is in this sense that the word or wisdom was with God and was God is very clearly revealed in Proverbs 8. Speaking of wisdom, it is said: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or

ever the earth was. . . . When he prepared the heavens, I was there. . . . When he gave to the sea his decree, that the waters should not pass his commandments, when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

As is here spoken of wisdom, so John spoke of the *logos*, or word, and said it was in the beginning with God. Peter said: "By the word of God the heavens were of old"; while Solomon said: "The Lord by wisdom hath founded the earth; by understanding hath he established the heavens" (Prov. 3:19). It is clear, therefore, that the word, which in the beginning was with God and was God, was not a person—the second person in that conceit called trinity, nor yet the person of God, but was that which the word *logos* signifies, mind, reason, speech, hence the wisdom or purpose of God which was with Him as our words or purposes are with us.

Further, this divine person or God that John said in the beginning the word was with, is called *Theos*, a word signifying position, or place, hence to dispose a place in order, therefore a very appropriate designation for the Divine Being as the disposer or former of all things, as said Isaiah, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." We learn, therefore, that the eternal, uncreated, self-existent Deity is more than a mere idea—more than "primal energy," or "creative force"; he is divine substance from which all things emanate. We are told that "God is a spirit," but we are not to understand by that that God is a mere phantom, or creation of every man's brain, but the very reverse. Paul told us that the last Adam, Christ, was made a Spirit—a life-giving Spirit; yet we know He was substance. If Christ, after He was made Spirit through a resurrection, was divine substance, then God, who is a Spirit, is divine substance.

Jesus said, "As the Father hath life in himself, so hath he given to the Son to have life in himself." When did the Son have life in Himself? I answer: When He became, through a resurrection from the dead, "a life-giving Spirit," or divine substance like his Father, who is a fountain of life. Thus we reason, and thus say the Scriptures

(Heb. 1:3.) Paul said of Jesus, that He was an effulgence of God's glory, and an exact impress of His substance; and again, in Romans 1:3, Paul spoke of Him as the "incorruptible God," or *Theos*; again, He is said to dwell in light unapproachable. Hence, light, incorruptibility, life, wisdom, and power, concentrated in one divine substance, is the great self-existing and controlling power of the universe, called a Spirit—the Creator and Upholder of all things, in whom we, and all things live, move, and exist, and "out of whom all things," whose Spirit radiates the boundless universe and pervades all space—its center Divine Substance, or Deity, its circumference, who can tell! Hence said Paul to the Athenians, "He is not far from every one of us"; and David exclaimed, "Whither shall I go from thy presence? If I ascend up into heaven thou art there, and if I make my bed in [sheol], behold thou art there."

Such is the Scripture teaching concerning God the Father of our Lord and Saviour Jesus Christ, who only has immortality, whom no man has seen nor can see; whose radiant spirit pervades all things as the *ruah*, or spirit of life, and is the substratum of every existing thing, from the star of the greatest magnitude to the minutest insect of the air. By His Spirit, He garnished the heavens with glittering orbs, and spread out the earth beneath with lofty mountains and widespread plains, with rippling streams and broad oceans; he clothed the earth with beautiful flora and fitted it for the abode of man.

Such, then, was Deity before the appearance of Jesus, when the word was with God and was God. But we are told that the word was made flesh, and for a moment we may inquire, For what purpose? The answer comes, "To bruise the serpent's head, deliver those in bondage, bring many sons unto glory, and make all things new." (Gen. 3:15; Heb. 2:9, 10, 14, 15; Rev. 21:4, 5.) How was the word made flesh? I answer, By the *logos*, word, wisdom, or purpose of Deity being fulfilled, and thus manifesting Deity in the flesh. This "word" made flesh Paul called the "mystery of godliness"—God manifested in flesh; justified (or perfected) in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory. Thus God was manifested in flesh by His word of promise being fulfilled, or His purpose to manifest Himself being accomplished.

As an illustration of how the word, wisdom, or purpose of Deity became flesh, we have but to consider how our words take form or are corporealized. Every man's words take form who builds for himself a residence if he be his own architect. The residence he builds is first in his brain as *thought*. Having perfected in his mind the kind of structure he will build in every particular, he puts his thoughts into words, which are then an expression of his purpose, and which in the hands of the builder take form,

and the structure is his words corporealized. As we look at the structure, we see the wisdom of the architect.

So the word, or *logos*, that was made flesh, in the beginning was with God and was God, being His wisdom and purpose to manifest Himself in the woman's seed, or flesh, and when the wisdom and purpose of God was made known it was then His *word*, which in due time became corporealized in the person of the Son of Mary by the Holy Spirit vivifying the life principle in the womb of the handmaid of God, and in set time was born, the child Jesus, as recorded by John. The word was made flesh, and we beheld His glory (when He was transfigured on the mount), the glory of the only begotten of the Father, full of grace and truth.

That Deity would manifest Himself in flesh had been the word and purpose of God from the beginning expressed in the promise that the "woman's seed should bruise the serpent's head" (Gen. 3:15); in the promise of Shiloh from Judah (Gen. 49:10); in the promise of the sceptered star out of Jacob (Num. 24:17); in the promise of a seed to Abraham who should possess the gate of his enemies (Gen. 22:17); in the promise of the divine Son assured to David (2 Sam. 7:14); to be born of a virgin to rule on David's throne (Isa. 9:6, 7); and last, in the promise to Mary that she should bring forth a Son who should be called the Son of the Highest, to whom God would give the throne of David, and that He should reign over the house of Jacob forever (Luke 1:32-34).

Not only so, but, when God sent Moses down to Egypt to bring up Israel, Moses asked what name he should give to Israel. (Ex. 3:13-15.) As rendered in King James Version, it reads, "God said, I am that I am. Thus shalt thou say unto the children of Israel, I am hath sent me unto you." The Hebrew words rendered "I am that I am," are *Yahweh asher yahweh*, and, according to the best critics, is very improperly rendered. The passage should read, "I will be who I will be. Thus shalt thou say unto the children of Israel, *I will be* hath sent me unto you." Verse 15 states: "This is my name for ever, and this is my memorial unto all generations." We see then that Israel was to remember that God would from that time be known as *Yahweh*, or, "I will be." Again, in Exodus 6:3, God told Moses that He appeared unto Abraham, Isaac, and Jacob by the name of *Ail Shaddai* (Hebrew), rendered in our version, "God Almighty," but a better rendering would read, "The strength of the Mighty Ones, but by my name *Yahweh*, or I will be, I was not known unto them." It appears then that before God appeared unto Moses at the bush He was not known by the name of *Yahweh*, I will be; but by His name *Ail Shaddai*, the strength of the Mighty Ones; but, after that time, He was to be known by His name, "I will be." It was to be a memorial name unto all generations. (Turn to p. 10)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**MINISTERS PICKET.** The White House recently was picketed by thirty-six ministers carrying posters protesting the continued imprisonment of conscientious objectors. The posters read: "Free U.S. religious prisoners," and "Jail for conscience denies religious freedom." After parading Pennsylvania Avenue, calls were made on Congressmen and leading government officials. Two months ago, 300 ministers wrote President Truman, urging the release of 1,200 C.O.s still incarcerated. There seems to be no reason why these boys should not be freed, now that the war is over.

**PAY FOR EXEMPTION.** The Council of Industrial Relations for the Seventh Day Adventists has recently signed an agreement with the labor unions throughout the country, whereby members of the Seventh Day denomination will be exempted from membership in unions and participating in union activities. They will pay the equivalent of union dues to specific charitable and sick benefit funds. This agreement will free Adventists from participation in "conflicts and violence," although they affirm their approval of the "aims of organized labor." This policy would seem to be like refusing to eat pork, but relishing a good bowl of soup made from it.

**GOSPEL OF SALVATION.** It is doubtful if there is a man in America today who is in closer touch with the results of sin and crime than J. Edgar Hoover, head of the F.B.I. "The Pentecostal Evangel" quotes him as follows: "I am sure that if more emphasis were placed on the gospel of salvation, and less on social justice, the latter would become a greater reality."

There has been a great swing in the nominal church toward preaching a message solely devoted to our day and time. It is called a "Social Gospel"—a gospel that treats of the problems of labor, government, society, and human welfare in general. Worthy as such efforts are, the element of hope is completely removed, and, after all, the gospel of salvation is a gospel of hope. "We are saved by hope; but hope that is seen is not hope."

**BAPTIST RESOLUTION.** The Southern Baptist Convention, meeting in New Orleans, May 14, 1937, passed the following resolution: "It is the sense of the Convention that the prevalence of smoking among Christian people, especially among preachers, church leaders, and denominational workers, is not only detrimental to the health of those who participate, but harmful to the cause of Christ in that it weakens the message and lowers the influence of those charged with the preservation and spread of the gospel."

Writing in "Moody Monthly," William James Robinson, D.D., says, that women are now the largest users of cigarettes in the United States. "Statistics recently compiled show that women have superseded men as the

nation's leading civilian cigarette smokers. They bought 69 per cent of the 329,000,000,000 cigarettes a year manufactured for civilian use." He further writes: "Dr. Raymond Pearl, of Johns Hopkins University, says that the death rate of heavy smokers, and that includes all confirmed smokers, between the ages of thirty and fifty is approximately twice as high as that of nonsmokers. Drs. Willus, English, and Berkman, of the Mayo Foundation have declared that coronary disease of the heart is six times more prevalent among heavy smokers than among nonsmokers. This unimpeachable testimony proves conclusively the culpability of tobacco in its causation of this terrible disease. It should make all smokers quit the use of tobacco instantly.

**NEUROSIS.** Men and women everywhere are getting jittery. Nervous disorders are rapidly increasing. Nearly everywhere one goes, he hears people talking about their nerves. It is not a matter that should be considered lightly. It is a disease, and a serious disorder at that. Oftentimes neurotic upsets are caused by physical ailments—more times by spiritual deficiencies. More and more, the medical profession is realizing that nervous disorders must be worked out with the minister's aid.

At a recent meeting in Toronto of the medical profession, the matter of treating neurotics came up for discussion. The doctors acknowledged their inability to deal with cases "whose symptoms indicated not a physical illness, but a spiritual deficiency." The indwelling of the Word, reliance upon God, and steady service in His church and interest taken in the welfare of others in the name of Christ will do more for shattered nerves and distracted minds than anything else.

**ADVANTAGE OF A JEW.** In an editorial in the December issue of "Destiny," the editor makes this statement: "A permanent Jewish state will never be established in Palestine, for God has already set forth in the Bible who shall possess Palestine." He further charges the President with meddling in affairs that are not this nation's concern, when he seeks to settle the displaced Jews of Europe in Palestine. He writes: "The Palestine controversy is no exception and so the President meddles in affairs that are not this nation's present concern for the sake of winning a few votes in support of his party's policies." This spirit of anti-Semitism pervades much of the writings of this paper. In their reasoning, the Jew is an outcast from the "covenants of promise." But to the plan of God, he has much advantage. Paul, speaking by inspiration, asked the question: "What advantage then hath the Jew? or what profit is there of circumcision?" He then proceeded to answer his own questions by saying: "Much every way: chiefly, because that unto them were committed the oracles of God." Jesus gave evidence to the favored position of the

Jews, when He said: "Salvation is of the Jews." When the veil is lifted from the eyes of the people of Israel who are blinded through the reading of the law given at Mount Sinai, the whole house of Israel will be shepherded on the mountains of Israel by that "great shepherd of the sheep."

New Testament distinctions between two and ten tribes is man-made. On Pentecost, it was the "whole house of Israel." To Paul, it was "our twelve tribes." James wrote to the "twelve tribes which are scattered abroad." There are certain interpreters of the Scriptures who are moved by national loyalties that appropriate all the covenant blessings to the ten tribes and impugn all evil motives and resulting judgments to the two tribes. Such lays the groundwork for bitterness toward one segment of Israel out of which our Lord sprang. To speak against the "least of these my brethren" is to speak against Christ.

**BREAKING THE IMAGE.** The metallic image which Daniel recorded in his book represents the kingdoms of this world in the latter times as well as the four great empires that ruled over the covenant land of Palestine beginning with Babylon. The picture which is set forth for us in the great prophecies of this book is one of ultimate destruction of these kingdoms. The Kingdom of God is the smiting force that breaks in pieces the kingdoms of this world. If a person believes or lives as though the kingdoms of this world are always to continue more or less along the same lines as they now exist, he is in for a rude awakening. The stone of Daniel is the Kingdom of God. When it is set up, it is to smite the image on the feet and break in pieces all the kingdoms of the world. The stone that does the smiting becomes a great mountain and fills the whole earth. There is no place for man-ruled kingdoms in the first scene as given us in Daniel. In his pamphlet on "Daniel in Prophecy," Dr. Rice, speaking of God's Kingdom on earth, says: "It will be a kingdom not built by human hands, nor brought in by education nor civilization, nor even by the preaching of the gospel, but brought in by the King Himself. Jesus taught us to pray for His coming when we say, 'Thy kingdom come.' Christ will come to reign in person on this earth. That is not figurative; it is literal." Then, in his closing remarks, he says: "But beyond that day we see the gladside of prophecy! After the coming of Christ, we see God's favor restored on Israel, a government of Christ Himself on the earth, established with peace and righteousness when the saints shall rule with Him forever. The victory of righteousness in this world will not come until Jesus comes, but, thank God, it will come then!"

The kingdoms of this world around which the lives and hopes of most people are built must be ground to powder. God has warned us not to place our trust in these kingdoms.



## BIBLE LESSONS

*(Continued from page 4)*

## 6—Joseph: Purity of Character

*Golden text:*

"He dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more: and behold, the sun and the moon and the eleven stars made obeisance to me" (Gen. 37:9).

*Text:* Genesis 37.

*Questions on the text:*

(1) Why was the story of Joseph as told in Genesis voted by the national convention of English teachers to be the greatest single story in all literature?

(2) What kind of a character had Joseph as portrayed in his dealings with his brothers? Was he a "goody-goody"? Was a "tattle tale" liked any better then than now?

(3) Notice that Jacob loved Joseph more than any of the others and showed it by giving him a coat of many colors. How did that further complicate family relations?

(4) Why was Reuben more concerned about the welfare of Joseph than the others?

(5) Notice how the Lord was with Joseph in slavery: first with the captain of the guard, and then with the keeper of the prison. Was it just an accident that he was favored? What is the lesson to us in Joseph's conduct?

(6) Notice all through his time at Potiphar's house that he was a responsible individual. Had he had any training along the lines of responsibility?

(7) Joseph's purity of character is his outstanding trait. How did it stand him in good stead though he was thrown in jail?

*Discussion of the text:*

The story of Joseph is packed full of drama. The youngest son among elder brothers, who were grown men with families of their own, was likely to be despised by the older ones. Especially would that be true when he began to tell dreams that showed that he would rule over them, and also as he was the favored son of Jacob's favorite wife. As the eldest son of Rachel, Jacob looked upon Joseph as his legitimate heir and eldest son. He was probably about sixteen years of age and his elder brothers were men of forty-five or fifty years of age. Would he indeed rule over them? Reuben was responsible for Joseph's welfare because he was the eldest son, and Judah felt more or less responsibility some how or another though he was in no sense in charge. Judah did not show his real metal until later when Joseph had become ruler

in Egypt. God showed Joseph favor in his slavery and brought favor to him in those that were placed over him. What must have been the feeling of Potiphar's wife later when Joseph became the ruler next to the king of all Egypt! We should learn the lesson that virtue is its own reward.

*Related topics:*

(1) Who were the Midianites and Ishmaelites to whom Joseph was sold? Was it their custom to deal in slaves?

(2) What was the significance of the "coat of many colours"? Do we show favoritism in our families as did Jacob, or was that rather a custom of the day when Jacob selected one of the number as his favored son?

*Practical applications:*

To the young man at the age at which Joseph was when he was in charge of Potiphar's house, we have a most remarkable lesson. If Joseph had reached forth his hand and laid hold upon the temptation that was offered him, he probably could have prospered a great deal. His master probably would not have found him out, and what a temptation that would have been to most young men! Joseph not only was a man of strong moral character from the point of view of physical attraction and moral control, but he also showed his integrity of character in his loyalty to his master. Though he was put in jail, he was faithful to his trust. He would not yield to the temptations that would have made him despise himself eventually. Joseph's integrity of character led him to jail, but virtue is its own reward. Our character is, as somebody has said, what we are in the dark. If we can do something and get away with it, that shows a weak character. The person who has a strong character is one who does the right thing though nobody will know whether he did the wrong thing or not. Virtue rewarded Joseph though he went to jail. The story is told of the lieutenant in the war of 1914 who came to an intersection in the battle zone where utter confusion had been wrought by the explosion of a German shell. The lieutenant straightened out the traffic snarl. Later, he was recommended for the distinguished service cross. Nobody could find out who he was. He was rewarded by the knowledge of a job well done. He did not need a decoration. He had the better decoration of a clear conscience, of the knowledge of a duty well done in spite of the fact that he stood a good chance of never being rewarded openly. That is the lesson of Joseph's conduct in the house of Potiphar.

*Readings for the week:*

Genesis 39. Notice how little mention there is of Joseph in the New Testament. Could you offer an explanation of that fact?

## I MET GOD IN THE MORNING

"I met God in the morning,  
When my heart was at its best,  
And His Presence came like sunrise—  
Like a glory in my breast.

"All day long the Presence lingered,  
All day long He stayed with me;  
And we sailed with perfect calmness  
O'er a very troubled sea. . . .

"So I think I know the secret  
Learned from many a troubled way;  
You must seek Him in the morning,  
If you want Him through the day."

—Selected by Mrs. Eldridge Ellis.

## CHRIST AND HIS SECOND COMING

(Continued from page 3)

Lord does return, that is exactly what will happen. It will continue to happen until Christ returns to destroy earth's oppressors. So, let us who belong to Christ continue to pray, "Even so, come, Lord Jesus." We want the Christ to come, so we can be "priests of God and of Christ, and . . . reign with him a thousand years" (Rev. 20:6). That will be the required length of time to subdue evil, though it is written, "Of his kingdom, there shall be no end" (Luke 1:33). Christ will possess the earth forever, and we, His people, will sit with Christ on His throne, being given "power over the nations" (Rev. 2:26).

During the time that Christ and His overcomers are subduing the evils of this world, they "shall rule" the nations "with a rod of iron" (v. 27). That simply means that Christ's rules will be strict and unbreakable. "As the vessels of a potter shall they be broken to shivers."

Concerning the day of Christ's return, it is written: "Then shall the king say to them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). That invitation will sound so much better than to hear the King say, as He will say to the unfaithful, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (v. 41). As certainly, though, as men refuse or decline to cleanse themselves of sin by accepting and obeying the gospel, that certainly are they going to hear those sad words of rejection—"Depart, ye cursed." No one will be able to carry his sin over into the Age to come, lest the new world be filled again with sin. The very purpose of Christ's reign is to destroy sin. Why, then, should He allow sin to enter His Kingdom?

Everyone, therefore, who wishes a blessing and a share in the coming Kingdom of the Lord must depart from sin. The gate is too "strait" and the way is too narrow to

provide passage for the sins of this life. Sin "just can't pass through this narrow way into eternal life! So "turn sin loose" and say, "Come, Lord Jesus, and come quickly."

"Behold, the Lord God will come with strong hand and his arm"—representing the church—"shall rule for him: behold, his reward is with him, and his work before him" (Isa. 40:10). Brethren, let us lay aside all sin and be ready to assist Christ, at His coming, to cleanse this old sin-cursed earth, making it into our everlasting home of beauty and holiness.

## THE WORD MADE FLESH

(Continued from page 7)

In consideration of this memorial name given to Israel the question very naturally arises, I will be who? or what? The answer is given in Exodus 6:9: I will take you to Me for a people, and I will be to you *Elohim*, or Mighty Ones, and you shall know that I am *Yahweh* your *Elohim*—literally, I am He who will be your Mighty Ones.

This promise, or word of Deity, commenced to be fulfilled by the "word" becoming flesh in the person and substance of Jesus as the Captain, Head, Chief, of First-born of the Mighty Ones of Israel, in whom Deity has declared He will be manifested. Being justified or made perfect in spirit, or exalted to the high and heavenly estate of incorruptibility and life, they will constitute the rulers and governors of that new heaven and earth, or creation of which Jesus is the Alpha and Omega.

We discover then that Jesus was not the eternal, self-existent, uncreated God in person, but the Son of God—the *logos*, or word made flesh in fulfillment of the promise made to Israel that He who was known to Abraham, Isaac, and Jacob as *Ail Shaddai*—"Strength of the Mighty Ones," would become Israel's Saviour. Though God made known His memorial name to Israel through Moses at the bush, yet it was to be a long time after before the *Yahweh* name would be manifested. Now, as Jesus was the first to manifest the name (see John 17:6), and as He was born of the Virgin Mary, He could not have pre-existed as a person. Mark, it was the eternal, and self-existent God that was to become Israel's Mighty One and not a pre-existent Son. It is clear, then, that the *logos* that was with God and was God became flesh in the person of Jesus as the Saviour of Israel, the promise had commenced to be fulfilled, and the *Yahweh* name was manifested by Him who is the first-born among many brethren; and being immersed by John in the waters of Jordan and anointed by the Spirit descending upon Him He became Jesus Christ, that is, Jesus the Anointed, and God declared Him to be His only begotten Son in whom He was well pleased. Thus Jesus in His flesh, bore the nature of man, in His mind the character of God. In other words,

He was human in nature but divine in character. Therefore, Paul said (Gal. 4:4): "When the fulness of time was come, God sent forth his Son, *made of a woman*, made under the law." He was begotten not of the will of the flesh, nor of the will of man, but of God. "No man," said John, "hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him."

AT PRAYER MEETING

There were only two or three of us  
 Who came to the place of prayer—  
 Came in the teeth of a driving storm;  
 But for that we did not care.  
 Since our hymns of praise had risen,  
 And our earnest prayers were said,  
 The Master Himself was present there  
 And gave us the living bread.  
 We knew His look in our leader's face,  
 So rapt and glad and free;  
 We felt His touch when our heads were bowed,  
 We heard His "Come to me."  
 Nobody saw Him lift the latch,  
 And none unbarred the door;  
 But "peace" was His token to every heart,  
 And how could we ask for more?  
 Each of us felt the load of sin  
 From the weary shoulders fall;  
 Each of us dropped the load of care  
 And the grief that's like a pall;  
 And o'er our spirits a blessed calm  
 Swept in from the jasper sea,  
 And strength was ours for toil and strife  
 In the days that were thence to be.  
 It was only a handful gathered in  
 To the little place of prayer;  
 Outside were struggle and pain and sin,  
 But the Lord Himself was there;  
 He came to redeem the pledge He gave—  
 Wherever His loved ones be  
 To stand Himself in the midst of them  
 Though they count but two or three.  
 And forth we fared in the bitter rain  
 And our hearts had grown so warm,  
 It seemed like the pelting of summer flowers  
 And not the crash of storm;  
 "'Twas a time of dearest privilege  
 Of the Lord's right hand," we said  
 As we thought how Jesus Himself had come,  
 To feed us with living bread.

—Margaret Sangster.

BOOK  
 PARADISE

By Arlen Marsh

"Savage" comes from the Latin "silvaticus," which meant "coming from the woods, wild." Only later usage has corrupted it to signify fierce, untutored, pagan peoples, or unpleasantly angry temperaments.

*South from Guadalcanal* (Evangelical Publishers, Toronto; \$1.50) is subtitled, "The Thrilling Romance of Rennell Islands"—and for thrills the book definitely lives up to it. For romance, no!

It is the story of Dr. Northcote Deck and his fellow workers in the formerly cannibalistic South Sea islands. Dr. Deck was—and still is—a missionary, a missionary who writes more of events early in the present century than of events of recent years. Guadalcanal is, for Dr. Northcote, less a scene of battle than a springboard for missionary travels.

"Today," says Oswald J. Smith in his Foreword, "twelve thousand Christians sing the song of Zion in the Solomon Islands." Christians frequently, you will recall, were responsible for saving the lives of American and Australian airmen who were shot down in the South Pacific island regions.

*South from Guadalcanal* is filled with stories—true stories. They are told with a cold, bald, statement-of-fact style that effectually abolishes the "romance" mentioned in the subtitle, but which still cannot destroy the essential adventure in the lives of the missionaries. Events run from around 1900 to 1945, and cover, naturally, an amazing number of changes, physical and spiritual.

There is the tale of Vouza, who won the George Medal from the King of England and a decoration from the President of the United States for his astonishing valor in the recent war. There is the tale of the three whites who were established on Rennell Island as missionaries in 1909—and who were promptly killed by natives who wanted their axes, tools, and iron; this tale kept the Rennell Islanders from hearing about God until 1934, when the government finally permitted missionaries to try again. There is the tale of the natives who told American airmen: "The best thing the white man has brought to us is the Bible, because it has changed our lives!" All told, the book has something—and for more than those whose chief interests lie in mission work.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.



We're all familiar enough with it to be tired of it—that old saw that we have to hang together, or we'll hang separately. There's another platitude that's just as uninspiring, too—"A stitch in time saves nine."

But somehow, most of those hoary sayings have a germ of truth, and pretty solid truth, at that. These two are no exceptions. Nor are Christians any exception to the rules. They're quite as apt to fall down on the job for want of co-operation and understanding among themselves as labor unions or employers' groups or nations. They fall

nia or whatever hasn't done right by our young Nells and Toms is to lack in—to put it kindly—keen perception.

There is, as has already been observed, room for improvement. Improvements now are being made. Promotion Director James M. Watkins of National Bible Institution feels, for example, that the youth of the Church of God is showing signs of effort it has not shown in lo, these many years. He may be right. He may be wrong. In any event, church young people are making more

# In Time with the Time

## National Berean Society

down, too, because, even when they see trouble in the offing, they fail to take the necessary steps to go around it.

Take the church's work with young people in particular. More than one of our ministers, new to the clerical profession and still dewy-eyed with enthusiasm, has told me in the last year or so that (a) the Church of God is doomed to extinction unless *something* is done about the young people, and that (b) nothing *is* being done about the young people. To round out the syllogism—a fancy name for argument—(c) will, naturally, have to be added: the Church of God is doomed to extinction.

Now this kind of pessimism is about as healthful for the church body as a shot of Prohibition Era "alky." Any student of the Bible is quite well aware that Jesus had far more call for pessimism than have we. After all, most of us, at least, haven't had the depressing experience of working a lifetime amid the knowledge that those who are helping most will shout the loudest for our executions.

Elijah went through pessimism like that of a portion of our ministry. He was, alas!—according to him—left alone to worship God out of all Israel. Somehow or other, though, God had managed to preserve seven thousand faithful whom Elijah hadn't bothered to find, he was so busy feeling sorry for himself.

The Church of God *could* have handled its young people better, to be sure. What church could not? We all could, if we really tried, do a great many things better than we have done them—could do them a great deal better than we shall go on doing them, quite probably. But to assume that the work of God will perish from the earth because the church of Ohio or Illinois or Califor-

noise about their work than they have for a considerable period of time.

A new paper, previously announced in *THE RESTITUTION HERALD*, is scheduled for early production by the National Berean Society. Youth rallies have been held here and there . . . and here and there the local leaders have *refused* to hold them, too. Special efforts to establish children's classes (you've read of Vit-Em-In) have been made by Child Evangelist Verna C. Thayer, on behalf of the National Berean Society and National Bible Institution.

But all these things are only sound and fury unless they produce two things: first, knowledge; second, faith put into work. Wiener roasts and steak fries and song festivals and parties never gave forth a Paul, a Peter, or a Daniel. Characters like these derived their strength from studying and working, not from play.

Support, financial and journalistic, will have to be given the new paper to make it a success. The Society revenue is not sufficient to pay the costs at present. Contributions or pledges for regular contributions will speak more of the success of young people's work than a thousand hand-clappings and hurrahs. "Where a man's treasure is, there will his heart be also."

So with other youth work. Rallies aren't enough. Steady plugging counts. Attending classes and learning something count. Being baptized counts. That's all our co-operation and enthusiasm should produce.

Arlen Marsh  
PRESIDENT

# AMONG THE CHURCHES

## FONTHILL, ONTARIO

We were glad to have Harry and Irene Payne back with us recently and meeting Arnold and Janice Johns and Mary Brown was a pleasure. We enjoyed the part the Bible students took in the Sunday morning service. We did not see much of Bro. Howard Beemer, as he was busy elsewhere.

Last week, cradle roll superintendent Sr. Beemer, assisted by Sr. Holland, entertained the mothers and little folk of the cradle roll at the church. Bro. and Sr. C. E. Randall also attended, and Bro. Randall helped entertain with kodachrome pictures of the last cradle roll party and views of Washington. After this, a happy time was had together around the tea table.

Our junior choir is now receiving some special instruction from the senior choir instructor, Mr. Hamilton of Saint Catharines. We trust the younger ones will benefit from this opportunity and better fit themselves for service in the work of the church, should Christ's coming still tarry.

We all enjoyed Bro. and Sr. Grover Gordon's visit here, and wish to thank Bro. Gordon for his helpful Sunday sermons and the interesting study on Tuesday night of the image of Daniel's prophecy.

Bro. George Coverdale and his wife Jean, recently married at the parsonage, were guests of honor at last Tuesday night's Bible study social gathering. Songs, readings, as well as a stag chorus, in which the men even surprised themselves, formed part of the program.

Bro. Randall has a fine new projector and screen, and with these he showed kodachrome slides of many of our churches and ministers. Pictures of some of our local members were also appreciated.

The bride and groom then opened their attractive gifts, which were piled in, and around, a prettily decorated umbrella, on a specially appointed table. Luncheon was then enjoyed by all.

Friday night, November 22, the fellowship group of married folk, met at the Zavitz' home at Stamford Center. This group is presenting a pageant in the Church on Sunday night, December 22.

The story of Zachaeus was shown on the screen, along with sermon comments of the account, the last Sunday of November. From now until Christmas, "The Child of Bethlehem" will be the story, with pictures illustrating. The opening exercises for the evening services are being conducted by different persons.

Commencing the first Sunday of December, the Builders' Class met at 7:00 p.m. It is planned to organize them into a junior Beerman group.

Bro. and Sr. Irvin Barnhart's little son Clyde has been very ill for the past week, but good medical attention, strongly backed by sincere prayers of the members, finds him now, on the way to recovery. Praise the Lord! Irene Holland, Reporter.

## ABILENE, TEXAS

Returning to the Texas work, it was a pleasure for me to meet with the brethren at Abilene on November 30 and December 1. There is a group of twenty or more interested people here, most of them members. Meetings were held at the home of Bro. and Sr. Phil Jefferies and at the Dalk Schoolhouse near by.

The brethren here are a very devoted band of believers. We wish it were possible for them to have regular preaching.

M. W. Lyon, Evangelist.

## HERALD RECEIPTS

Edith M. Richardson; Leslie Niles; Thos. H. Davis; Mrs. James Robinson; Mrs. Tola Jeffrey; Letha Rinehart; Mrs. Rosece Finney; George M. Siple; Emma Rankin; Mrs. Jefferies (2); M. Fetters.

## NATIONAL BIBLE INSTITUTION

Mrs. R. O. Turner	\$15.00
Mr. & Mrs. Orval Shepherd	3.00
Jessie M. B. Kauffman	5.00
Golden Rule S. S., Cleveland, Ohio	50.00
Omaha, Nebr., Church of God	15.25
McGintytown, Ark.	23.91

## McGINTYTOWN, ARKANSAS

It was a pleasure for us to have Sr. V. C. Thayer with us for a two-weeks' school here at McGintytown, Ark. The classes were held in the afternoon at four o'clock. This was because the children were in school and their buses did not run until that time. Much interest in the children, as well as "grown-ups," was shown.

It was a pleasure for us to have Bro. Sr. W. R. Simmons from Hartshorne, Okla. here for a few nights, too. Bro. Simeon preached some interesting sermons. The attendance was bad, due to the weather.

We are looking forward to both Sr. Thayer's and Bro. and Sr. Simmons' return in the future.

Mrs. Arlie McGinty

## NATIONAL BIBLE INSTITUTION

Mauertown, Va., Sunday School	21
Silas Claypool	10
Mrs. Amanda Hazard	10
Mrs. Kate Olmstead	10
Mr. & Mrs. Chas. Notts	10
Bear, Ark.	10
Cleveland, Ark.	10
Morrilton, Ark.	10
A Friend	10

## Gleanings From the Field

"The field is the world."—Jesus.

"Bro. and Sr. Claude Rinehart of the Arkansas City (Kan.) Church of God recently worshipped with us at Eldorado, Ill., being guests of Mr. and Mrs. Walter Gluscock and Bro. George Hobson."—Virginia Davenport, Eldorado, Ill.

Bro. Earl Moore, Conlee Dam, Wash., was guest, recently, at the home of Bro. and Sr. F. L. Austin, Oregon, Ill.

Roland Lee was born, November 20, 1940, to Mr. and Mrs. Otis Edmonds (nee Leota Gruber), Farmer City, Ill. Congratulations!

Bro. Milton Hall, student minister from Oregon, Bible College, served in pulpit duties at Rensselaer, Ind., December 8.

Bro. and Sr. William Hanson, Caledonia, Mich., visited several days recently with Sr. Leota B. Hanson, Oregon, Ill., and with Bro. and Sr. Leland T. Hanson, Leaf River, Ill.

Bro. E. E. Giesler, Moorefield, Nebr., writes that he expected to preach at the home of Mr. and Mrs. Al Schakelaar, two miles north of Wray, Colo., Sunday, December 8.

Oregon Bible College is grateful to Sr. E. C. Raikback, Los Angeles, Calif., for a subscription to Pathfinder magazine.

Bro. and Sr. G. E. Marsh, Tipp City, O., recently visited Bro. and Sr. J. H. Willard, Rochelle, Ill., parents of Sr. Marsh; also Arlen, their son, at Rockford; and briefly Golden Rule Home, Oregon, Ill.

"Our new Sunday school at Cleveland, Ia. has progressed beyond our expectation. One day, December 1, our attendance was five and our offering was five dollars. This is a place where it was said, 'There are enough children to make a Sunday school pay!'"—Fred E. Hall, Cleveland, Ark. Bro. Hall reports, too, that brethren at Cleveland have expressed a desire to have more preaching services."

Bro. James M. Watkins addressed the lege students at a chapel service on December 5.

"Wiener roasts and stenk fries and festivals and parties never gave forth a Peter, or a Daniel. Characters like these lived their strength from studying and working, not from play."—Arlen Marsh, 182 Gardiner Ave., Rockford, Ill.

For sale: a few boxes of Christmas cards having Scriptural texts, at \$1.00 per box of 25 cards or \$5.00 per box of 12 cards. Address National Bible Institution, Oregon.

DAVID F. BECK

Funeral services were conducted from the Littleton Funeral Home, Springfield, Ohio, November 18, for David Beck, faithful member of the Lawrenceville (Ohio) Church of God.

During a large portion of the seventy-six years of his life, which came to a close, November 15, he was a servant of his Lord and Master Jesus Christ, preaching and teaching the truths we love so much.

He is survived by his widow, Kathleen; a son, Karl; a brother, Albert; three sisters, Mrs. Alma King, Mrs. Margaret Poole, and Mrs. Ore Lotton; two grandchildren, and a number of nieces and nephews.

He was laid to rest in Ferncliff Cemetery to await the coming of Him who said, "I am the resurrection and the life."

Richard Smith.

PEARSON - PENSYL

Brush Creek Church, near Tipp City, Ohio, was the scene of a pretty wedding, November 3, when Dorothy Pearson became the bride of Gilbert Pensyl.

Mrs. Clark Ballentine played the wedding march, and Miss Betty Tyree sang "I Love You Truly" and "Because."

Mrs. Fred Pensyl, sister of the bride, served as matron of honor, and Fred Pensyl, brother of the groom, as best man.

Mrs. Roger Pearson and Rosella Pearson were bridesmaids, and Roger and Ezra Pearson served as ushers.

The newlyweds are now at home at Urbana, Ohio, Rt. 4, to share the blessings that we pray God will shower upon them.

Richard Smith.

WEST - SMITH

On Saturday, October 12, at the home of the bride's parents in Clayton, Ohio, Maxine West became the bride of James (Joe) H. Smith of Dayton, Ohio.

Maxine was attended by her sister, Jewel Schrawse. Clarence Puckett served as best man.

We pray that God's blessing will rest on them in their journey through life together.

Richard Smith.

WANTED—An experienced printer to work as assistant in our printing department on an hourly basis. Personal habits and interest in keeping with the spirit of our Institution a requisite. Get in touch with Bro. Paul C. Johnson of the printing department or Bro. James M. Watkins, Director of Promotion and Co-ordination of National Bible Institution, Oregon, Ill.

SIXTIETH WEDDING ANNIVERSARY

(Continued from page 5)

One daughter, Sister Sam Boyer, and one son, Brother Garnet Coverston, have made their homes in the Valley, living on farms not far from the home of their parents. Both are active members of the local congregation. A grandson, Brother Fulton Ramsey, makes his home with his grandparents. He, too, is a member of the Church of God and takes an active part in its work.

We greatly enjoy Brother Coverston's stories of the early days in the Valley. The highway that now extends the length of the Valley was once a horse trail which crossed and re-crossed the stream which drains the Valley. The stream had to be forded by the traveler some twenty times in the course of a few miles. Wild game abounded in the forests which cloaked the mountains. Though herds of deer still emerge from the forests to graze in the pasture fields and to raid cornfields at dawn and dusk, the amount of game in the Valley has been reduced greatly since those early days. One still may see an occasional wild turkey, fox, grouse, quail, or even a bear, however, if his step is light and his eye keen.

In a world plagued with marital problems and divorce, Brother and Sister Coverston's long married life stands as an example worthy of imitation. At a time when there is a growing disregard of Christian obligations, their long and faithful service to the Master stands as a challenge and an inspiration to us all. May their faithfulness continue to bear fruit for many years to come!

Back in print: "Bible Hero Stories" have been reprinted. They are a series of children's Bible-story-books covering the characters of Joseph, David, Moses, Daniel, Esther, Peter, Paul, Mark, and Jesus—Books 1 and 2. The price is 20 cents each; \$2.00 per dozen. Order from National Bible Institution.

G. J. Gordon.

MACOMB, ILLINOIS

Sunday, November 17, provided a grand day of worship for the Macomb brethren. It was the fourth anniversary of the church. Bro. Otto Dick and a group of students from Oregon Bible College helped us celebrate the day. There were about forty present in the morning to hear Bro. Dick's splendid message in which he contrasted Noah's day with our day. Bro. Dick provoked much good thought and urged entrance into our Ark now before the door is shut. Although he tells us that this is one of his first sermons, we commend him to all as a sincere preacher of the Word.

After the morning service, a beautiful pot-brook dinner was enjoyed by all. At 2:30 p.m., the church was again filled to hear the College hour. Visitors were present from Ripley and Bowen. Arnold Johns, serving as master of ceremonies, introduced a fine program. The highlights were sermonettes by Kirby Davis and Milton Hall. The male quartet was much enjoyed. On Anniversary Day, we at Macomb not only look back over four years' successful work, but we look forward to the time when we will be able to enlarge our present church to meet our needs.

Anniversary Day was also Family Day. To each of the ten complete family units present was given a gift. How good it is to see whole families worshipping together!

The Dorcas Society recently purchased ten tiny folding chairs for the Sunday school nursery class. The forty quarts of tomato juice, which the Dorcas had canned earlier for Oregon Bible College, were sent back with Bro. Dick.

L. W. Moore, Jr., Reporter.

OREGON BIBLE COLLEGE NEWS

We were glad to see so many visitors at our Thanksgiving chapel program. Timothy Pearson spoke on "Thanking God for the Ordinary." All students took some part in the program. A chalk talk was given by Shirley Logsdon and Mary Brown. A number of musical specials were given by other students.

The students enjoyed a two-day vacation from school for Thanksgiving, with just a few remaining at the College for the holiday.

Our two chapel speakers this week have been Bro. Sydney E. Magraw, who spoke on "Christ in the Old Testament," and Bro. James M. Watkins, whose subject was "The Christian Spirit." Both of these topics were of considerable interest to the students.

Janice Johns, Reporter.

NATIONAL BIBLE INSTITUTION

Little Rock, Ark.	30.75
Mr. & Mrs. E. A. Ellis	111.00
E. F. Marsh	10.00
Mr. & Mrs. F. Carpenter	10.00
Penningwood Berens, Gr. Rapids, Mich.	29.00
Mr. & Mrs. E. C. Rallsbaek	5.00
I. H. Judd	2.00
Iste McGinty	5.00
Saree McGinty	1.50
L. G. P.	52.50
Mr. & Mrs. James M. Watkins	20.00
Edrick, Ind., Church	35.00
F. R. Simmons	4.00
Clark Chapel, Ark.	20.00
Sister	95.00
Dorothy Magraw	9.00
Penningwood Church, Gr. Rapids, Mich.	35.00

MRS. FERDINAND SITZENSTOCK

Mary Amidon, daughter of Perry and Estelle Amidon, was born, April 7, 1866, at Syracuse, N. Y., and died at the home of her daughter, Mrs. Nellie Volney, in Euclid, Ohio, October 10, 1946.

She was united in marriage with Ferdinand Sitzenstock, in Cleveland, Ohio, on February 5, 1883. To this union ten children were born, one boy and nine girls. They also adopted two boys. Three daughters preceded her in death—Vera and Mabel in early childhood, and Minnie in 1917. Those who survive and mourn are her husband of Cleveland, Ohio; one son, John Sitzenstock, Medina, Ohio; six daughters, Hattie Agard of Mentor, Ohio; Florence Werner, Parma, Ohio; Hazel Shade, Columbian Station, Ohio; Myrtle Schuld, Garfield Heights, Ohio; Ella Prestwood of North Carolina; and Nellie Volney, Euclid, Ohio; the adopted sons, Ferdinand and Roy, Cleveland, Ohio; one brother, William Amidon, and a half brother, George Wiley; fifteen grandchildren and fourteen great-grandchildren; besides other relatives and a host of friends.

Immersed into the all-saving name of Christ more than fifty years ago by Elder Maurice Jablin, she was a faithful member of the Church of God. She awaits the return of Jesus Christ her Lord to give life and immortality to the faithful of all ages and to establish the Kingdom of God on this earth, even as we are taught to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Words of comfort were spoken by the writer in a funeral service at the Loree Wells Funeral Parlor, and she was laid to rest in the Garfield Grove Cemetery.

G. J. Gordon.

*Season's Greetings, Illinois Conference members. This is Illinois Evangelist number four, of the present year, bringing you news of other churches and of your brothers and sisters in Christ. Our special message for this season is unity. Let us unite our efforts, as God's children, toward the goal of carrying the gospel tidings of "peace on earth, good will toward men" to all parts of our State. Let us work together and support the missionary work of our State Conference. What a Christmas gift, if your active support should enable some lost soul to hear the saving gospel truth of Jesus.*

## SEASON'S GREETINGS

FROM

## ILLINOIS EVANGELIST

**EAST OREGON CHAPEL.** "Our Doreas Society meets once a month at the various homes in the community. It is unique in that we have no president, no secretary, and no treasurer. We collect no dues, we have no committees, and we do not serve lunch at the meetings. We do

mending and other sewing for the family at whose home the meeting is being held. We help the widows first, then we go to the other homes. Our aim is to help one another. Nothing is said about what we did in the past. Making others happy and reaching out a helping hand is uppermost in the hearts of all. We talk 'Bible' and sing hymns while we sew, usually selecting subjects concerning virtuous women and their children, of long ago. It is surprising how many bring their Bibles with them, along with their needles and thread. We close our meeting with a prayer." Average Sunday School attendance for the month of October was 85.

**CASEY.** November services in the Restitution Church were conducted November 10 by Bro. John Mercer of Macomb. His evening sermon, "Return of Christ," was followed with a talk by Bro. Charles Hiekox on, "Christ, Our Only Hope," and the Communion service. Bro. and Sr. Foster Thayer visited the Chicago Church of God on November 10.

**ELDORADO.** A special Thanksgiving service was conducted Thanksgiving morning for a goodly number of worshipers. A Thanksgiving offering was taken to begin a building improvement fund. The young people's class, which meets every Sunday evening, is planning a large part of the church Christmas program. Sunday evening, November 17, the congregation listened to a recording of a sermon delivered by Bro. Harold Doan at last summer's General Conference. The senior Bereans have been enjoying a series of lessons by the pastor.

**MACOMB.** Sunday, November 17, was a special day in Macomb, being the fourth anniversary of the dedication of the church building. Bro. Otto Dick and a group of Oregon Bible College students helped celebrate the day. Bro. Dick preached the morning sermon, and the students presented an afternoon program. Anniversary Day was also Family Day. Ten complete family units were present at the morning services. The Doreas Society recently purchased ten tiny folding chairs for the Sunday School.

**RIPLEY.** The Co-workers class met October 29 in the Lewis home and canned 106 quarts of apple butter, and 63 quarts of apples. On November 12, they met again at the Wayne Laning home and canned 160 quarts of pears. All this fruit is to be given to Oregon Bible College, Sommer Bible Training School, and General Conference. . . . Three cheers for Ripley! . . . Several Ripley brethren motored to Macomb November 17 to attend anniversary services.

**CHICAGO.** Pastor and Mrs. Doan were sorely grieved by the death of their infant son, Marc Jon. Chicago's new recreation room is being much used by a newly organized men's class (which is developing a male chorus, and anticipating purchase of a sound projector), a newly organized young people's class, and the ladies' Doreas Society. A Thanksgiving service conducted November 27 had a good membership representation.

**OREGON.** Oregon has five new members by transfer: Bro. and Sr. Otto Dick, Bro. and Sr. Milton Hall, and Sr. Verna Thayer. Oregon young people are developing an orchestra for active service in church and Sunday school (the leaders hope). Doreas Society enjoys an average attendance of twenty-five ladies who "work, pray, and sing." Union Thanksgiving services were conducted in the church Thanksgiving morning with the pastor of the Nazarene Church as guest speaker. Bro. Billy Dick was speaker for the Berean-conducted evening service November 17. The Dixon and Rockford young people also participated. October's average prayer meeting attendance was 50.

### STATE OF THE TREASURY, October 26 - November 20.

Balance on hand, October 26, 1946		\$ 64.12	
<b>Receipts:</b>			
Contributions	\$ 1.00		
Received from churches	48.18		
Fall Dollar Day	57.00		
Offering, October 27, Dixon	47.89	154.07	
		<hr/>	\$218.19
<b>Disbursements:</b>			
Pastoral aid, Macomb	\$35.00		
Pastoral aid, Chicago	40.00		
Dollar Day printing & postage	26.80	101.80	
Balance in current fund		<hr/>	\$116.39
<b>Balance in Building Fund</b>		\$150.00	

Mildred Somers, Treas., Monroe Center, Ill.



# THE RESTITUTION HERALD

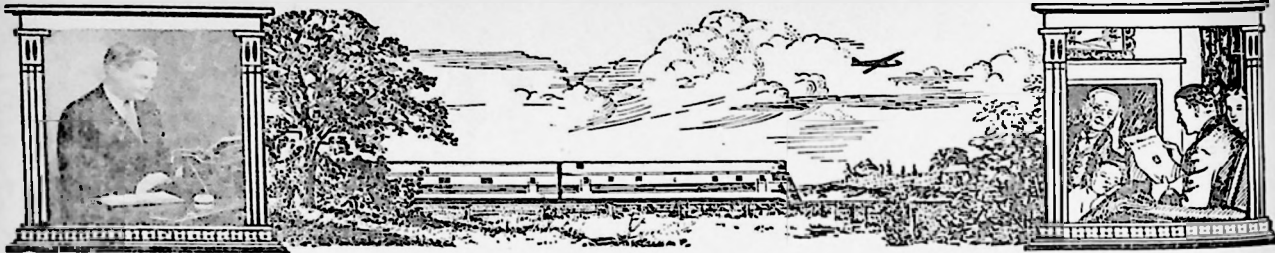
VOLUME 36

OREGON, ILLINOIS, DECEMBER 17, 1946

NUMBER 12

Merry Christmas to All!





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Star out of Jacob”

Balaam, one of the early prophets inspired to foretell coming of the Messiah, prophesied: “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob” (Num. 24:17). That prophecy pointed forward undoubtedly to the One who spoke of Himself as “the root and offspring of David, the Bright and Morning star” (Rev. 22:16). As a “Morning Star,” Jesus is earth’s assurance of a coming and better Day, and He is a guiding light toward that Day. The prophecy of Balaam testified that the Star, even the Messiah, would come from Jacob, grandson of Abraham, to whom promise was made concerning the Seed who would “bless all nations.”

Balaam knew also that the Messiah’s advent was scheduled for the *distant* future. Centuries passed. Then Wise Men from the East came to Jerusalem, being guided by an especially bright star. The literal star over the land of Jacob well typified the Bright-and-Morning-Star Messiah who was born in one of the cities of Jacob. “Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel” (Micah 5:2).

## “Sceptre . . . out of Israel”

Balaam, who foresaw the guiding Star as coming from Jacob, prophesied also of Him as the *Scepter* that would “rise out of Israel.” Thus, centuries before Jesus was born, and centuries before Micah spoke of the “ruler in Israel” coming from Bethlehem, Balaam foresaw the Christ as a mighty conquering King—smiting Moab, destroying Sheth, possessing Edom. Further prophesying concerning that Day of conquest, Balaam said, “Israel shall do *valiantly*!” (Num. 24:18). “Out of Jacob shall come he that shall have dominion” (v. 19). Yes, the Star of Jacob is He who will rule—literally, powerfully, gloriously.

Apparently, therefore, Balaam foresaw both advents of



the Messiah: one typified by a star, the other typified by a scepter. If Balaam’s interest lay primarily in one advent, it must be conceded that it was the second advent, for the prophecy included Balaam’s assurance, “I shall see him!” By reason of death, Balaam was not permitted to see Christ’s first advent. Certainly, Balaam’s resurrection is implied, and necessitated, ere all his vision is fulfilled. “A Sceptre shall rise out of Israel,” and, said Balaam, “I shall see him.” Then, like David, he “shall be satisfied.” He will hear “the shout of a king” when Christ descends “from heaven with a shout.”

## In “Fulness of Time”

Prophets came and prophets went, but all foretold the Messiah. Last of the prophets was Malachi. One, two, three, *four* centuries passed, following his prophecies, as Israel’s hope gradually waned. Then, suddenly and without warning, the heavens were ablaze and angels sang in joyful celebration of earth’s newborn King. “When the fulness of the time was come, God sent forth his Son.”

Century after century has passed since Christ and New Testament prophets told of His second coming. Gradually again, hope is waning. Christians think of their Lord only as Saviour, being unappreciative that He is ordained of God to “judge the quick and the dead at his appearing and his kingdom,” to “judge the world in righteousness.”

Again, suddenly and without warning, the heavens will be ablaze in glory and angels will sing and shout His coming. “Then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” “The Son of man shall come in his glory and all the holy angels with him, and then shall he sit upon the throne of his glory: and before him shall be gathered all nations.”

How long it seems we wait! But “when fulness of the time” arrives, God will again *send forth His Son*. The prophecies of God will not fail. . . . “*Watch and pray.*”

# What Is Christmas?

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

ARE YOU worn and weary at this time of year? Is it partly from the strain of reconversion that the whole nation is experiencing more intensely than we thought? Is it our complex way of living—the hustle and bustle of the season's shopping, wrapping, mailing of gifts, the parties and programs? Is that why you are nervous, weary, and worn out? Lest we think of Christmas in the wrong way, let us pause and relax for a few minutes while we rethink the main events that led to the first Christmas. You will be surprised how much better you will feel and how much more Christmas will mean.

About six thousand years ago, the sin of the first man and woman was committed; but the sorrow of their sin was tempered by God's promise of the day when His Son would be born to destroy the works of evil.

God's promise may have been forgotten, had it not been renewed through the messages of the prophets. Abraham was called from his home, protected during a long life, given wealth and a son in his old age as a token that the Redeemer would be born. When Abraham was asked to sacrifice this son and God told him that it would not be necessary, it was as though he had received him from death, a token that the Redeemer would rise from death. Abraham's son Isaac was given two sons. To one of these sons, even Jacob, was the promise renewed. Jacob had twelve sons. One of these, Joseph by name, was a testimony that the Redeemer would come, in that he, though despised of his brethren, rose far above them and became a savior to them when he became governor of Egypt. Jacob and his family then went to live in Egypt; but, after many generations when they nearly had forgotten about the promise, God allowed their masters to afflict them until another reminder of the Redeemer was raised up. Moses prophesied that one similar to himself would arise whom the people should follow. He demonstrated in a small way what their real Saviour would do. He delivered them from the Egyptian bondage; they were baptized in the sea and under the cloud, and they were led to the Promised Land.

When they were being ruled by their kings, God raised up many prophets to tell the people of His plan. Isaiah spoke most eloquently of the Christ. "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). "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (9:6, 7).

The entire fifty-third chapter of Isaiah tells of the work of the Redeemer. All the prophets have mentioned something about the Christ.

After the nation of Israel had been brought low by the sin of its people and almost all hope had been lost, the Christ was born in Bethlehem of Judea. God had kept His promise, but the Christ did not grant the nation the expected temporal blessings. God had a far greater work than just the redemption of a nation, although that shall be accomplished; for it was to Adam and all mankind that the Redeemer was promised.

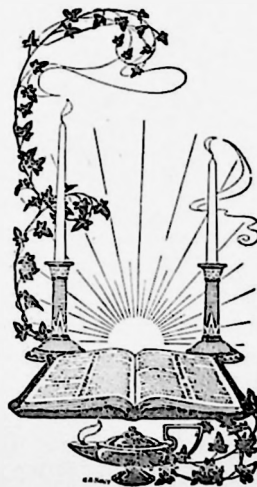
When Christ made known the fact that God desired righteousness, the remnant of the nation then in the land rejected Him and crucified Him. Then, His followers, whom He had delegated to teach righteousness and to further announce the deliverance from sin, turned to all the world and proclaimed the second coming of the Redeemer.

You and I now are living under the teaching of Jesus and His followers. The experiences we have are to develop us and fit us for the day of Christ's return.

These are the things that we want to keep in mind at this season of the year. All the prophecy of the Redeemer's first coming has been fulfilled. There is no doubt but that *God has kept His word.*

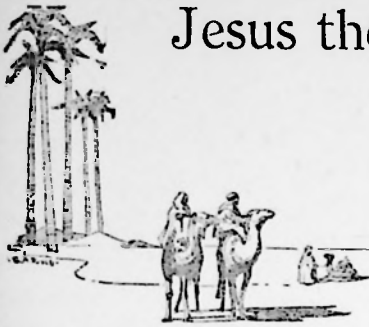
As to the future, we who are Christians must remember that it is bright, as bright as the night of sin is dark. Soon Christ will come fully to redeem those who serve Him. *Christmas is the important step in the complete fulfillment of God's beautiful plan.*

Is Christmas a burden to you? Are the cares of this life bearing you down? They need not! *(Please turn to page 10)*



# Jesus the Christ—a Christmas Message

By R. H. Judd, Colborne, Ontario



THERE can be no misunderstanding of the sense meant to be conveyed by Matthew 1:21. None can mistake that the "people" referred to are those known as the nation of Israel, and of which by reason of forthcoming birth Jesus was Himself due to be enrolled. It takes us back in thought to those memorable words of Moses which were uttered centuries ago, and recorded in Deuteronomy 18:15:

"The Lord thy God will raise up unto thee a Prophet *from the midst of thee, of thy brethren,* like unto me: unto him ye shall hearken."

No believer in the Word of God has any question that this prophecy of Moses has reference to the Messiah—the Christ. Ministers in their pulpits and students of theological universities are proclaiming today that Christianity is little different from, and is but one among many, other religions. No other religion, however, has ever yet pre-existed the birth of its founder, nor has anything whatever been revealed beforehand of the manner of His birth, or any details concerning the system which He afterwards brings into being.

The first portion of the next verse quoted above from the Gospel of John is remarkably similar in expression to that taken from Matthew, in that the people of Israel—the nation as a whole—is the predominant feature of the message. It then adds, "But his own received him not." Generally, these last words are assumed to have reference to later occurrences in the life of Jesus and to His final rejection before Pilate. The Apostle John may, of course, have had these in mind; but, unquestionably, the verse, like that of Matthew 1:21, has particular reference to the *birth* of the Christ, and by natural sequence of phraseology the second portion has reference to the same event. How, then, was it true, at this time, that "his own received him not"?

The answer will be found in the fact that the coming of the Christ had long been foretold, and for centuries had been the expectation of every mother in Israel who could claim lineage with David's royal line. Not only so, considering the frequency of prophetic utterance relative to the coming of the Messiah, and the definiteness of detail

"*Thou shalt call his name JESUS, for he shall save [Syriac — cause to live] his people from their sins*" (Matt. 1:21). "*He [Jesus] came unto his own, and his own received him not. But as many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name*" (John 1:11,12).

concerning both the place and manner of His birth, an event of such importance *could not* "be done in a corner." The very faithfulness of God to His predictions and promises required making it widely known that they had been openly and fully brought to fulfillment.

The event as recorded by Matthew noting this fact is brief, but intensely revealing. The king "was troubled, and all Jerusalem with him." Like any matter of public importance in the great centers of population in our own day, these matters soon became common knowledge, and were the main topic of conversation of every individual. Further, there was no misapprehension as to the event. By unanimous consent, including that of the king, the chief priests (or magistrates), and the people, it had certain reference to the Messiah. Prediction and events were so obviously conjoined, there could be no possible denial, and it is remarkable that none was given. True it was that political and national circumstances were not in their power to control, but it is also true that events of such outstanding significance could never have been forgotten during the lifetime of that generation, and the public life and miracles of Jesus must have often called them to mind, and both when considered together should have revealed to them the *spiritual* as well as the national character of His mission: indeed, as is so clearly stated in Matthew 1:21, that was the primary objective for the coming of the Messiah. Undoubtedly, there could have been, and there should have been a *national recognition* and national *repentance* for the sins which had brought them into the bondage of a foreign yoke. The message of John the Baptist—the "man sent from God"—was predetermined of God for this purpose of repentance, and for this reason, he was the forerunner of the Messiah. These are facts written into history and cannot be denied. Had there been national spiritual awakening unto repentance, resulting from this *nation-shaking* event of the *birth* of the Christ—for it was nothing less than that—the material aspects of the blessings promised, would assuredly have followed in due course, their prophetic fulfillment. Sadly indeed, John (Please turn to page 11

## STARS OVER BETHLEHEM

By Timothy Pearson, Oregon, Illinois

ONCE every 805 years the planets Jupiter, Mars, and Saturn are in conjunction; that is, they appear close together in a straight line. You and I shall not witness this phenomenon in the present age. It will not reoccur until the year 2409 A.D. Astronomers have discovered that in the year 6 B.C., the probable date of Jesus' birth, these stars formed a horizontal column of light, one planet behind another. As Wise Men trekked from the East, they surely must have marveled at this wonderful sight. Above Bethlehem, forming the point of a heavenly arrow, sparkled the brightly beaming stars.

One of the stars that showed the way to Jesus' crib was called Saturn in honor of a Greek king who was supposed to have ruled during an ancient golden age. This era was marked by peace, happiness, and contentment. It seems significant that to the Wise Men this star meant a golden age to come.

God chose many signs to show He was with His Son. The dove descended at Jesus' baptism. When Jesus died, there was an earthquake which preceded darkness over the land. When Jesus arose, the guards were struck down. At the scene of the ascension, a cloud appeared and received up Jesus out of sight.

Knowing these facts helps one to appreciate the meaning in the stars over Bethlehem. Each of those three stars had a different light intensity. In this we see a symbol of the resurrection. Said Paul: "One star differeth from another star in glory. So also is the resurrection of the dead" (1 Cor. 15:41, 42). Not all Christians will be raised to the same station in the Kingdom. Some stars shine more brightly than others. Even so, the three stars appeared in the heavens as one star. Christians will do well to observe the harmony manifested in the heavens. The church will some day be known as a group of people working together instead of *striving* together. It will be one.

One may see a significance in the fact that Jesus, the Star of David, was heralded by these lesser stars. It reminds us of Joseph's dream in which the eleven stars bowed down to his star. Truly, Jupiter, Mars, and Saturn bowed to Jesus, the "Bright and Morning Star."

The age of signs in the stars has not ended. Jesus prophesied, concerning the last days, "There shall be signs in the sun, and in the moon, and in the stars" (Luke 21:25).

If you have wondered how the sky appeared the night Jesus was born, you may see it in Chicago at the Adler Planetarium during the Christmas season.

## "TO SEEK AND TO SAVE"

By Gordon Landry, Hammond, Louisiana

FOR WHAT reason did Christ enter the world? Why was He born in a rustic atmosphere, instead of coming "in power and great glory" as "King of kings and Lord of lords"?

When the Saviour was brought before Pilate for trial, He was asked, "Art thou a king?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world" (John 18:37). This thought previously had been expressed to Mary by the angel in a slightly different manner: "Behold, thou shalt . . . bring forth a son, and . . . he shall be great, and shall be called the Son of the Highest . . . and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:31-33).

According to these references, Christ was born to be King—specifically, King of the Jews.

In times past, the people of Israel had requested an earthly king—one they could see, and thus, they thought, follow more easily. Being carnal, they looked primarily upon the outward appearance in their choosing of a leader. They selected Saul, who was head and shoulders above any other in the entire camp. God allowed Israel to have her way. "Experience is the best teacher," so, since the descendants of Israel would not hearken unto God, He let them learn by experience that they were wrong.

After the Kingdom of Israel was divided, the two independent kingdoms steadily degenerated, until at last they were both overrun by heathen nations. Thus, the "reward" for turning from God was captivity. When, however, Jesus comes to reign as King, Israel will be regathered, and will see the wisdom of God in His choice of a King. God does not view the *outward* features of man with the purpose of judging, but He looks into the heart, searches the mind of individuals, judges and approves or disapproves them according to their character. When He appointed Christ to be King, it was not a "hit-or-miss" proposition, as was Israel's choosing of Saul. Jehovah definitely knew that the Eternal Ruler of Israel would judge from His (God's) standards.

Why was Christ born in poverty, instead of coming "in power and great glory" as "King of kings and Lord of lords"? If He *had* come the first time as He *will* come the second time, very few would have tasted His salvation. The Jews *still* would have been under the yoke of the Ten Commandments. The Gentiles *still* would not have known (Please turn to p. 11)





## Jesus in the Psalms

By Paul M. Hatch, Oregon, Illinois

**T**HE CHRISTMAS story is not found in the Psalms, but references are numerous of Jesus: His Sonship; His Kingship; His Messiahship; and His sacrificial offering are there. We can say to some extent that reference is vague, nevertheless true in numerous Psalms. Others are more clear and easily recognizable. It is the intent of this compilation to separate references unto themselves that have to do with a central thought and classify them under subheads.

### *The Baby's Birth*

This is found in Psalm 22:9, 10:

"Thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly."

References to the Boy are not to be found. This fact seems strange, for the Psalmist David had a very interesting boyhood from which he could have drawn some of his songs.

### *The Man*

Quotation is from three of the Psalms, and in their sequence. The man who does God's will, the selected man, and the exalted man.

"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." (Psalm 1:1-3.)

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"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." (Psalm 8:4-6.)

"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

"Then said I, Lo, I come: in the volume of the book it is written of me,

"I delight to do thy will, O my God: yea, thy law is within my heart.

"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." (Psalm 40:6-10.)

### *The Son*

The only Psalm in reference to the Son of God is the second. This Psalm, coupled with the first, shows us that all men doing the will of God are sons, but there is only One that will reach the peak of exaltation. We quote from Psalm 2:7, 12:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

"Kiss the Son, lest he be angry, and thou perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

### *The Saviour*

Under this subhead, numerous selections could be made to show God's choice in the matter, but only one will be quoted. It is a verse that the Apostle Paul used (see Eph. 4:1-13) in reference to unifying the body (the church) in Christ Jesus. We quote Psalm 68:18:

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

### *The Martyr*

Quotations will be made of His double martyrship, for

He was doubly martyred — by His enemies and by His friend.

"I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighteth in him.

"They gaped upon me with their mouths, as a ravening and roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have

compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture." (Psalm 22:6-8, 13-18.)

"Pull me out of the net that they have laid privily for me: for thou art my strength.

"Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth." (Psalm 31:4, 5.)

"In mine adversity they rejoiced, and gathered themselves together: Yea, the abjects gathered themselves together" (Please turn to page 10)

## How Christ Came to Bethlehem

By M. W. Lyon, Oregon, Illinois

LONG AGO, a Babe was born in Bethlehem of Judea. But the circumstances of His coming have been surrounded with so much mystery that the beautiful simplicity of that wonderful event has been well-nigh lost to minds of men.

He did not come as God from heaven. Many think that He did, that God clothed Himself with a mortal body and "became a man." Hence they speak of the "incarnation." And millions speak of the Lord's mother as the "mother of God." But it was not God who was born in Bethlehem that holy night.

Nor did He come as others are born into this world. Had He been born under the curse of sin, He could not have been our Saviour.

He was born as the Son of God. The record in the first chapter of Matthew is very explicit that Joseph was not His father. God was His father. Why should we make a mystery of that which is not? "Incarnation" is not a Bible word, nor is "trinity" a Bible word. Nor do either of these words express Bible ideas. When Jesus spoke, as He often did, of His Father, He could not have had reference to Himself. Had He actually been God, would He not have made that claim in His teaching? Repeatedly, in the Old Testament, God proclaims His deity, but Jesus never makes any such claim for Himself in the New. His claim was not that He was God, but that He was the Son of God.

How Christ came to Bethlehem He Himself explains in the reference to the manna in John 6:27-58. The Jews had demanded proof of His authority, citing the case of the manna that Moses had given in the wilderness, called at Exodus 16:4 "bread from heaven." Jesus replied that

He was the true Bread from heaven, since those who "ate" of Him should never die, whereas those who ate of the manna did. To make this mean that He actually pre-existed in heaven is to lose sight of the circumstances in which He was speaking, as much so as to say that the manna actually pre-existed in heaven.

He came from heaven exactly as others did. We are informed at John 1:6 that "there was a man sent from God, whose name was John." Moreover, David tells us in the hundred twenty-seventh psalm that "children are an heritage of the Lord." These did not pre-exist in heaven, but "every perfect gift is from above, and cometh down from the Father," we are told by James 1:17. So Jesus came from God because God was His Father in a way that He is not the father of anyone else. It was necessary for Jesus to emphasize His heavenly origin in order to convince the Jews that He was more than just another man.

So we know how the heavenly Babe came to Bethlehem. The Bible record is simple. He was not a man as other men are. Neither was He God descended to earth in human form. He was the *Son* of God, born of a woman, as it is written in Galatians 4. Read again, at this Christmas time, the simple and beautiful story free from the traditions which men have heaped around it. Learn to read and study more the Word of God direct from the great Book of books—God's inspired Word.





# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)



**WORLD IS DRIFTING.** Speaking before the inter-denominational meeting sponsored by Committee on Town and Country, Joint Agent of the Home Mission Council, The Federal Council of Churches, and the International Council of Religious Education in Des Moines, Iowa, Bishop G. Bromley Oxnam, New York, said: "The world is drifting toward war."

The trend of events throughout the world causes even the optimists to acknowledge that the era of peace has not arrived.

At this very moment, the Iranian government forces are marching on the northern province of Azerbaijan to bring this self-styled independent state back under the rule of the government in Teheran. This northern province attempted secession during the time Russian troops were stationed there, and the present government is strongly pro-Communist. The Communists of Azerbaijan are reported to be well supplied with military equipment left them by the departing Russians. On the other hand, it is reported that England is supplying Iran with equipment and supplies, as the Teheran government is strongly pro-British. Many authorities on the Middle East claim it is an indirect conflict between Russia and Britain—something similar to the Spanish civil war, when Germany and Russia were giving support to the opposing forces in that conflict. It is well to remember the words of Stalin: "Communism and Western Democracy cannot live alongside of each other." This area of opposing ideologies in civil conflict supported by two of the great powers of earth may not develop into much; then again it is always dangerous. England has withdrawn troops from India and has sent them to Iraq near her oil fields.

**OVER CHURCHED.** At the meeting of inter-church workers referred to in the previous topic, a report was submitted covering two separate surveys of the church situation in Iowa. One was made by Paul Douglas, director of co-operative research for Federal Council of Churches, and the other by Calvin Shucker of Dubuque University. Their reports stated that there are "too many competing small churches, and that rural Iowa is seriously over-churched, and that over half of the congregations are standing still or declining and that the effectiveness of the average church is rather low."

This picture in part fits into the prophetic prediction of the apostasy that will be present in the latter-day church.

**JEWISH APPEAL.** A goal of \$170,000,000 has been set for the United Jewish Appeal, most of which will go toward alleviating the sufferings of displaced Jews of Europe. This huge sum has been made necessary through the discontinuance of UNNRA.

In a recent address, Major General John H. Hildring, State Department Aide, warned that the Army and International Refugee Organization were not able of themselves to care for the DPs. He said: "Let no one build false illusions that effective assistance could be given to the displaced persons by the military authority, or by the international organization without considerable outside assistance." He stated that the biggest disappointment sustained this past year had been "the lack of progress in finding permanent homes for Jewish DPs."

The spirit and zeal with which the sons of Israel exercise in taking care of their own is a lesson which the church would do well to emulate. This effort to care for their own commands respect.

**ZIONIST CONGRESS.** The 22nd Zionist Congress opened in Basel, Switzerland, on December 9. Dr. Chaim Weizmann, president, called upon the Congress to reject and oppose the so-called Morrison Plan for partitioning Palestine into four parts, which was recommended by the British-American experts. Parts of the Committee's report were praised by Dr. Weizmann. He expressed gratitude to the American Government for its support of the aims of Zionism—the establishment of a national Jewish home in Palestine.

**EUTHANASIA.** Charles Francis Potter, director of Euthanasia Society of America, has stirred up some heated discussion over the question of administering painless death to sufferers who are hopelessly afflicted. Mr. Potter is a minister in the Universalist and Unitarian denominations, and he says: "Fifty and more religious leaders of the highest reputation . . . have testified that voluntary euthanasia is compatible with the highest moral and religious principles." Monsignor Robert McCormick terms the matter "medical murder." He urges that all doctors who belong to this Society should be listed as members, so that the public would know of the nefarious practices in which they indulge.

The German doctors now on trial at Nurnberg are being tried for these very practices. Under Hitler's orders, thousands of the aged and the less strong were experimented on with various forms of inducing death painlessly. This has been termed "mass murder" by the Allied Nations. The abuses that would grow out of such practices would be so great, as evidenced under Nazi rule, it would be simply legalized murder.

**BIOLOGICAL WARFARE.** Men may talk and plan for peace, yet at the same time others are talking about future methods of warfare. Two forces are holding the attention of world leaders today, one of which is biological warfare, and the other is atomic power. The Journal of the American Pharmaceutical Association speaks of "Biological

warfare as the use of bacteria, fungi viruses . . . and toxic agents derived from living organisms."

These can be sprayed from the air, and there is no way of perceiving their presence. Grain thus sprayed will continue to appear normal but will not yield. Whole continents can be wiped out or rendered impotent. Several of the plagues which the Scripture speaks of as coming on the wicked as punishment to bring them into subjection to the rule of the Christ, are of a character that might be the result of biological warfare.

**CHURCH MODERNIZED.** Following his election at Seattle, as president of the Federal Council of Churches, Charles P. Taft, Cincinnati, Ohio, said he intended to strive to bring the "church up to date in a modern world. I want to encourage studies by our churches in the problems of the people, in youth, and child psychology, and in marriage responsibility."

The resolutions committee for the Conference struck out all references to prohibition. Reason: Too many conflicting views on the subject.

Mr. Taft, as president of the Federal Council of Churches, would do millions of worshippers which he now heads a great service if he would encourage some study of the Scriptures as well as the social problems of our day. The power of the church is in the Spirit and Word which it possesses and uses, and not in its wrestling with the economic, social, and political problems of the hour.

**STILL TRYING.** Jews from the Displaced Persons Camps are trying to run the blockade of Palestine in old ships nearly every week. The last attempt up to this writing was made by 3,834 Jewish refugees. Really, they cannot be blamed. They have lost all. Property, positions, and in many instances their close of kin, and they are kept in DP camps that are not much better than those operated by the Nazis. They haven't anything to lose in their gamble for entry into the Holy Land. They are a curse to some of the Democracies, because they have been cursed by them in their treatment. God long ago said: "I will bless them that bless thee, and curse him that curseth thee." Israelites today are victims of a lot of double-dealing.

**DIVORCES.** The Federal Security Agency reports a twenty-five per cent increase in divorces for last year over the preceding year. It says: "502,000 divorces were granted in 1945, or 25 per cent more than in the preceding year, which also had set a record."

"Marrying and giving in marriage" was the way Jesus described the situation which is to prevail in the last days.





## Birthday of Our King

By (Mrs.) Margaret Magaw, Oregon, Illinois—

THE BIRTH of Jesus in Bethlehem was the most wonderful event in the history of mankind, for the great King-to-be over all the earth had made His appearance. In some way unknown to us, the Wise Men from the East sensed this great fact. They traveled many weary miles to present costly gifts in true adoration to the infant King. They must have realized that at last the Kingdom of God on earth was getting a fresh start, for the true King was born!

The Kingdom of God, or the Kingdom of Heaven, had a very small beginning, but a very significant one. Jesus Himself, teaching in parable about the Kingdom of heaven, likened it unto a grain of mustard seed, "Which," said he, "a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13:31, 32).

When Jesus was active in His public ministry, the Kingdom of God was shown in miniature, so to speak. Though uncrowned, and without a throne or scepter, Jesus showed forth works of mercy and service which will be characteristic of His Kingdom when it is established on earth.

Christ has left His believers some very comforting words, among which are: "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; *I have overcome the world*" (John 16:33).

Speaking to the Pharisees and others, Jesus said, "He that sent me is with me: the Father hath not left me alone; *for I do always those things that please him*" (John 8:29). Because Christ lived a perfect, obedient life, even unto His death on the cross, it pleased the Father to reward Him as recorded in Matthew 28:18—"All power is given unto me in heaven and in earth."

The King has made possible the way into His Kingdom to all who will believe and obey His words. Let us, therefore, at this Christmas season, more than ever before, lift up our heads and keep looking for the second coming of the great King to establish His Kingdom on earth. With this zeal and hope, we better honor the Christ than by usual Christmas celebration.

By G. M. Siple, Oregon, Illinois—

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). God manifested His great love to men when He gave His only Son in their behalf. Consider, therefore, the importance of Jesus' birth—birth of the Saviour, God's gift to men!

As the Christmas season approaches each year, one is reminded that this day (December 25) is the day that men celebrate as the birthday of the greatest man that ever lived, even the Son of God. It is customary at this time to give gifts to those who are near and dear to us. Jesus, being the Son of God, does not need our gifts of money or valuable presents, but He does need us to give our lives in service to Him and to the cause He represents.



The tendency of people today is to live only for this present life, working to accumulate all possible means to spend on their own pleasure. The Apostle Paul said, however, "If in this life only we have hope in Christ, we are of all men most miserable." All mankind has, as a natural possession, a *mortal* nature. All men, therefore, are subject to death. The life that we Christians should seek to obtain is one in which we shall receive immortality. That life can be obtained only by following Jesus' example and keeping His commandments in this life. Eternal life is not one that we naturally inherit, but one that is promised to the faithful after Christ's second coming.

God had a purpose, or plan, when He created Jesus the Christ. That plan seems to have been to make Him King of the whole earth. Christ's Kingdom will not be established until Jesus returns to earth the second time to call those who are asleep in death and to change those who are living. We read in Zechariah 14:9 that God purposed that Jesus should become King over all the earth. Also, Revelation 11:15 prophesies: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Standing before Pilate for trial, Jesus answered, "My kingdom is not of this world."

If one continues to serve sin until death, he can be very sure what his reward will be. Romans 6:23 says: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "If ye then be risen with

Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

Having come to fulfill the will and purposes of God, Jesus often is called the second Adam, or second Son of God. By natural birth, we are sons of Adam who has been called the first Son of God. It is essential that we turn from Adam to Christ, for Christ was the proper One to redeem the race from sin where mankind had been left by the first Adam. To this end, Jesus lived, died, and rose again. He soon will come from heaven to raise the dead and to reign with judgment and justice over all the earth. May all who read these lines be among the number to reign and rule with Him!

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## JESUS IN THE PSALMS

*(Continued from page 7)*

gether against me, and I knew it not; they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions." (Psalm 35:15-17.)

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psalm 41:9.)

### *The Resurrection*

The trust and hope of men were not to be found, so trust and hope were turned heavenward. Man's doing was undone in resurrection and salvation.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore." (Psalm 16:8-11.)

"Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death: that I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation." (Psalm 9:13, 14.)

"He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him." (Psalm 21:4, 5.)

"O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." (Psalm 30:3.)

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalm 17:15.)

### *The Anointed*

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us cast their bands asunder, and cast away their cords from us." (Psalm 2:1-3.)

### *The King*

Several Psalms contribute to vision of the King. The whole of the seventy-second is devoted to the King and His Kingdom, so it will not be quoted. Other beautifully expressed portions of Psalms herewith are presented:

"Yet have I set my King upon my holy hill of Zion." (Psalm 2:6.)

"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." (Psalm 45:1-8.)

"Thou wilt prolong the king's life: and his years as many generations. He shall abide before God for ever: O prepare mercy and truth, which may preserve him." (Psalm 61:6, 7.)

"Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for ever more, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." (Psalm 89:27-29.)

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## WHAT IS CHRISTMAS?

*(Continued from page 3)*

Remember how God assured men of Christ's first coming. Remember the assurance that we have of His second coming. If we keep these things in mind, we shall never be wearied in spirit, though we become weary in body, doing the things to make others know the true joy of Christmas.

## JESUS THE CHRIST

(Continued from page 4)



recorded the words that still stand in testimony against them—"his own received him not."

The little words of the English language sometimes are loaded with promise that defies emotional expression. Following John 1:11, John 1:12 begins with one of these.

It introduces a *new* era into the life of Jesus, of Israel, and of the world. That little word is the word "but."

"But, to as many as received him to them gave he the authority to become children of God, to those believing on his name."

But, though the nation had rejected Him, the offer of salvation still stood for "as many as received him." It became a *personal* salvation to *whosoever will*. Thenceforth, John's Gospel is replete with the telling of such incidents as those of Andrew and Peter, Philip and Nathanael, Nicodemus, the woman of Samaria, and many others.

Paul asked the question, "Did they [Israel] stumble that they should fall?" "God forbid," he said. It was no fall. The word "fall" as used in the scripture just quoted is decisive and irrevocable. It is not the same in the Greek as that used in verse 12. This fact has been widely recognized by modern translators, for every one of them, so far as the present writer is aware, has expressed his understanding of the word by such terms as "trespass," "falling away—or aside," "lapse," "false step," "stumbling," "Through their trespass," said Paul, "salvation [life, Syria] is come to the Gentiles" and "is the riches of the world." Then he added, "If the rejection [or setting aside of] them is the reconciling of the world, what shall the receiving of them be but *life from the dead*?" "For God sent not his Son [at that time] to condemn the world, but that the world through him might be saved" (Syriac, "may have life").

"Whosoever heareth!" shout, shout the sound!  
Send the blessed tidings all the world around;  
Spread the joyful news wherever man is found:  
Whosoever will may come.

"Whosoever cometh need not delay;  
Now the door is open, enter while you may;  
Jesus is the true and only living Way,  
Whosoever will may come.

"Whosoever will!" the promise is secure,  
'Whosoever will' forever must endure;  
'Whosoever will,' 'tis life for evermore;  
'Whosoever will' may come."

## "TO SEEK AND TO SAVE"

(Continued from page 5)

of God and His merciful forgiveness of sins. Since God's purpose was to redeem Israel, the good news that the old law was no longer in effect, and that redemption could come only through Christ, was spread among the Jews. Jesus said, "The Son of man is come to *seek* and to *save* that which was lost" (Luke 19:10). Furthermore, He said, "Go . . . to the lost sheep of the house of Israel" (Matt. 10:6).

Throughout His ministry, Christ was seeking: seeking those who were lost, seeking Israel. In what way was Israel lost? She was trying fervently to keep the Ten Commandments law as interpreted by the Pharisees and Sadducees. The Sabbath day was corrupted to such an extent that there were over two thousand laws connected with it. For example, there was the law, "Thou shalt not wear nails in thy shoes on the Sabbath."

Jesus came to save the Jews from the Mosaic law. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13a). "When the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law" (Gal. 4:4, 5). Christ gave two new laws to His followers—namely, love God whole-heartedly, and love neighbor as self.

Jesus came to save the Gentiles from ignorance. Little did the heathen nations know of God, but they, too, were enveloped by the love of Jesus. At first, the gospel spread among the Gentiles like wild-fire, for never before had they been invited with outstretched arms to accept God. Today, that furiously burning fire has been almost quenched by perverted doctrines, such as: Mary being the mother of God; sprinkle baptism; heaven reward at death; and so forth!

Jesus came to save the Jew from the law, the Gentile from ignorance; and, molding them together into a unit working for Him, He came to save that unit from the power of the second death. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:28, 29).

The seeking is continuing at the present time, and the saving is but a short distance in the future. Accept Christ while there is time! Hear the words of the Saviour of mankind, "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 my yoke is easy, and my burden is light" (Matt. 11:28-30). These comforting words have rung down through the halls of time, but are still as fresh and full of meaning as they were when first spoken. Rely on Jesus, believe on Him, for He came "to seek and to *save*."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious" (Isaiah 11:10).*



"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:8-11.)

The host of angels praised God and said: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The shepherds went in haste to Bethlehem where they found the King of glory. He was a tiny baby boy, sleeping in a manger bed! They believed the angels' story. They told the wonderful news all around the countryside. Would you have told your friends of the heavenly visit of the angels? Would you have worshiped the one who was born to be King? We can do it today. We can tell abroad the wonderful saving gospel story. We can worship and adore Jesus the Christ who is to be our King.

### Prophecy of Christ's Kingdom

Give the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy with judgment.

"The mountains shall bring peace to the people, and the little hills, by righteousness.

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

"They shall fear thee as long as the sun and moon endure, throughout all generations.

"He shall come down like rain upon the mown grass: as showers that water the earth.

"In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (See Psalm 72.)

### The Birth of Our King

"There were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them: Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

### The Beautiful Gift

"What can a mother give her children  
Greater today than this one great thing—  
Faith in an old, sweet, beautiful story,  
A star—a stable—a new-born King?  
Shining faith in the young lad, Jesus:  
Lover of high white things was He;  
Jesus—straight as a Lebanon cedar:  
Jesus—clean as the winds from the sea.  
Faith in the young lad come to manhood;  
Jesus—compassionate, tender, and true—  
Oh, my children—what more glorious  
Gift in the world can I give to you?  
Carry it high like a lamp in the darkness,  
Hold it for warmth when the day is cold—  
Keep it for joy when youth goes singing,  
Clasp it for peace when you are old.  
What can a mother give her children  
More than a faith that will not dim?  
Take it, my dear ones—hold it forever;  
A lamp for a lifetime—faith in Him.

—Grace Noll Crowell.

### Happy Birthday Wishes

Lloyd Foster, Dec. 17, age 11, Hammond, La.

Nancy King, Dec. 20, age 10, Lawrenceville, Ohio.

Juanita J. Gainey, Dec. 21, age 10, Hammond, La.



## “To Us Is Given the Keeping of the Lights Along the Shore”

A BEREAN MESSAGE

*By James M. Watkins*

Perhaps you never have had the privilege—or shall I say disaster?—of being alone in a small boat out in the darkness of midnight on shifting, restless waters that serve only to emphasize that sinking feeling of insecurity that is always present when you are never sure exactly what additional terror each succeeding moment may bring. If you have not, you cannot, of course, appreciate the sinking feeling of terrifying loneliness that is the immediate result of having the little blinking light, that was your last contact with shore and man, suddenly vanish.

They did not realize the earnest way that you were reaching out with every sense of your being tuned to the utmost to receive the last possible comfort from even its feeble, flickering presence. They did not know! So, as they had been doing day in and day out, year after year, when the time had come to retire, they had turned out the light and gone off to sleep with utter indifference to your plight and no thought of the consoling comfort the little shafts of light had brought to a very appreciative and needful individual as they had gone out into the darkness.

But what of you, tossing about out there in the despair of danger and darkness with the last opportunity of any last consolation gone? Did the unconscious bliss of their peaceful sleep bring any comfort to you? No, most certainly it did not, and their failure to appreciate your feelings brought no consolation or help.

Out there on the ever-shifting opportunities of eternal destruction, many of your neighbors, friends, or perhaps those you love are struggling along with the disquieting forces of their restless environment. Perhaps that little light of faith that they saw in your face when troubles were on every hand, although it may have been a little flickering and feeble at times, may have brought them also new strength and consoling satisfaction.

How easy it can be for us to be utterly indifferent to the little things that may have been of so much help to someone else and go off to sleep without any regard for their needs or their feelings! The responsibility for knowing and fulfilling that need is upon us. It does not excuse us by saying that the man out upon the water should have had a radio and let us know if he was getting any pleasure out of our light burning, so we could have kept

it on. It is for us rather to realize the possibilities of the little things we do. Night after night, perhaps, we could leave our light burn until the break of dawn without a single individual being adrift or finding the least satisfaction in it. Finally, however, upon that night of all nights because of our constant fulfilling of our possibilities, our light is burning and stays burning when the need of someone is greatest. It is then that the work of a lifetime is rewarded and no thought is given to the long, long hours when our light has burned unseen and unappreciated.

Success in our Berean work is not the result of a few isolated moments of outstanding opportunity, but it is to be found in the constant devotion to every-day duty that brings about those opportunities. To those of your own age, you owe a responsibility and share an opportunity that is not the happy lot of anyone else in the world. They are your friends. They enjoy your company and are interested in your interests. They will be just as happy to work with you in the Cause of Christ, as to play ping-pong or volley ball. They do not share these things in common with me or with the National Berean officers, or even with your local church leaders. The light of faith that will be the only light to find a response in them is that which is shining in you. To avail yourself of its opportunity it must be kept shining in the every-day associations.

Berean work must have its periods of study and definite spirit of devotion; most certainly it must. It is only by continued Bible study that we are able to learn and to feed the fires that will serve to keep our own lamp of faith burning. It is only by spiritual devotion that we are able to put in operation the things we learn and thus cause others to appreciate them by the kindly consideration, the consoling faith in time of need, or the satisfying service they are led to experience by association with us.

Yes, our Berean work needs its periods of serious study and spiritual devotion that will build us to the place of worthy service in the Lighthouse Service of the Master. But it needs, also, the stability of continued and every-day associations. It must have a program that meets the need of daily associations that will permit us to have the light of our own faith shining at the right place and time.

## AMONG THE CHURCHES

### EL PASO, TEXAS

About a month ago, I received a communication from some brethren in El Paso, Tex., asking if I would be able to come and visit them for a week or so. After some difficulty in making arrangements, this was done, and I spent December 1-8 there. Four sermons were preached, and several Bible classes given.

I found only seven brethren there, who had been holding the banner of Truth aloft. They feel, and so do I, that there must be more of our church people living in or near El Paso. If such should be the case, or if any reader knows of one who does not take The Restitution Herald and lives there, contact can be made by writing Mrs. Dorothy Mitchellree, Rt. 1, Box 563, or Carol Juggers, 3817 N. Piedras, both of El Paso.

I was very thankful for this opportunity, as it was the first gospel work I had done since December, 1944. Also, I was enabled to meet these good people for the first time. Pray for this work. Gerald L. Cooper.

### SOUTHLAWN CHURCH OF GOD

Thanksgiving morning found Southlawn Church of God, Grand Rapids, Mich., literally full of thankful people. In the absence of our minister, John Denchfield, Sr. Evelyn Barr and Bro. Robert Barr planned and conducted the service. Several beautiful musical numbers were presented, and expressions of thanks were given by many members of the congregation.

After an absence of two weeks, Bro. and Sr. Denchfield have returned from Minnesota where they went to get their furnishings. Although many things remain to be done, our annex is fast becoming a paragon.

Friday, December 6, was the date for our annual church election and business meeting. Those selected to fill the several offices for the coming year were: Elders, Bros. Virgil Mettert and Emil Holquist, and Sr. Lou Lyon; deacons, Bros. Lyle Alger, Leslie Niles, Harvey Hotchkiss, Lloyd Stevens, and Albert Christie; deaconesses: Srs. Alice McBride, Effie Mettert, and Norman Svlskar; secretary, Sr. Ellen Van Fleet; treasurer, Gerald K. Niles; superintendent of Sunday school, Juell Niles; superintendent of Dorcas, Sr. Edith Lyendecker; superintendent of Berean, Bro. Robert Barr; and minister of music, Sr. Evelyn Barr.

Among the decisions made were two important ones. One, to appoint a committee to supervise the purchasing of new hymn books; and two, to appoint a committee to hire an architect to make plans for the remodeling and enlarging of our present church edifice.

We are presently looking forward to the coming Christmas season with much anticipation. The Sunday school is planning a program to include all ages, and the choir is practicing for a candlelight cantata.

Southlawn Church and its members extend the most sincere greetings of the season to all  
Ellen Van Fleet, Secy.



FIFTIETH WEDDING ANNIVERSARY

Bro. and Sr. Michael Fetters, Lucerne, Ind., will celebrate their fiftieth wedding anniversary, Sunday, December 29 (2:00-4:00 p.m.) with "open house" at their home in Lucerne. . . . Judging from the picture, they are still happy in their marriage bonds. (This bit of recognition is, we believe, a total surprise to them.—Editor.)

*Praying Heaven's blessings  
and  
Christmas-New Year's joys  
joys to all  
The F. L. Austins  
Oregon, Illinois*

### O SILVERY BELLS!

By G. E. Marsh

O silvery bells, ring loud and clear,  
To aching hearts bring hope and cheer;  
Send forth your message far and wide,  
For love doth reign at Christmastide!

Chorus:

The Christ is come, hosannas ring,  
Glad praises with the angels sing;  
For He who came by lowly birth,  
Returns in triumph to the earth!

Our Lord on Zion's mount shall stand,  
Ring out the tidings o'er the land,  
O'er mountain, valley, hill and plain;  
For Jesus comes again to reign!

"Behold, I come!" The blessed word  
Was spoken by our risen Lord;  
Then let our lamps be trimmed and bright,  
For He may come again tonight!

### WORK IN ARKANSAS

The people at McGintytown, Little Rock, and Clarks Chapel, also at Mount Springs near Russellville, appreciate the work Sr. Verna Thayer has done for them, and we enjoyed having her in our homes. The writer worked with her some at McGintytown, Little Rock, and Clarks Chapel, and at Mount Springs on the fifth Sunday in September, also at Arch, Okla. Sr. Thayer closed a week's work at Mount Springs, Sunday, December 8, and left for Oregon, Ill., the following Monday.

We realize more and more the importance of a children's evangelist. I can remember when I was a child, we did not have anything to appeal to us in Sunday school. Sr. Thayer's work was appealing to the children and they were anxious to attend her classes. Her work also was interesting to the elderly people. We can see the fruits of her labor among the children. Let us all remember the church of tomorrow is the children. I consider the training of children spiritually to be, if not the greatest calling, one of the greatest callings at least. Let us remember Paul's words when he said, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

We welcome Sr. Thayer to Arkansas and extend to her our congratulations for this splendid work she has done.

H. Scott Smith.

### SOUTH BEND, INDIANA

Our class of young people of Hope Church in South Bend, Ind., is called "The Young Christians." We number about twelve and are a very lively group, being in the twenty-age group.

We do quite a bit for the church and enjoy every minute of it. We print a weekly church bulletin, including the morning and evening order of worship, the Berean topic, and the announcements for the coming week. We also sponsor the evening church service. Sr. Lott Pickler, our Sunday school superintendent, is the leader of this service. Every Sunday night is different. We sometimes have movies, guest speakers, music night, or anything we can do up that will be new and different.

We recently have organized a Berean class. This class is progressing very well and we take part in it.

Our biggest job, and most enjoyable one, is the printing of the monthly Sunday school church paper. We call this paper "Chap Chatter." If you knew our group, you would say it is a very appropriate name for the class. Each of us has a job to do on the paper: such as reporters, writers of special articles, typing, and printing.

We enjoy our work, and we hope to do even more. A few of the older members have told us they look forward to coming to Sunday school and church, as they never know what we will be doing next.

Evelyn Wert, President.

## Gleanings From the Field

"The field is the world."—Jesus.

"Power of the church is in the Spirit and Word it possesses and uses, not in its wrestling with economic, social, and political problems of the hour."—C. E. Randall, Fonthill, Ont., in "News and Prophecy Digest."

"Jesus . . . shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Keep Christ in Christmas to keep Christmas a Merry Christmas!

Bro. Linford Moore, pastor at Macomb, Ill., reports the pleasure of a Thanksgiving visit with his parents, Mr. and Mrs. Linford Moore, Sr., from Niagara Falls, N. Y.

Bro. R. H. Judd, Colborne, Ont., veteran writer for The Restitution Herald, maintains considerable correspondence on religious topics and writes occasionally for other periodicals. One of his messages, "The Christian Doctrine of God" appeared in the November 15 issue of "The United Church Observer, Toronto, Ont., also we are happy to learn that Bro. Judd recently competed in a poster contest sponsored by the Women's Institute of Ontario and won second prize.

Word from Bro. W. R. Simmons, Hartsborne, Okla., tells of his joy in the ministry. He is working with some of our brethren in Arkansas, having preached recently at McGintytown and Little Rock.

The students of Oregon Bible College have been enjoying wonderful tomato juice—gift from Macomb, Ill.

Bro. John Denchfield preached at the Saint Cloud (Minn.) Church of God, Sunday, November 24. He and Sr. Denchfield had returned, temporarily, to the Granite City to make preparations for moving to Grand Rapids, Mich., where Bro. Denchfield is pastor of the Southlawn Church of God.

"Unto you is born . . . a Saviour . . . Christ the Lord!"

Oregon Bible College is grateful to the Dorcas Society of Southlawn Church of God, Grand Rapids, Mich., also to Glenn M. Birkey, Rochelle, Ill.; R. H. Judd, Colborne, Ont.; Leila Mae Dooden, Oregon, Ill.; Alice L. Chase, Hastings, Mich.; and Norma Kirkpatrick, Oregon, Ill., for books recently added to the College library.

"Behold, this child is set for the fall and rising again of many in Israel."

Your next Herald, dated December 24, will be the last one you receive this year, as there will be none published on December 31, thus providing a holiday rest for the staff.

Bro. James M. Watkins, Director of Promotion - Co-ordination for National Bible Institution, spent the week end of December 8 with the brethren at Delta, Ohio. On December 15, he conducted Berean leadership classes and a Sunday evening young people's service at Hope Chapel in South Bend, Ind., where Bro. Timothy Pearson is student pastor.

"He shall speak peace unto the nations" (Zech. 9:10, R.V.).

Sr. R. D. Stanton, Rt. 4, Little Rock, Ark., reports having enjoyed Sr. Verma C. Thayer's work recently in that vicinity.

"Of the increase of his government and peace there shall be no end, upon the throne of David." Pray for it to start where it is promised.

Bro. Charles Thoms, a veteran member of the Church of God at Saint Cloud, Minn., celebrated his eighty-fifth birthday, November 24, 1946. Congratulations!

"Revised Standard Version of New Testament" is now available at \$2.00 each. Order from National Bible Institution, Oregon, Ill.

"In mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5).

News has been received of the death of Mrs. Olive Wilson Holsinger at Ames, Iowa. She was the daughter of the late Bro. James W. Wilson of Chicago who served many years as president of the Illinois State Conference.

January 27-31—Midwinter Ministerial Conference at Oregon, Ill.

Bro. Gerald L. Cooper, Tempe, Ariz., uses this means of sending Christmas greetings and thanking brethren who recently assisted him. We quote: "Brethren have been so kind to me that I feel doubly blessed in being able to do a little ministerial work at El Paso, Tex."

Back in print: "Bible Hero Stories" have been reprinted. They are a series of children's Bible-story-books covering the characters of Joseph, David, Moses, Daniel, Esther, Peter, Paul, Mark, and Jesus—Books 1 and 2. The price is 20 cents each; \$2.00 per dozen. Order from National Bible Institution.

# Happy Birthday To Jesus From His Friends



From the very first the true friends of the Christ Child made known their devotion by the gifts brought in commemoration of His birth.

National Bible Institution, in laboring to provide the means and workers to carry His message to the world, is worthy of the administration of your gift of remembrance.

# "THIS GOSPEL MUST BE PREACHED"

The Kingdom  
of God

By  
Harry Goekler

GOD'S COVENANT  
WITH ABRAHAM

By S. J. LINDSAY

First Principles

Teacher's Bible Lessons  
for Evangelists  
of the Church of God  
By G. E. Marsh

Where Are  
the Dead?

By  
L. S. Bronson

**The Nature  
and Hope  
of Man**

What is your life? Is there a life  
after death? Should you be a Christian?  
and other questions answered. (Tracts 6-10)

By  
V. E. Kirkpatrick

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Chicago, Ill.

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with you in this more definite attempt to  
fulfill this Great Commission

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## NATIONAL BIBLE INSTITUTION



# THE RESTITUTION HERALD

VOLUME 36

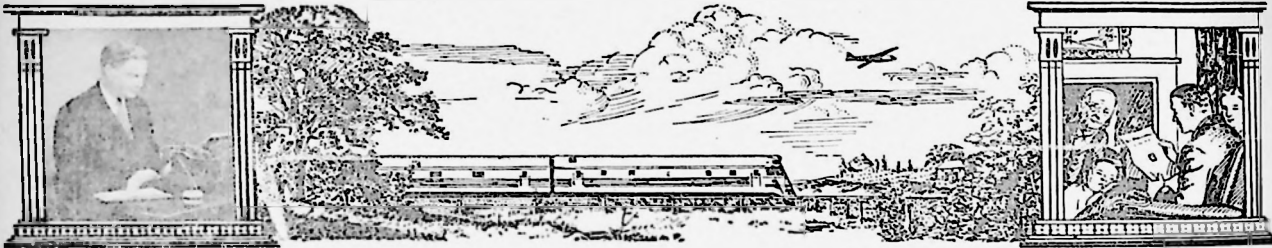
OREGON, ILLINOIS, DECEMBER 24, 1946

NUMBER 13



**HAPPY NEW YEAR**

—Courtesy Kable Brothers Co., Mount Morris, Illinois

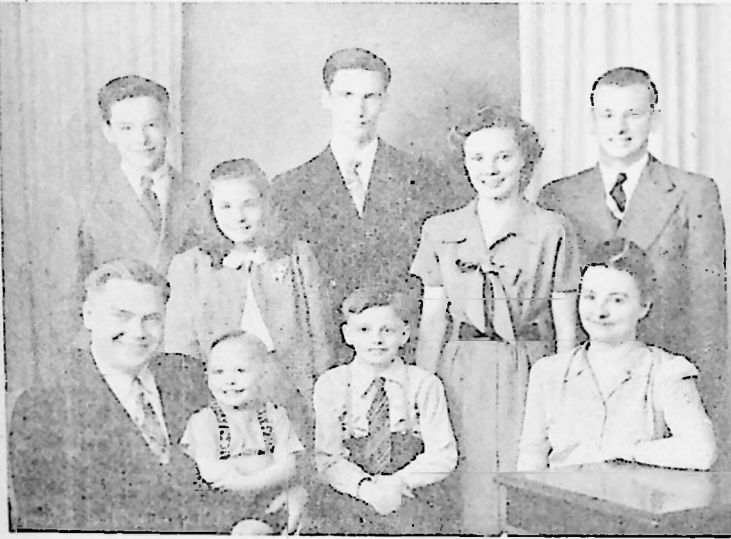


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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor



"HAPPY NEW YEAR" TO EVERYBODY

## Happy New Year!

As 1946 sinks below time's western horizon, the world welcomes the approaching New Year. We pray that, throughout 1947, God will bless every member of the Church of God and every soul seeking for light and salvation.

The expression "Happy New Year," as commonly used on the first day of each year, means little more to the world than does a daily greeting. If one could be sure, however, that God is leading and guiding him throughout each day of the New Year, he could be sure of enjoying that peace of mind and soul inexperienced by the world. With that thought of God's blessing and its consequent peace, the Editor and his family extend abroad a very *Happy New Year!*

## Time—a Mark of Mortality

Time—how precious it is! and how it flies! In present complexity of life, there seems to be insufficient time. When one's days are ended, he will feel, probably, that

he needed more time: more time to accomplish work well planned, more time to appreciate friends and opportunities, more time to serve God and to prepare for the coming of His Son.

Time is characteristic of mortality, being somewhat of a token of the frailties and failures of man. It is encouraging to know, therefore, that the God of eternity is not limited nor hampered by this element of time. He is supreme; He is eternal. During the new year of 1947, when we as God's children fail to make proper use of our time, or when we have insufficient time properly to execute our services, we shall do well to petition God for His grace and assistance. The Eternal is able to supply in such way as to enrich every moment of one's time—forgiving and building. Thus, when the year will have ended, we should be able to say, unboastfully, It was a year well lived for God and man. That is the way we look upon the year now completing. That is the way we enter

the coming New Year. . . . Help us each, Lord, to serve Thee in the spirit of humility and devotion.

## Perilous Times

Increase of educational standards and facilities, world-wide travel and rapid transit, modernization of Palestine, world-wide confusion, and increasing difficulties between capital and labor indicate that the coming of the Lord draws near. Gentile times soon must close and give way to the *Days of the Son of Man*. The Bible tells that, in these last days, "perilous times will come" (2 Tim. 3:1). Looking into the future, one is buoyed with the hope of the coming of the Lord, yet he knows that sin and plague will shroud this world in a darkness heretofore unknown just prior to the breaking of the Day. "Perilous times shall come"! "Evil men and seducers shall wax worse and worse! "When the Son of man cometh, shall he find faith on the earth?" Therefore, as 1947 opens her doors before us, we who are watching prophecy unfold should be armed in faith against "gross darkness" of the world.

# Race Tolerance Is Necessary

By *Otto E. Dick, Oregon, Illinois*

IN SPITE of the many organized efforts to educate people to be tolerant of other races, there still is much race hatred throughout the world. Furthermore, prospects are that the race problem will get more serious as a result of the recent World War. People of many nations have been taught to hate as a necessity for a united effort against the enemy. The War also served to shrink the world, making it necessary for people of different customs, languages, beliefs, and colors to come into closer contact with one another. For various reasons, nations are so interdependent upon one another that all kinds of people are our neighbors. Modern means of travel and communication have brought all humanity much closer together.

Within the next few years, we may expect many absurd proposals and many fanatical schemes relative to our own race problem. We may expect much violence and bloodshed unless all available agencies are employed to teach the truth about race. People must be taught that race intolerance is the result of the lack of race knowledge and from the lack of spiritual approach to the problem. The church must accept its share of the responsibility in teaching the truth about race and the necessity for a sane and Christian understanding of people who may not look or act like us. Let us make this one of our New Year's resolutions. Let us examine some of the facts and resolve to become better informed as to our fellow men.

The Biblical account of the origin of man tells the same truth that science has shown today: that all peoples of the earth have a common origin. We are all of the same family: whether white, yellow, or black; whether Jew or Gentile; whether German or American. Paul said, "God . . . hath made of one blood all nations of men." Pope Pius IX observed, "The human mind is one. When men think deeply about life, they come at last to the same basic truths and faiths—however differently expressed."

As evidence that we are of common origin, science points out that the intricate make-up of the human body could not have "just happened" to be the same in all men if they did not have common origin. The bone structure and the make-up of the many organs of the body are the same in all men, regardless of race or outward appearance. They say, "Who can imagine finding the same arrangements in two human species if they were not one family?" The only differences in people are in non-

essential characteristics such as hair, shape, size, color, or height, and even within any so-called racial group of people are found radical differences in the characteristics listed. It is quite generally accepted by science that certain "racial" differences are a result of nature's adapting man to his environment or surroundings. The Negro's dark skin and large nostrils enable him to live more comfortably in the tropics. The races of mankind are what the Bible and science say they are—brothers. In their bodies is the proof of this.



Otto E. Dick

Our modern conception of different "races" originated when the people of Europe began to travel to every quarter of the earth after the discovery of America. They met many people who looked and acted strange, as if they might be different creatures. Gradually, they classified these strangers according to the color of their skin, the shape of their head, the kind of hair, kind of lips, and their height. Today, we know that this classification into races by appearance was a false impression.

For example, height is not a race characteristic, because there are extremely short and extremely tall people almost everywhere in the world. As to shape of the head, long heads and round heads are not characteristic of particular "races" of people. One would suppose that there would be a difference in the brains of peoples of the earth, but upon closest examination as to size, shape, and structure, the best scientists cannot tell to what group of people a brain belongs.

For years, we have spoken of blood as something that distinguished one group of people from another, but we know now that this is pure superstition. All human blood is the same, except for the difference in the types of blood. This medical difference was discovered when doctors began to use blood transfusions to save life. It was learned that there are four types of blood and that one of them cannot be mixed successfully with any of the others without clumping. A child inherits his type of blood from his forefathers, but whites, Negroes, Mongols, and all races of man have all these blood types. On the battlefield, doctors gave blood "plasma" infusions without regard to race. Yes, even Germans were given Jewish blood, whether they liked it or not and, of course, experienced no biological change. No doubt, Japanese soldiers were given transfusions with blood from some colored persons, but they need not worry about *(Please turn to page 10)*

# The Armor of God

By Harold J. Doan, Chicago, Illinois

**E**VER SINCE the creation of man, the world has been torn by quarrels, fighting, and war. Scarcely a generation of people has escaped the consequences of this ruinous national pastime. In fact, there are children in the world today who know more about war and implements of war than they do about oranges and bananas.

Wars between nations have come and gone, but one war, declared six thousand years ago, is still in progress. It has been steadily increasing in volume, and since it began nearly every person who ever lived has fought in it on one side or another. This war, of course, is between the forces of good and evil; and, in the final analysis, nearly all the battles of the world boil down to this endless war. The fight which goes on in the human mind between conscience and temptation, quarrels between individuals, and world wars all generate from this battle of the ages between the forces of God and the forces of evil.

The casualties of this war are naturally tremendous. Insanity, frustration, crime, broken homes, quarrels, and wars all result from victories by sin on the field of battle. The constant war in the human mind between good and evil has caused the downfall of many people who would rather "give in" to evil than become strong in the Lord until sin is finally beaten.

As Christian people, we have allied ourselves with God, through His Son Jesus. By following the Lord's example, we hope to win a victory over sin, and thus free ourselves from this war and its consequences. When we do become victorious over sin, we will be free from the frustration, indecision, and guilt which comes when we are not really a part of either side. When we do get on the side of good and defeat sin once and for all, the rest of our lives will be filled only with minor skirmishes in which we will have by far the superior forces.

How can we win this pitched battle? How can we, once and for all, become overcomers and take our stand firmly and securely beside Christ? You know, He fought in the battle, too! In the very beginning of His ministry Jesus won a great victory over sin during the wilderness temptation. Jesus overcome, once and for all, and from then on He was victor in every skirmish with evil.

The Lord has not left us unprotected! He, instead, has left us His armor, which we can don and wear into battle. It is armor which not only defends us against the subtle

attacks of evil, but also allows us to take the offensive and destroy the fortresses of sin.

Paul, the Apostle, in his Letter to the Ephesians, explained to those Christian people his conception of the Christian soldier, his battle with sin and the protective and offensive armor left him by the Lord and Saviour, Jesus Christ. Paul began his exhortation thus, "My brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10). The first requirement of a Christian soldier is courage, strength, and power in the Lord. Be strong and

powerful in the Lord! There is courage and strength and power in *real* Christianity, because *real* Christians tap the resources of God. The reason sin has the upper hand today, and the forces of evil are ruling the world, is that most 1946 Christians are cowards, who dig a foxhole in the church the day after they are baptized, and never lift a finger to defend Christ or to go out and defeat His enemies. To be an overcomer, a real Christian soldier, requires courage and spiritual strength to stand up and fight for Christ, to take the

blows of the Devil and keep moving forward. There is no place in the army of Christ for anyone who does not have the courage and strength which comes from God. The Bible story is filled with just such characters; men and women who were strong and courageous in the Lord, and who stood up to sin and defeated it.

Paul continued: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (vv. 11-13).

When you have taken personal inventory and find yourself strong and courageous in the Lord, then don His armor and prepare for battle. Courage and zeal are not enough. The most courageous soldier is at a loss without weapons. The whole armor of God must be worn, so one will be protected and adequately supplied to meet a sly and subtle enemy. Preparation is essential, stated Paul, because Christians are at war with an unusual enemy: not merely at odds with other men. They could easily be overcome. You Christians, said Paul, are at war with more powerful and subtle forces. Principalities and powers



Harold J. Doan

come first. You have an enemy in the form of corrupt anti-Christian governments and rulers. One of the greatest enemies of Christianity has been the state which either corrupted religion by joining with it, or tried to annihilate it. Nations based upon false principles, and spreading anti-Christian propaganda among their people, have caused a general degeneration of Christianity in many places.

We Christians today are at war with rulers of darkness, or influential people and businesses, whose works are dark and sinful. These rulers of darkness are very clever and make darkness seem like light. They buy hours of radio time and hire well-known people to make "L.S.M.F.T." and "Meister Brau the Master Brew" family words. They hire politicians to pass laws favoring every kind of wicked, home-breaking vice which will net someone a profit. They have scores of followers who are duped by their subtle wickedness.

Then we are faced with spiritual wickedness in high places, or false religions. Evil finds followers in high places who organize hybrid religions which are a cross between truth and fable. With their good name and exalted position, they lead people into all kinds of ambushes, where they become easy prey for the Devil and his lieutenants.

With these subtle and influential foes facing us, is it any wonder that Paul warned Christians to be courageous, strong, and fully armed with God's armor? What is this armor that will not only protect us from the "wiles of the devil," but also helps us to rise up and begin destroying wickedness?

First, Paul suggested: "Have your loins girt about with truth" (v. 14). The allusion here is to the heavy armor of the Greek soldier, who wore a complete suit of mail called the "panoply." A part of this was the metal belt which held the armor together. To gird oneself with truth is Paul's first suggestion for armor. What can truth do to protect you?

Truth probably is here used in its broadest sense, implying first the gospel truth about God and His Son, and then truth meaning honest conversation and sincerity. The Apostle John, in his Gospel recording the words of Jesus, gave the true power of truth as a weapon of defense against evil.

Said Jesus, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Jesus was speaking to Jews who had accepted Him. They could not understand His words, saying that they were not in

bondage — so why be made free? Then Jesus replied, "Whosoever committeth sin is the servant of sin . . . If the Son therefore shall make you free, ye shall be free indeed."

These Jews were casualties of war. They were prisoners of sin. Jesus came to set them free, saying that by belief in the truth concerning Him they could become free from sin. Thus they would overcome and be victorious over sin. What truth must you wear as part of your Christian armor? Belief in the truth that Jesus is the Son of God who can free you from your bondage to sin!

Honest conversation is just another phase of the truth which will ward off the attacks of Satan. One of the best ways for Satan to break through your defenses and begin his evil work is for you to let down your guard of truth and tell a lie. One lie calls for another. Guilt begins to creep in as the lies go on; then one day the battle grows to full force within your mind, and you find that a flood of evil has come in the hole in the dyke.

Truth about God and the freedom from sin which comes through Jesus, and honest thinking and speaking are parts of your Christian defense against the forces of darkness.

Then Paul said, "Put on the breastplate of righteousness." Righteousness, which boils down to holy living, is an active, strong, positive defense against sin. Righteousness is a positive quality. You live so fully for Christ that evil has no place to sneak in. Righteousness is active Christian living. You are so busy, doing and thinking good, that you just do not have time for evil. Righteousness does away with those three generals in Satan's army; Self-Reproach, Guilty Conscience, and Empty Lives.

Job gave a good illustration of how righteousness can protect one's spiritual well-being and keep evil from ruining his life. Satan was giving Job a real test, trying to break down his defenses and cause him to swing his allegiance from God to himself. All that stood between Satan and victory was the godly armor that Job wore. A part of this armor was Job's breastplate of righteousness, of which he said: "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit . . . till I die I will not remove my integrity from me. My righteousness will I hold fast, and will not let it go: my heart shall not reproach me so long as I live (27:3-6). (Turn to page 9)

#### YOU TELL ON YOURSELF

- "You tell on yourself by the friends you seek,
- By the very manner in which you speak.
- By the way you employ your leisure time,
- By the use you make of dollar and dime.
- "You tell what you are by the things you wear,
- By the spirit in which your burdens you bear,
- By the kind of things at which you laugh,
- By the records you play on the phonograph.
- "You tell what you are by the way you walk,
- By the things of which you delight to talk,
- By the manner in which you hear defeat,
- By so simple a thing as how you eat,
- "By the books you choose from the well-filled shelf;
- In these ways and more, you tell on yourself.
- So there's really no particle of sense
- In an effort to keep up false pretense."

—Selected by Mrs. Virginia Kincheloe, Fairfax, Va.

# The Word Made Flesh

## Jesus Christ, Who Is He?

In Two Parts—Part Two

By J. H. Thomas, M.D., Pittsburgh, Pennsylvania  
Contributed by W. S. Tomlinson, Chagrin Falls, Ohio

**IT BEING** the purpose of the Deity to be manifested in persons of Adam's race, who shall be His name bearers—a multitude of mighty ones of whom Jesus is Chief, it follows, that whoever believes that Jesus was begotten by Joseph, or that He was a pre-existent Son, or second person in the Trinity, makes void the purpose of God, and virtually sets aside the only name under heaven whereby man can be saved—the Yahweh name, which is "the name of the Father, and of the Son, and of the Holy Spirit"; whereas those having a comprehensive knowledge of the things of the Kingdom and name, and evidencing a hearty belief of the same by being immersed for the remission of sins, are thereby introduced into the all-saving name, and become like Christ their Chief, and name-bearers of Deity.

From what we have written, it will, we think, appear clear that Jesus was not mere Son of man, not the self-existent Deity, but the product of Deity—the Son of God. In the flesh, He manifested the name and character of Yahweh, and being justified or perfected in spirit through a resurrection of the dead to the high and exalted estate of incorruptibility and life, or Spirit substance, He was the Yahweh or "I will be" manifestation of Him whom no man has seen nor can see, both in character and in nature. Being, as said Paul (Heb. 1:3, Diaglott), "An effulgence of his glory and an exact impress of his substance."

By the power of the Father Spirit, the body which was of Mary's substance was transformed to Spirit. Being born of Spirit, according to the words spoken to Nicodemus, He became Spirit—like His Father, a life-imparting Spirit, in fulfillment of His own words, as recorded by John 5:26: "As the Father hath life in himself; so hath he given to the Son to have life in himself."

Such, then, is the Scripture teaching concerning Jesus the seed of the woman and Son of God, in whom was manifested the moral attribute of Deity, and of whom John said: "He dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth."

As we already have seen, it was not only the purpose of Deity to manifest Himself in the person of Jesus Christ but in members of Adam's race; all those who become

conformed to the image of His Son, and so become sons of God, and hence bear the name of their Father, and are therefore "gods," or "mighty ones." Jesus Christ is the God-designed pattern, or image, sent forth of God, to which all must conform who would be one of the Elohim of Deity—that great company of kings and priests—called by Peter, "a royal priesthood, an holy nation," to be established at Jerusalem in fulfillment of the words of Yahweh that He will place His name there. (See 1 Kings 8:20-29.)

David also said (Psalm 132), "The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it." This company of mighty ones established at Jerusalem will be the bearers of the name of Deity—that name called by Moses in Deuteronomy 28:50: "*This glorious and fearful name—YAHWEH ELOHIM*"—the glorious among the nations, God with man.

As Jesus was begotten by the Spirit and manifested the character of God in the flesh, so everyone who would become a constituent of this all-saving Name must also be begotten of the Spirit and manifest the character of God in the flesh by continuing in the apostle's doctrine and teaching that eventually he may be transformed to Spirit substance and become as Jesus is Holy Spirit nature—the exact impress of the nature or substance of the Father's person.

To be begotten of the Spirit, one must give a willing ear to the Spirit word, or words of the Spirit, which are the words of Jesus the Anointed, for Peter said: "Thou hast the words of eternal life," and Jesus Himself said, "The words I speak unto you *they* are Spirit and they are life." Again He said, "If ye continue in my word ye are my disciples indeed."

It is important, then, to know what are the Spirit-begetting words of Jesus. Matthew 6:33 will lead us in the right direction. "*Seek ye first the kingdom of God and his righteousness.*" Then in accordance with this general instruction, He commenced to announce the Kingdom of God, or glad tidings thereof, as something to be believed. Mark informed us that "after John was imprisoned, Jesus came into Galilee publishing the glad tidings of God, and

saying, The time has been accomplished, and God's Royal Majesty has approached; reform and believe the good message" (Mark 1:14, 15, Diaglott). Again, in Luke 8:1, we are informed that Jesus "went throughout every city and village preaching and shewing the glad tidings of the kingdom of God." Afterwards He called His twelve disciples together, and "sent them to preach the Kingdom of God." When the people of Nazareth constrained Him to remain with them, He said, "I must preach the kingdom of God to other cities also, for therefore am I sent."

From the above citations, it is evident that the gospel, or things relating to the Kingdom of God, Himself as God's Royal Majesty, or King thereof, were the Spirit-begetting words of Jesus, which, if a man understands and believes begets within him a new mind or character and, having complied with God's formula or way of remission of sins, he is regarded as having been begotten of the Spirit and God is manifest in him by the godly character which results. This is still more evident from Peter's words (1 Peter 1:23-25): "Being begotten again, not of corruptible seed, but incorruptible, by the word which liveth and abideth forever . . . and this is the word which has been announced as *glad tidings to you*" (Diaglott). It is then the gospel, or glad tidings, which is the incorruptible seed by which a man is begotten. This agrees perfectly with the teaching of the Master Himself. He tells His disciples (Matt. 13) that the Son of man is the sower and the *word of the Kingdom*, the seed sown. If it falls in good ground, which Luke informed us is good and honest hearts, it brings forth fruit, or produces children of the Kingdom. An individual being thus begotten of the Spirit and being immersed for the remission of sins is introduced into the all-saving name—the name of the Father and of the Son, and of the Holy Spirit—the one name of the one self-existent and uncreated God in multitudinous manifestation.

All such are a Yahweh manifestation in the flesh—"a new creation in Christ Jesus." When the hour of exaltation shall come and the Father Spirit that dwells in them shall transform their vile bodies of flesh or, if dead, raise them to incorruptibility and life, they then will have been perfected in Spirit and are therefore the manifestation of Yahweh in Spirit substance, and with Christ Jesus as their Head, are the beginning of the new creation of Deity, that new heavens and earth or constitution of things of which the Mosaic was a type. That having served its purpose has been abolished. The time came when, according to Paul (Heb. 12:26), the promise that God would shake not only the earth but the heaven also was fulfilled, and the heavens and earth of that constitution of things which was founded when the Mount burned with fire and the sound of the trumpet and the voice of God caused the people to tremble and Moses to fear and quake

were shaken "once more" and passed away with a great noise, and the elements thereof melted with the fervent heat of God's judgment; "for," said Paul, "Our God is a consuming fire." "Nevertheless," said Peter, "we according to his promise look for new heavens and earth wherein dwelleth righteousness." And now that the long and dreary night of Gentile darkness and Jewish stumbling has nearly passed away, we may look for the new creation of Deity to appear. Then will Zion awake and put on her strength, and Jerusalem her beautiful garments; then will that great city, the New Jerusalem, the bride, the Lamb's wife—that great multitude, the name-bearers of Yahweh, who being a manifestation of Deity, having been born from above, are said to descend from God out of heaven—be established at Jerusalem, the "City of the great King," as the "new heavens," or ruling power of the new constitution of things or kingdom which Paul said "cannot be moved" (Heb. 12:28).

Then Isaiah 51:11, 15 will be fulfilled: "The redeemed of the Lord shall return and come with singing unto Zion . . . I have put my words in thy mouth, I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth [new heavens and new earth] and say unto Zion, Thou art my people." This having been accomplished, Isaiah 65:17, 18 will have been fulfilled: "Behold, I create new heavens and a new earth; and the former [Mosaic] shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create, for, behold, I create Jerusalem a rejoicing and her people a joy.

Then will be accomplished the work of the Eternal in elaborating by His Spirit from Adam's race a nation of mighty ones—Jesus and His bride who, as the New Jerusalem, have descended from God out of heaven, a body corporate of God's kings and priests, a habitation of eternal wisdom and power. They will be the Abrahamic seed who is to possess the gate of his enemies and give the world a righteous government by which all nations of the earth will be blessed.

To this brief but Scriptural exposition of the word made flesh, and multitudinous manifestation of Deity as the beginning of the new creation, there are a few passages which by some are thought to teach otherwise by implying the pre-existence of Christ as a person. That mode of interpretation that makes a few isolated texts antagonize so prominently expressed doctrine as the "word made flesh" should have no countenance whatever. That the self-existent Eternal Ail, power, or God should be manifested in the woman's seed by the Spirit word becoming flesh is a doctrine underlying the whole plan and purpose of God. An examination of a few of the seemingly antagonistic texts will show the harmony of the whole with the spiritual exposition we have given. (*Turn to p. 11*)

# Jesus, the Only Begotten Son of God

By Charles Lapp, Cashmere, Washington

*"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).*

**A**BOUT nineteen hundred forty-six years ago, a little Boy was born to a virgin in Bethlehem of Judea. This virgin's name was Mary. The Angel Gabriel came to Mary and told her she should call His name Jesus. (Luke 1:31.) When the Child was eight days of age, "his name was called Jesus, which was so named of the angel before he was conceived in the womb" (Luke 2:21). In John 3:16, Jesus is called the only begotten Son of God.

We have approached the season when we celebrate the birthday of Jesus our Saviour. I am wondering if we really believe Jesus is the only begotten Son of God. I am wondering if we believe He was born of the Virgin Mary. I am wondering if we believe He was conceived in the womb of Mary. These are serious thoughts, and some of our brethren say it is not important to salvation, whether we believe that Jesus came into existence at the time of His birth, or if we believe He lived before He was conceived. The Scripture says Jesus was begotten, He was conceived, and He was the Son of God.

Some say Michael the archangel was Jesus before He was born and others do not know how He existed, but they feel sure He existed before He was born in spite of all the Scripture which shows He was made of a woman. To me, the Scripture does not teach any such confusion.

Let us consider some of the facts as they are presented by the Scripture. "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:31). "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (v. 35). What caused Mary to conceive Jesus? The power of God came upon her, and she conceived. Mary "brought forth her firstborn son" (2:7). "When eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb" (v. 21). No human man was Jesus' father; and, as the above scriptures show, He was the Son of God, He was conceived, begotten, and born.

The word "son" means offspring. The word "born" means to beget and bring forth. "Begotten" means birth or born. We see by the foregoing scripture (Luke 2:7), that Mary brought forth her first son, which was Jesus.

We also see that He was begotten of God. Now when we read John 3:16, we must believe that Jesus did not exist before He was begotten or born, because "he that believeth on him [Jesus] is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). If we believe Jesus existed before His mother was born, then we do not honestly believe He is the only begotten Son of God. Brothers and sisters, be careful. That is the Word of God, not mine.

Let us consider a few more witnesses. Turn to Matthew 1 and read about the different people begotten, and by whom. Did Isaac live before Abraham? Did David live before Jesus? Did any of those people named in Matthew 1 live before their father begat them? Brothers and sisters, when we celebrate the birth of our Saviour, let us believe He was born as the Scripture says and not try to make God a liar, or worship a false Christ. Paul said: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh" (Rom. 1:3). "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). In both of these scriptures, Paul said that Jesus was of the seed of woman and that He was made of a woman. If Jesus created all things, He was not made of a woman, because the earth was created before the woman. God promised that Jesus would be born of the seed of Eve and of the seed of David, and it would be pretty difficult for a man to create the seed of which he was to be made.

Paul also said: "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:45, 46). If Jesus had existed before He was born or conceived, He would have had to be spiritual, and Paul said the natural came first. Paul should know, because he received his information direct from Jesus Christ.

In regard to Jesus being Michael the Archangel, let us consider Hebrews 1:3-5: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excel-



lent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a father, and he shall be to me a Son?" In verse 6, when Jesus was born, God said, "Let all the angels of God worship him."

Why not let the Scriptures teach us, instead of us trying to teach the Scripture? Let us take the truth as it is, instead of supposing or believing some of the Catholic myths. Let us worship the true Jesus just as the Scripture says He is, and not a false Christ. Remember John 3:18: "He that believeth on him [Jesus] 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."

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### THE ARMOR OF GOD

(Continued from page 5)

Here was an example of courage, truth, and righteousness combining in the man Job to stave off an unparalleled attack of Satan and win a great victory. Job lost everything he had but his life. Still he wore his protective armor and won the battle with Satan. For standing fast and overcoming, Job was rewarded fourfold with material blessings. The breastplate of righteousness preserves integrity and peace of mind.

A third piece of armor suggested by Paul was the sandals of preparation to carry the gospel. How can preparation to carry the gospel help one to ward off sin? Very simply! When one prepares himself to carry the gospel to others, he not only saves them, but he saves himself. He is strengthened, by his preparation, to the place where he can overcome sin more easily in his own life. Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine . . . meditate upon these things; give thyself wholly to them . . . take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both *save thyself*, and them that hear thee" (1 Tim. 4:13-16). So, in preparing to teach others, you may save yourself. This preparation is not only your defense, but also (as sandals imply) will carry you forward to battle evil in its own territory.

Over all his armor, the Greek soldier carried a huge shield which deflected most knife, spear, and arrow thrusts before they had opportunity to reach the body armor, whence some harm might be done. To Paul, this shield represented Christian faith, for he said, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Faith was to be the first line of defense, the armor which turns aside most blows before they can become dangerous to the Christian life.

A deep and whole-hearted faith in God, and in His ability to keep that which He has promised, will do that very thing for us. Faith will move mountains of doubt and fear. It will stop subtle suggestions of "errors, fallacies, untruth" in Christianity, even before they can begin to corrupt our minds. Faith will turn aside the missiles of slander and ridicule before they can blind us to our real purpose in life. Yes, faith is the shield of protection which turns aside the fiery darts of the wicked. Look what faith did for Moses!

Hebrews 11:24-26 tells us, "By faith Moses . . . 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 recompense of the reward." When Moses was tempted to forget his people, the Israelites, and to continue as Pharaoh's adopted grandson, it was faith in the promises of God to His people that turned aside the temptation and kept him true to his calling. Moses could have been ruler of Egypt, and would have been just another obscure king remembered by a pile of rock and an inscription, but faith in God made him accept his calling to lead a nation of slaves to the Promised Land, and today he is remembered among the world's great men. By faith, Moses overcame Satan's sly temptation of wealth and power. By faith came victory over sin, and by faith will Moses receive that reward of God he so respected.

Last of all, Paul said, "Take the helmet of salvation." Hope of salvation will be a protecting power, for that hope will keep you true to your calling and near to Christ. Hope of salvation is the reward which Moses respected in his final decision to accept the way of God, rather than the way of sin. This completed the defensive armor.

No soldier, however, is trained simply to defend himself. He is trained to go out and defeat the enemy. So it is with Christians! We have one offensive weapon, that being the "sword of the Spirit, which is the word of God." Using the Word of God, we can defeat sin on its own ground. We are to use the Word, as Paul told Timothy, "for reproof, for correction, and for instruction in righteousness" (2 Tim. 3:16).

The Bible is a powerful weapon, respected and feared even by those who boast immunity to its teachings. As the writer to the Hebrews said, "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Liberally using the Word of God will do more to teach good and to destroy evil than any amount of talking will do. This

Bible is your offensive weapon to be used in destroying, wherever they may be, the works of the Devil.

This, then, was Paul's teaching. We Christians are at war with evil in all its devilish, subtle, camouflaged forms. To be good soldiers defending ourselves and carrying ahead the banner of Christ, we must have courage and strength in God. We must have the truth of the gospel instilled in us, plus honest and sincere speech. We must live righteously, being so busy doing for Christ that Satan cannot get an appointment with us. We must prepare ourselves to teach others, thereby saving not only them, but through preparation, ourselves. Before us we will carry a shield of faith which will ward off many blows of the wicked. We will have hope of salvation, to keep us true to our course and faithful to our goal.

As our offensive weapon, we will carry our Bibles, using the words of God to divide asunder the evil of our enemies.

This is the panoply, the whole armor of God, defensive and offensive. You, too, can wear it. You, too, can emerge from the battle with Satan, an overcomer, having gained victory over sin. You, too, can be free from your captivity to sin. God said, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:7). Overcome in the Christian way with truth, righteousness, preparation, faith, salvation, and the Word of God!

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*The Restitution Herald will not be printed next week.*

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## RACE TOLERANCE IS NECESSARY

*(Continued from page 3)*

a change in the color of their skin.

The color of the skin is the most noticeable of the differences between peoples. We all talk about the white, yellow, and black races of man, but most people in the world are not of these extremes. They are the in-betweens, who constitute about four fifths of the world's population. Recently, science found that skin color is determined by two special chemicals, which cause the skin to have a yellow tinge or a brown tinge according to the abundance of either chemical. These colors, along with the pink that comes when the blood vessels show through, give various shades to the human skin. People of browner complexions have more *melanin* in their skin; people of a yellowish color have more *carotene*. Your skin color is due to the amount of these chemicals in your skin.

We so often hear of the Jewish race, but the Jews are not a race. Jews are people who profess the Jewish religion. They are of all "races." Jews resemble physically the people among whom they live. The "Jewish type" that

we hear so much about is a Mediterranean type, and no more Jewish than Hitler's "Aryan race." Under persecution, Jews develop a so-called "Jewish" trait, but these are not racial and disappear under conditions where assimilation is easy.

The Germans claim to be a pure race, but no nation of peoples is pure. We are all a mixture, and before we discriminate against others, it might be well to realize that unless we can trace our ancestors back to Adam, we do not know from what race we are descended.

If we make a still further study of races, we shall discover that there is no such thing as racial superiorities or inferiorities. A group of people are not born superior. They may only seem superior because of environmental and educational advantages. "Superiority" results from good food, good care, good education, an invigorating climate, and a good start in life. Native intelligence is difficult to measure, but insofar as scientists have been able to do so, they have found no appreciable difference in the intelligence of blacks, whites, or browns. Neither is ability to speak a language inborn. If you had been born and reared in China, you would have spoken the Chinese language as fluently as the Chinese do.

Character is not a racial characteristic; character is taught or learned. Therefore, we need not lay claim to racial superiority as to character. A generation ago, the Japanese people were a courteous, timid, peaceable people. Today, their blood, intelligence, color, and shape of head are not different from that of their forefathers. Neither is civilization or progress a racial trait. Inventions pass from one continent to another. Nations take their turns in cultural leadership. We owe many peoples of the earth for the ideas that have made possible our standard of living. All races have made their contributions to human knowledge. If we in America seem more progressive than others, it is because we have been enriched by people who have come here from every race and nation and because God has blessed us with the materials needed for progress.

Even our diet is the result of borrowing from other peoples. The American Indian contributed our corn, potatoes, and beans; Italy, our vegetables; Russia, our soups; France and Italy, our salads; Scandanavia, our appetizers; and the Mediterranean countries, our sea food.

Does not race prejudice seem rather ridiculous? When we know that the human heart is everywhere the same, having the same griefs, hopes, fears, and joys, it is our Christian duty to refuse to recognize such a thing as racial superiorities. If the Bible and science are right, if mankind is one family, then all racial discrimination is discrimination against our brothers and is pure nonsense. Let us as individuals and as a church body help people to realize that race superiority and inferiority are un-Christian. Let us tell the truth about race!

## THE WORD MADE FLESH

*(Continued from page 7)*

In John, we are told that Christ said to Peter, "He that hath seen me hath seen the Father also, and how sayest thou then, Shew us the Father?" We cannot suppose for a moment that Jesus gave Peter to understand that by looking at Him with his eyes he would see the Father, for in that case it would be equal to saying that the flesh born of Mary was the person of the uncreated God, whom no man has seen nor can see; which would be absurd in the extreme. Besides, the context would not admit of such a silly conceit. The word "see" in the passage is used in the sense of discerning or seeing with the understanding, a sense in which it frequently occurs. For example (John 6:40), "This is the will of him that sent me, that every one which seeth [discerneth] the Son and believeth into him may have everlasting life, and I will raise him up at the last day."

So in the passage before us, he that had discerned or understood the Son had discerned or understood the Father also. A similar passage occurs in John 12:45: "He that seeth me seeth him that sent me." That is, he that had discerned, understood, or known the One had the other. This is made very plain in 17:3: "This is eternal life, that they might *know* thee, the only true God and Jesus Christ whom he hath sent." The context shows the same sense. "If ye had *known* me, ye should have *known*

my Father also" (v. 7). "Believest thou not that I am in the Father and the Father in me" (v. 10).

As the disciples were on the Day of Pentecost filled with Holy Spirit which spoke through them as he had through the prophets, so Jesus, filled with the Father-Spirit without measure, so that the words He spoke were not simply the words of the child born of Mary, but of the Father which by His Spirit dwelt in Him. Hence He said, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

Understanding this, the few otherwise obscure passages are made plain. The passage so often cited to prove the pre-existence of Christ—"Before Abraham was I am"—loses all its force to sustain that fleshly conceit. The Father-Spirit speaking through Jesus could well say: "Before Abraham was I am"; or the child Jesus, knowing that He was the *logos*, word, or wisdom, in the purpose of God, made flesh, and that all things were on account of Him, could well say, "Before Abraham was I am"; that is, "I am the purpose of God before Abraham was." So of all kindred passages.

If it be remembered that the Son said, "I can of mine own self do nothing," but affirms all the doctrine taught, and all the miracles performed of the Father, whose effluence or Spirit rested upon and filled Him, it will make many of His "hard sayings" easily understood.

## OREGON BIBLE COLLEGE NEWS

Warren Sorenson and Rand Smith accompanied Timothy Pearson to South Bend, Ind., for the week end of December 15. The boys returned with Bro. Watkins; and, judging from all reports, they had a very enjoyable time.

On Tuesday evening, December 17, there was a slightly larger group for dinner at the College than is customary. The reason for this increase in number was our formal Christmas dinner. The faculty, the student body, and a few friends comprised the group. After dinner, the singing of Christmas carols was enjoyed by all. Kirby Davis sang "O Little Town of Bethlehem," and Raymond Brown sang "O Holy Night." Irene Payne and Janice Johns entertained with a duet. Mrs. Austin favored us with a beautiful rendition of "The Gift." A portion of Scripture, telling of the birth of our Saviour, was read by Arnold Johns. The matron and superintendent were presented with a hassock, a gift from the students. This marked the beginning of the giving out of the gifts which had been placed under the Christmas tree. The opening of the gifts heralded the end of a very pleasant evening, which was brought to a close with prayer by Bro. Dick.

A vote of thanks is due the social committee, consisting of Irene Payne, Mary and Raymond Brown, Janice and Arnold Johns, and Warren Sorenson, who did a marvelous job of decorating the College, and arranging the en-

tertainment, for the Christmas party. Mrs. Logsdon and Mrs. Pearson are to be congratulated for the extremely delicious dinner we all enjoyed so very, very much. Our superintendent did his part, as usual, in providing for our comfort and pleasure in other ways. One of the many ways was the picturesque fire in the big living-room fireplace, which greeted each guest upon arrival in true Yuletide spirit.

Christmas vacation will find the College a very quiet and deserted spot. Practically all the students are going home for Christmas.

Bro. Dick and Bro. Austin addressed the student body during chapel services last week. Bro. Dick pointed out the senselessness of racial intolerance in a very interesting and enlightening sermon. Bro. Austin spoke on Christ and Christmas and the need for keeping Christ in Christmas. His sermon was most inspiring and timely. Milton Hall conducted services at Rensselaer, Ind., on Sunday, December 22. W. Howard Beemer, Reporter.

## MARY FRANCES COOK

With each passing year, our church records change, caused by deaths and baptisms. Such a change came this year to the record of the Browntown Church of God in Virginia when Mary Frances Cook fell asleep in Jesus on June 1. Since the notice of her death was not reported in our church paper at the time, I feel we owe her memory a debt of love and gratitude for her lifelong loyalty to the

church and her firm belief in life and immortality only through Christ. She lived true to her faith in the gospel and developed a kind, Christ-like character which was a source of inspiration to many of us of the younger generation.

"Aunt Fanny," as she was familiarly known to us, was a faithful attendant at the Virginia Conference and Bible School from its beginning in 1928 until within the past few years when her eighty-odd years would not permit her traveling from her home in Bentonsville, Va. She once visited the General Conference at Oregon, Ill. Perhaps some whom she met there may remember her. She always spoke so enthusiastically about the pleasure of meeting others of like precious faith.

Mary Frances Updike was born February 17, 1860. She married Capt. J. E. Cook, reared a family of five children, two of whom with her husband have preceded her in death. She is survived by two daughters: Mrs. Lula Updike, Mrs. Eunice Williams; one son, Giles Cook, and their families; also one sister, Mrs. Alice Updike of Winchester, Va.

Her funeral sermon was preached by Bro. J. R. LeCrone at the Maddox Funeral Parlors in Front Royal, Va. She was laid to rest in the family burying grounds at Browntown, there to await the trumpet call of the archangel and the resurrection of the dead when Jesus comes in glory to establish God's Kingdom on earth and bring peace and good will to all people. Virginia R. Kinchebe.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Psalm 98:3).*

### What God Remembered

The king of Egypt died, and another man became king. Joseph had died, too. This new king did not know about Joseph. All that he noticed was that there were more of the children of Israel than there were of the children of Egypt. The Egyptians made the Israelites work very hard, but, the more the Israelites were burdened, the more they grew. Then the Egyptians tried to kill all the little boy babies. God watched over them and many were saved. God remembered His covenant with Abraham.

### God Keeps His ———

Find the missing word. The first *letters* of the missing words will help you finish the title "God Keeps His ———."

1. The Israelites built ——— treasure cities. (Ex. 1:11.)
2. The Israelites were made to serve with ———. (V. 13.)
3. The midwife was named Puah. (V. 15.)
4. The people of Israel were more and ——— than the Egyptians. (V. 9.)
5. God looked upon the children of ———. (Ex. 2:25.)
6. Their lives were bitter with bondage in all manner of ——— in the field. (Ex. 1:14.)
7. The Egyptians feared the Israelites might join their ——— and fight against them. (V. 10.)
8. Israelites ——— by reason of the bondage, and they cried unto God" (Ex. 2:23.)

### Seven Years Old

The ECE Club is seven years old the first of the year 1947. The club was introduced through a little story of a Sunday school class having dinner at the home of one of the members of the class.

The aims of the "Everyday Christian Expression" Club worked out and printed upon a Club card are:

To read the Children's Page in THE RESTITUTION HERALD every week.

To study the Sunday school lessons.

To study from the Bible every day. (The daily lessons given in the quarterlies are recommended.)

To study with as many of my family as I can.

To pray and sing.

To learn to love God more and more.

To try to do good deeds every day.

To have a Bible motto on my wall.

To attend Sunday school and church regularly.

Why not send for your Membership Card? Send the year, month, and day of your birth along with your name to Madge Savage, Waite Park, Minnesota. Have your name appear in the "Happy Birthday" corner and get a Club card.

### Happy New Year

"I do not know, I cannot see

What God's kind hand prepares for me.

Nor can my glance pierce through the haze

Which covers all my future ways;

But yet I know that o'er it all,

Rules He who notes the sparrow's fall.

"Farewell, Old Year, with goodness crowned,

A hand divine hath set thy bound.

Welcome the New Year, which shall bring

First blessings from my God and King.

The Old we leave without a tear,

The New we hail without a fear."

### The Message of the New Year

I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet,  
I asked, and paused; he answered soft and low,  
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;  
And ere the question into silence died,  
The answer came, "Nay, but remember too,  
'God's will to do.'"

Once more I asked, "Is there no more to tell?"  
And once again the answer sweetly fell,  
"Yes; this one thing, all other things above,  
'God's will to love.'"

### Happy Birthday Wishes

James Capps, Dec. 23, age 9, Shady Springs, W. Va.  
Tommy F. Stabler, Dec. 29, age 7, Tempe, Ariz.

# We Started Something



We started something. In Ohio, a special youth crusade was put under way late last summer. In Illinois, district meetings of Berean groups have been held. In Indiana, a newborn youth movement shows signs of life. Youth rallies have been held in other sections.

These things, however, are only sound and fury, signifying nothing—unless we who participate in them remember to use them for God and not for our personal enjoyment. As James M. Watkins, who edits this page every other week, has said of the Sunday school, any young people's church activity is intended to educate for a place in the church.

We've started—yes. But starting is not finishing, and youth is notorious for its lack of staying qualities. Quick enthusiasm can die as rapidly as it arose. Youth has the right to handle its own programs, to develop its own leaders, its own methods; but it always needs the guidance of experienced (not dictatorial) church sponsorship.

Too many Church-of-God ministers regard their Berean societies as a rather nice sort of thing, but not very important, after all. Naturally, this feeling is communicated to the Bereans themselves. Naturally, too, the Berean societies do become rather nice, but not important.

Give the young people church support; let them know there's a place in the religious sun for them. They'll respond, eventually, with better service to the church, with greater faith.—*Arlen Marsh.*

# AMONG THE CHURCHES

## OAK GROVE CHURCH OF GOD

Little Rock, Arkansas

We wish to thank evangelism very kindly for sending Sr. Verna C. Thayer here to teach the children. It has been a wonderful inspiration to the church here. Sr. Thayer had an enrollment of 38 pupils and regular attendance of 22 to 25 each day. This also brought about three more added to our Sunday school.

We surely want her back in the spring. We hope to double the enrollment next time.

The grownups enjoyed Sr. Thayer's lessons, too. May God's richest blessings rest upon her and all other true followers of Jesus.

Again we thank evangelism for this work.  
Annie McEntire, Secy.

## ASPERMONT, TEXAS

In the early days of December, after leaving Abilene, a stop was made at Anson, where several interested people were found, including some children of the late Bro. F. P. Hestand, one of our ministers of former days.

Short visits also were made to Old Glory, where we once had a good congregation, Rule, Rochester, and O'Brien. These places are all close together, northeast of Aspermont. There are only a few members left in this whole area of the multitudes of members reported to have been there years ago.

On Sunday, December 8, we began meetings at Aspermont. Meetings were held, however, about nine miles southwest of town at a little community called Johnson Chapel, near which our members live, because the church in town did not prove to be available. Due to rain Monday and Tuesday, which made the roads impassable, no more services were held until Thursday night. Then, because of opposition in the community, the services were transferred Friday night to the home of Bro. and Sr. M. D. Greer, near by.

In spite of the difficulties thrown in our path, we rejoiced to witness the good confession of Mrs. Z. A. Greer, daughter-in-law of Bro. M. D., a young mother whose obedience will mean much to the home and mean a united family in the faith. She was immersed December 14 in the pond on their own home place. We pray that she may ever walk faithfully until the Master comes. Sunday afternoon a final service and Communion were held at the Z. A. Greer home. Five preaching services were held in all, during the week.

On December 8, I was called to go back to Hawley, near Abilene, to hold the funeral of Mr. Ruppert Young. He and his family had been attending our services there and had become quite interested. We sorrow greatly that he was taken in the prime of his life. May God's comfort and strength rest upon his wife and son and other dear ones in the days to come.

As this is written, visits are being made to members who are living at Breckeuridge, Cisco, Rising Star, and Brownwood, and a return visit is planned to Mullin, December 22.

M. W. Lyon, Evangelist.

## TEMPE, ARIZONA

The annual business meeting and election of officers of the Church of God of the Faith of Abraham at Tempe, Ariz., was held at the church on the evening of December 11, 1946.

The pastor's report showed an increased interest during the past year. The membership has grown considerably, due mostly to transfers from other churches. We rejoice, however, that there have been four baptisms, two of them as a result of the meetings held by Bro. James Watkins in November. The treasurer's report showed good financial condition.

As a result of the election, the church board consists of the following officers: elders: Carl Bunch (holder), Almus Dimmick (two years); deacons: Harold Burnett, Clarence Bunch, Lawrence Miller; deaconesses: Florence Howell, Mrs. Olaf Lewis; trustees: Loren Burnett (three years); Ray Saylor (holder), Joe Bunch (one year—to fill vacancy); secretary, Gerald L. Cooper; treasurer, Carl Bunch; Sunday school superintendent, Lozelle Burnett.

The Tempe Church sends holiday greetings to all the household of faith, especially to those who have been our guests in past years.  
Mrs. Julia Burnett, Retiring Secy.

## CLEVELAND, OHIO

The young people of the Golden Rule Church of God, Cleveland, Ohio, had complete charge of services on Thanksgiving morning. A huge horn of plenty, emblem of our thankfulness, decorated the center of the platform. Bros. Kenneth Davidson, Charles Jones, and Richard Lindstrom read selected parts that pertained to the gratifying feeling that such a day promoted. John Hearp directed the services.

Bro. Grover Gordon, the pastor, gave a sermonee centered around the poem "Thanks Be to God." Immediately following the reading of the poem, Janet Swanson sang "Thanks Be to God" as a solo.

Sr. Patricia Hess read the poem "Thanksgiving" by Peter Pan. The choir, composed of young people and accompanied by Sr. Emile Halls at the Organ, sang two anthems, "Prayer of Thanksgiving" and "We Gather Together."  
Shirley Noske, Reporter.

There will be no Herald next week!

Two additional news items will be found on page 11.

## Gleanings From the Field

"The field is the world."—Jesus.

Thank you, Bro. Claussen! A word of thanks is due Bro. Frederick Claussen, Oregon, Ill. Frequently, he serves as a trouble-shooter at the College—and he invariably refuses pay. Frequently, too, he assists in obtaining cuts for use in The Restitution Herald.

Sr. Fanny S. Knight, 354 E. McKinley Ave., Sunnyvale, Calif., though eighty-five years of age, writes that she enjoys reading The Restitution Herald, especially articles about the second coming of Christ, and that she continues strong in the faith of the Church of God. She was baptized by Bro. Almus Adams in 1912, then being a resident of Sunnyside, Wash.

We are very sorry to report that Bro. Gordon Shrode, formerly a student of Oregon Bible College, is a patient in Saint Mary's Hospital (Room 48), Minneapolis, Minn. We understand that Gordon has been afflicted in his back and legs, his legs now being partially paralyzed. His physician is confident, however, of eventual recovery. For that, too, we pray.

We are grieved to hear that Bro. Robert Townsend, Mesa, Ariz., son of Bro. and Sr. Arlie Townsend, Grand Rapids, Mich., was killed in a motorcycle accident, December 17. Our sympathy goes to his wife, four children, also to his parents and others bereaved.

Your next Herald will be the one published on January 7, 1947. None next week!

The Chicago Church of God enjoyed a Christmas program by the children, a motion picture, "A Saviour Is Born," and general get-together on Sunday evening, December 22. Promotional Director James M. Watkins and wife and the Paul C. Johnson family from Oregon, Ill., enjoyed the time with them.

The Editor's home was a joyful place on December 27 when all members of the family were "home for Christmas."

"Baptisms at Los Angeles: Barbara Gay Stantial, age 13, 2335 S. Highland Ave., L. A. 16 and Esther Sylvia Carlson, age 13, 435 S. Ave. 51, L. A. 42, on December 1. On December 2, Shirley Rae Olsen, age 12, 178 S. Rowland, Temple City, Calif."—J. W. McLain, Pastor.

Bro. C. E. Randall's copy for the "News and Prophecy Digest" page was delayed by the heavy Christmas mail, arriving too late to appear in this issue. Sorry. He will be back with us in the next issue—January 7, 1947.

Bro. Elmer Guekler, Rt. 4, Corpus Christi, Tex., reports that Bro. George Waters continues faithfully in his Sunday school work and preaching services.

LOS ANGELES, CALIFORNIA

We wish to supplement our secretary's (Sr. Marion Richards') recent favorable report of progress of the work in Los Angeles, for we are happy to see the local body developing in the various activities to such an extent that it has never reached before. The membership is still widely scattered, but those who have ever worked in a large city know that such conditions cannot be avoided. In Bro. J. W. McLain's first year with us, he had many trials in the way of family sickness and car troubles, but the members were loyal and sympathetic, and he came through with the love and respect of all. While we sometimes fear that he suffers much from nervousness, as the result of the long strain, he continues to carry the heavy load and is getting results that are very encouraging.

In the last two months, six have been added to the body by baptism. They are Betty and Bonnie Smith, Lorene Lasher, Esther Carlson, Barbara Stantial, and Shirley Olsen. Besides these, there came from other churches Mrs. Nadeen Burke and Mrs. Fern Rainey from Omaha, Lyle and Martha Dean from Grand Rapids, and June Parkhurst from Minnesota. These, together with the four members of the Paul Overholser family from Springfield, Ohio, who came to us last year, have extended our membership list quite noticeably. Those who came from other churches were active workers before coming, so they are assuming their share of the responsibility here.

We now have a Sunday school class of younger adults, taught by Sr. Martha Dean. They have organized, with Bro. Forrest Long as president and Mr. John S. McGowan as secretary-treasurer. They are manifesting zeal for doing something that will help to build up and strengthen the work. This is an encouraging situation, and we wish them God's blessing.

Some of our isolated members, who have been permitted to attend our services recently, are: Howard, Thelma, and Jerry Moore of Mineral, W. B. Ward and family of Red Bluff, Esther Holmes of Santa Paula, Bernice Roberson and son Allen Ray of Visalia, Georgin and Wayne Thompson of Tulare, and Herman Laning and wife of Illinois.

Sr. Minnie Fletcher of Omaha, Neb., has been with us intermittently for the past year, and we trust she is now permanently located here.

In a recent visit with Sr. H. E. Shepherd of Montone Health Haven, we found her much improved after her severe attack of sickness in September, when her life was despaired of by her doctor and her sons. Only recently has she recovered sufficiently to be her cheerful self again. Sr. Marie Schreiber of San Bernardino is slowly regaining her strength after a hard siege of pneumonia. J. A. Armstrong is now home from the hospital, recovering from a serious operation.

Mr. and Mrs. Glen Wolcott are the proud parents of a son, known as Wane William, born to them on November 27. Mrs. Wolcott was formerly Kathleen Knott. Mrs. Marguerite Burton, whose life was despaired of in October after two major operations, is slowly regaining strength at her home.

The Clines, John and Nona of Whittier, have been forced to abandon their monthly attendance at services, owing to his inability to

see well enough to cope with traffic congestion. The mother, Sr. Elizabeth Frier, now in her ninety-sixth year, continues to retain an active interest in the church, also in world events.

We are very happy to be able to report this promising condition of the Lord's work in this wicked city, after so many years of struggle, sacrifice, and bitter disappointment at times. We do it for the purpose of encouraging others to be steadfast, knowing that the days are evil. "If God be for us, who can be against us?"  
 Emma C. Railsback.

There will be no Herald next week!

MOOREFIELD, NEBRASKA

All-day services will be conducted at Moorefield, Neb., on the last Sunday of 1946. Preaching service is at 11:00 a.m., dinner at noon, sing-song at 2:00 p.m. Bring a covered dish for dinner, and be on time for ten o'clock Sunday school. The sermon topic for the eleven o'clock service will be "The Three Words Lead in the Rock." Special song service morning and afternoon.

Preaching services are conducted at Jeffrey Queen every third Sunday afternoon, and at Wray, Colo., every second Sunday. The Wray church members are now holding their second Sunday services at the Schakelaar home, two miles north of Wray. They are planning on a basement church building for the present. Only a few members are there, and it will take time to raise the needed funds. Any financial help from other members will be appreciated.  
 E. E. Giesler, Pastor.

NATIONAL BIBLE INSTITUTION

Plymouth, Ind., Sunday School	\$ 5.00
Mrs. R. Long	10.00
Mrs. R. E. Murdock	5.00
J. H. Anderson	10.00
A. L. Bommer	2.50
Clint Scott	5.00
Mrs. Virda Sittler	5.00
Delta, Ohio, Bereans	40.00
Iola Magaw	10.00
C. Elmer Gockler	5.00
Mrs. C. Davis	1.00
Little Rock, Ark., City Church	5.00
Mt. Spring, Ark.	7.93
Mr. & Mrs. H. S. Lasher	100.00
Almeda Wertz	10.00
Delta, Ohio, Bereans	29.00
A Family	4.00
Almus Dimmick	20.00
Mr. & Mrs. C. E. Lapp	5.00
Helen McInturff	8.00
R. H. Judd	1.00
Mr. & Mrs. Alfred Anthon	25.00
Hope Chapel Bereans, South Bend	14.00
Tempe, Ariz., Church of God	10.79
Mr. & Mrs. George P. McMurtrie	50.00
Mr. & Mrs. Frank C. Montross	250.00
A Sister	5.00
Mr. & Mrs. L. M. Howell	10.00
Mrs. J. R. Hillard	13.00

HERALD RECEIPTS

Grace Johnson; Mary E. Good (2); Mrs. Irvin Ferguson; Eleanor Ragan; Verna C. Thayer; Mrs. Vernon Nichols; Mrs. Alfred Anthon (3); Mrs. J. W. Miller (5); Charles Lapp; Ernest Ransom; Mrs. S. J. Lindsay; M. W. Lyon (4); Mrs. Fannie S. Knight; Mrs. Anna Cochran (2); Mrs. Milton Cohen.

NIAGARA FALLS, NEW YORK

This is a delayed report from Niagara Falls, N. Y., nevertheless, an important one, at least, to the Niagara Falls Church.

The Niagara Falls Church had a real treat when, on November 1, Bro. and Sr. G. J. Gordon stopped overnight on their way to Fonthill, Ont., and Bro. Gordon gave a very interesting and inspiring sermon. Some reported that new thoughts were given—thoughts they had never had before. Many members of the congregation expressed the hope that Bro. Gordon would come back again and give us another good sermon.

Bro. Gordon was kept rather busy while here and surely his own church board has no reason to think him idle while in this area. After church service Friday evening, he, Sr. Gordon, and myself, were invited to the home of Mr. and Mrs. Harry Reed, where he was asked many questions on baptism and other topics. He willingly and efficiently, as all who know him will agree, explained and proved many points. At the close of the conversation, Mrs. Reed asked how they could arrange for baptism.

On Monday evening, Bro. Gordon returned from Fonthill and conducted the baptismal service, at which time both Mr. and Mrs. Reed were baptized. It was a very pretty, sacred, and impressive service, in which he gave advice to the candidates and a charge to the congregation, showing them their responsibility to these people who are as "babes in Christ." Many remarked that it was the nicest baptismal service they had ever seen; full of reverence, spiritual warmth, and an inspiration to all. As our church now has no pastor, Bro. Gordon was asked to act as our pastor for the evening and to extend to this brother and sister the right hand of fellowship and receive them into our church. Communion followed, and it certainly was an evening long to be remembered and truly a good time in the Lord, knowing that according to the Word, as was brought out by Bro. Gordon, there was double rejoicing in heaven.

Since that time, we have sold our church property and are planning and saving for the time when we can decide on a suitable location and build a new church.

We had our last dinner and get-together in our church on Tuesday, November 26, after which an interesting program was given, under the direction of our Sunday school superintendent, Sr. Faye Brown. During this part of the evening, a letter from Bro. and Sr. Gordon was read. Our last Sunday school in our church was held Sunday, December 1, 1946. At present, we are holding our Sunday school in the Emmanuel Baptist Church, from 12:30 to 1:30. The arrangements made are very satisfactory. We are, as a congregation, very thankful that we have a warm and comfortable place in which to worship God.

Elsie M. Moore, Secy.

HERALD RECEIPTS

William Berry; Mrs. Myrtle Mitchener; Milton Long; Mrs. Olaf Lewis; Mrs. R. Long; John R. Fisk, Jr.; Wm. O. Jenter; Wm. J. Halls; Fred E. Hall; Alice L. Chase; Wilda McCorkle; M. O. Williamson; J. E. Adamson; Dale E. Rouch; Mrs. Ward Lyman; Winford Tackett; W. B. Ward; Mrs. Ida Eastman (3); Mrs. Faye L. Brown (2); S. E. Magaw; Frank Montross; Mrs. G. M. Siple; Arnold Johns; M. W. Lyon (4).

**National Bible Institution presents --**

**a Sermon**

**— 46,800 Hours Long —**

This represents the per man hours of instruction received under sponsorship of National Bible Institution or as a part of services rendered by graduates of Oregon Bible College, since September 1, 1946.

★ In slightly more than three months, since September 1, workers under Evangelistic, Promotional, and Pastoral Aid Department conducted over 380 public services, representing, on averaged attendance, over 15,000 hours of individual instruction.

★ Oregon Bible College presented over 360 public classes or services, representing over 2,800 hours of individual instruction.

★ Graduates of Oregon Bible College conducted over 720 public services in their local fields, representing over 28,800 hours of individual instruction.

To enlarge or even continue this program of Christian instruction National Bible Institution needs your continued support.

Evangelistic Department, Oregon Bible College, and The Restitution Herald must have added support to continue their full program.

*An expression of your appreciation for this work in the form of a bequest or contribution may be the means of keeping this work going. Any assistance received by Dale Dunbar, Treasurer of National Bible Institution, Oregon, Ill., will be greatly appreciated.*



# THE RESTITUTION HERALD

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## The Church Today

By Grace Noll Crowell

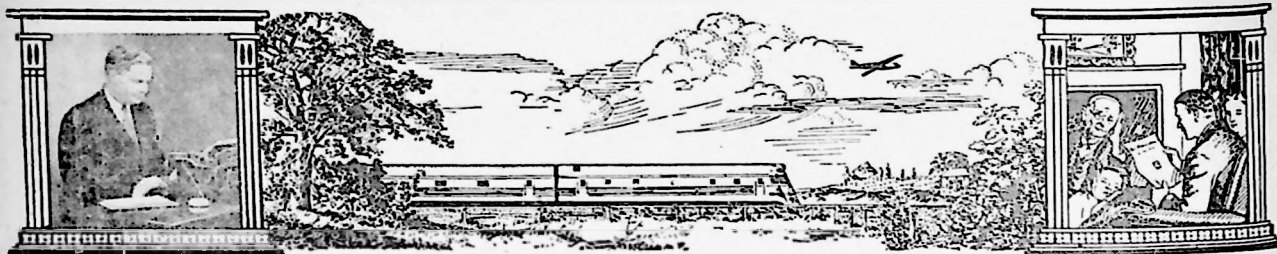
*The Church should be a lighthouse in this storm;  
A beacon flung against the blackened sky;  
A white, unfailing, steadfast light that shines  
For men to steer life by.*

*The Church should be a home throughout these days,  
Where bread of life is served, and we may find  
The Father waiting there to soothe our ills  
And give us peace of mind.*

*The Church should be a school where we may learn  
The holy truths these hours before the dawn,  
That we may be equipped to meet the days  
And pass the learned truths along.*

*The Church should be a church forevermore;  
A sure foundation, and a true reward  
To all whose feet are planted on the rock  
Of Jesus Christ our Lord.*

—Selected.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Unknown Factor in Life and Success

God—Jehovah—is the great unknown factor in life and success. The expression "unknown factor" seems irreverent of Deity, but it is used so commonly in seeking *lesser* unknowns that we dare to use it in application to the *greatest* unknown, God.

From the moment that life first appeared until the present, God, more than any other factor, has been the Great Unknown. Like life itself, God is inexplicable, yet as surely existent! "In him we live, and move, and have our being." The Athenians inscribed an altar with the words, "To the unknown God." Paul, the Apostle, chancing to see that inscription, began his sermon to them by boldly asserting: "Whom therefore ye ignorantly worship, him declare I unto you"—and he preached about "God that made the world and all things therein."

God wins races. "The race is not to the swift, nor the battle to the strong." "Time and chance happeneth to them all"—the unseen and oftentimes unknown God revealing Himself in unexpected time and manner. Pharaoh's cavalry was faster than Israel's multitude and oxen, but by "time and chance" the Red Sea parted and Israel escaped. God won the race. He won another at Dunkirk in 1940 when 337,000 British soldiers escaped the marauding Nazis. God was faster than blitzkrieg!

God wins battles, too. A Syrian host encompassed Dothan with horses and chariots, seeking the life of Elisha. Elisha's servant, Gehazi, tremblingly lamented, "Alas my master, How shall we do?" Elisha prayed for God to open his eyes. The Lord opened Gehazi's eyes and, "Behold, the mountain was full of horses and chariots of fire round about Elisha." Elisha prayed again and the Syrian host was stricken with blindness. . . . Sennacherib and an Assyrian host similarly besieged Jerusalem. "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrian an hundred and fourscore and five thousand." God was superior to Assyrian strategy.

Centuries earlier, in the days of Joshua, the "sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." Facing the giant, David, too, depended upon that Power unknown to Goliath, and,

foreseeing certain victory, disdained and taunted the uncircumcised Philistine. Cried David: "All this assembly shall know that the Lord saveth not with sword and spear: *for the battle is the Lord's*, and he will give you into our hands." . . . "This is the word of the Lord unto Zerubbabel . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Negatively: Napoleon, forgetting God, was whipped in Russia with snowflake and northern storm. Hitler never solved the equation of Jew and Genesis 12:3! . . . Positively: bleeding feet, faith, and prayer in Valley Forge were rewarded with colonial victory and American independence. On his knees, an unpopular president contacted the unknown Power and electrified his nation with the Emancipation Proclamation.

Charles Vedantachari, Madras, India, once a guest in my father's home, told of being the prey of a cobra, and, after fervent prayer, of seeing the reptile uncoil and slink away. God is in India—and *everywhere*.

Howard Pearson, Tipp City, Ohio, told of his barn being enveloped in flames. A strong wind was blowing those flames directly toward his house. He prayed. *Abruptly* the wind changed, and his home was spared.

We knew a lad who, early in public school, began praying for help in his tests. His grades improved. He completed the sixth and seventh grades in one term and was admitted into college after only three years in high school.

A conference of Christian workers was wrestling with a problem—continuing several days in criticism and debate. Finally, an elderly man was asked to lead in prayer. In less than sixty seconds, solution came.

A student, clinging to his boat midstream in Rock River, Illinois, was rescued only a few feet above a dam. He is preaching, successfully, today. . . . Another lad broke through the ice, and, too tired any longer to struggle, let his body down and, to his surprise, "struck ground."

"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6). "Seek the Lord, if haply [you] may feel after him, and find him, though he be not far from every one of us" (Acts 17:27). Unknown factor in life and success, *God can be found!* "He is!"

# Bible Testimonies to the Birth of Christ

By R. H. Judd Colborne, Ontario

THE RECENT Christmas season caused us to turn again in our thoughts to the birth of Jesus the Christ. We wonder, however, if that great event, the greatest event in human history, is really the pivotal center of interest in the minds of those who celebrate Christmas.

The Scriptures speak often of joy and gladness, and very often do they commend those whose privilege it is to give. God Himself was the first and greatest of givers, for "he giveth to all life and breath and all things." Some can count their gifts by hundreds, and some, indeed, by thousands, but God alone can reach "all" in heaven and on earth. Last of all, He sent unto them His Son; and in that Son is every need supplied. Here, indeed, is expression of love toward a perishing world.

Who is this of whom the Scriptures say that He was "declared to be the Son of God with power"? The Greek word here translated "declared" means more than the bare fact of announcement of some current happening; for it carries the sense that the person spoken of was "marked out" beforehand; predetermined for the high position chosen for Him. It is the same word that occurs in Acts 17:26—"determined the times before appointed, and the bounds of their habitation." Verily, Jesus the Christ did not just happen in history. By common Christian consent, the first intimation of the great part He would take in the affairs of men is given in Genesis 3:15, when the promise was made that the Seed of the woman should bruise the Serpent's head. This, very generally, is accepted as an allusion to the virgin birth of Jesus the Christ. It is, however, as already stated, no more than an intimation. Like all Bible prophecies, precision of detail is added from time to time as events and time progress toward the goal. Further prophecies occur in Genesis 12:7 (referred to by Paul in Gal. 3:16), Deuteronomy 18:15; and 2 Samuel 7:12-29. Each of these, in contrast to heathen legends, assigns His origin to *human* genealogies and relationships, instead of to mythical deities and problematical human personalities. The prophecy of Moses could hardly be more specific in this respect. From the first of His pronouncements, as given in Genesis 3:15, it evidently has been the purpose of God to use man to redeem man, but it must be a Man of His own choice. No angel (Heb. 2:16) could have been the instrument, for then God's purpose in creating man,

*"Declared to be the Son of God with power" (Romans 1:4). "He shall be great, and shall be called the Son of the Highest" (Luke 1:32). "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and thou shalt call his name Immanuel" (Isaiah 7:14).*

and pronouncing him as "very good," thus would have been shown to have been failure. The failure was in man, not in God.

Much thoughtless comment concerning evolution is being renewed in the pulpits of today, accompanied with the underlying thought that man of *his own inherent power* is working out his own unknown des-

tiny. If the study of creation in the world of living things makes one thing more sure than another, it is the fact that neither in the vegetable world nor the animal kingdom can progress be made apart from a power outside of, and greater than, itself. The whole of the vegetable and animal kingdoms not only has no objective purpose, but it makes no advance apart from contact with man. In many instances, it retrogrades from the generations previous. Man is no exception. Created in the image of God for the purpose of serving his Creator, he invariably has started on the downgrade whenever he ceased contact with his Creator. We cannot here go into the early history of this fact; but it is unquestionably true, that from the commencement the very purpose of God in Christ was that "he might bring us [back] to God" (see 1 Peter 3:18; Rev. 5:9) as the only hope of any source of power for the future progress of man.

Again we ask, Who was this Man, this foreordained, "marked-out," Personality? Not some pre-existing deity, as was the custom in heathen lands, but One, who, in vision, was already "despised and rejected" of man, that the power of God might be made manifest. Two Messianic verses in Scripture make this remarkably clear. The first is Isaiah 7:14: "Behold, a virgin [R.V. marg., "maiden"] shall conceive and bear a son, and thou shalt call his name Immanuel; which being interpreted is God with us" (Matt. 1:23). This verse has never been successfully denied as having reference to the Messiah; yet from the *human* standpoint, no person in Israel was more "despised and rejected" than the person, whoever it might be, who was born out of wedlock. Upon no other, except those condemned to death, was the law in Israel so terrible in its process. Note the following from Deuteronomy 23:2: "A bastard shall not enter into the assembly of Jehovah; even to the tenth generation [approximately three hundred years] shall none of his enter into the assembly of Jehovah" (R.V.): Here surely is stated in the plainest

of language God's hatred of the sin of misusing the gift of life committed to man.

That Joseph was not the father of Jesus is proved by Joseph's intention to divorce his wife; for such she was in the eyes of the law. (See Matt. 1:20.) Let us seek further; for, if the story of the virgin birth of Jesus is not true, then a stain is laid upon Mary that never can be purged, for some other man must have been the father of her Son. Who, then, was this other man? Neither history, legend, nor suspicion has ever yet, throughout the centuries, given voice to his name. What, then, are the resulting issues if the virgin birth is untrue? They are beyond computation; for, if the One who is proclaimed as the Saviour of men (Matt. 1:21) is Himself the son of an unknown father, He already is condemned to be shut out from the assembly of the Lord (Jehovah), as conceived in sin, and born in sin. Deny the virgin birth, and the very foundations of Christianity collapse; and there is left in the hands of the unbeliever one of the most cogent weapons—ridicule and scandal—that this world has ever known and used.

Jeremiah 31:22 is not so generally quoted as having reference to the virgin birth; but, when closely studied, it will be found to be equally emphatic as Isaiah 7:14. It reads: "The LORD hath created a *new* thing in the earth, A woman shall compass [R.V., "encompass"] a man." If it means only that a woman shall become a prospective mother, and give birth to a son, there is nothing *new* in the fact. If it means what Leeser's Version and The Complete Bible (S. & G.) make it to mean, namely, merely a change of custom, that instead of the man seeking the wife, the woman will woo the husband, then again we say it is nothing *new* in the earth. These things have happened, still happen, and will happen again. Then what is the *new* thing to which the Lord points? Solomon said, "There is no new thing under the sun." Was Jehovah mistaken? Indeed no! Let us see. The Hebrew word translated "woman" in this verse is *negebah* (a female), the same as is used in Leviticus 12:5 and translated "a maid child." Thus the woman in this verse is a virgin. One serious part of this inquiry is that it leads to the conclusion that both the translators referred to, failing to understand the real import of the passage, have, perhaps unintentionally, left the path of the translator for that of interpreter, and have substituted the word "woo" and "seek for" in place of the word "*encompass*" which is the rendering of the Authorized Version, the Revised Version, the American Revised Version, and Young's Analytical Concordance. Further, Leeser's Translation gives the word "*husband*," where all other versions, that we know of, correctly give the word "*man*." The Hebrew word is *geber*, and is never translated *husband* in Scripture. Young's Concordance gives the meaning as "a (mighty) man."

Putting all these facts together, it becomes clear that, in the main, the sense of the verse is the same as that of

Isaiah 7:14, namely, that a maiden, or virgin, shall bear a son, and that son *shall be a mighty* man in the earth. Surely the prophecy has been abundantly fulfilled, for no name on earth has equalled the name of *Jesus* the Christ. It is also in agreement with Isaiah 9:6, where the phrase "mighty God" in the common translation may be quite properly rendered "*strength of God*" according to Gesenius. Further, it agrees with Paul's well-known words, "Christ the *power* of God, and the wisdom of God" (1 Cor. 1:24).

This is not, perhaps, in line with the usual Christmas message; it is rather a study concerning foundations. But, when foundations are secure, there is no limit to the value of the structure which may be buikled upon it; and consequently, no limit to the joy resulting therefrom. The Scriptures tell us: "Him [Jesus] did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins" (Acts 5:31, R.V.). "Him who knew no sin, he [God] made to be sin on our behalf, that we might become the righteousness of God in him" (2 Cor. 5:21, R.V.).

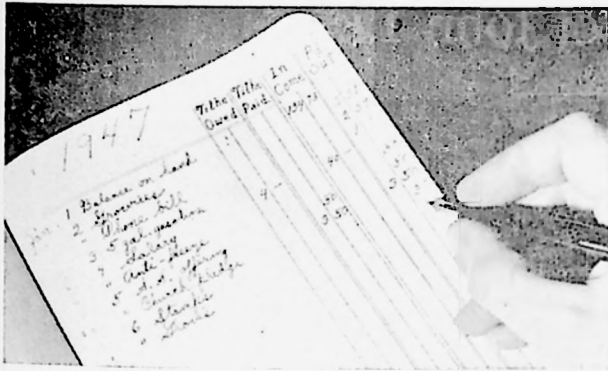
The wondrous story of the Lamb,  
Tell with that voice of thine,  
Till others, with the glad new song,  
Go singing all the time.

#### NOTES RE VIRGIN BIRTH

It is sometimes said that while the story of the virgin birth is contained in the Gospels of Matthew and Luke it is not mentioned in the Gospels of Mark and John, which is evidence that the two latter were ignorant of the fact. If such a contention could be fully sustained, there would at least be some ground for caution. But the objectors have overlooked two remarkable features, namely: (1) that Matthew writes for the Jews, and therefore because of their strong Mosaic objection to anything irregular in marital relations, he would be exceedingly reluctant to disclose the story unless strongly convinced himself of its veracity; (2) that Luke being a physician (probably of note), he would be in a similar position from a professional point of view.

But there is reasonable evidence that both Mark and John make unmistakable reference to such an event. Mark starts out with the bold assertion: "The beginning of the gospel of Jesus Christ *the Son of God*." In the italicized words, there certainly is an allusion to a manner of entrance into life *that is not normal*; for had Mark been writing of the birth of any other person, no such expression would have been made.

Now let us consider John's Gospel. Coming to John 1:13, we have at least two remarkable facts. Quoting from the commonly received King James Version, we read: "Which were born, not of" (Please turn to page



## "NOT SLOTHFUL IN BUSINESS"

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

**M**ANY PEOPLE make New Year's resolutions because it is easier to start a new practice or end an old habit at one of the divisions men have marked in the passage of time. It is for this reason that we are asking all who may not now be tithing their income to begin the first of this new year to contribute one tenth of their income to the Lord's work.

Tithing, as we are using the term, is a systematic and orderly way of contributing to the Lord's service our share of our material gain. If we do not keep some kind of an account of what we return to Him, we do not know how much we give. We are not saved by our material service, but our promised salvation should mean enough to us that we would be sure that we are rendering a reasonable service. Most Christians who call themselves "tithers" usually set aside more than the tenth, but they feel that less than the tenth is too small a proportion since the tenth was deemed proper by faithful Bible characters and was required of God in the case of Israel.

Tithing is not specifically commanded in the New Testament, but no doubt the command was implied when Paul cited the Temple service and the support of those who ministered therein and then said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). It is not for himself that a minister would teach tithing, but for the work of the Lord and for the blessing that will come to those who are as diligent in the Lord's work as they are in any other business that involves the exchange of money.

Some "tithers" use a small box or envelope in which they place the tenth of the money they receive and use from that for church contributions. Others find it more practical to keep their own books. If you cannot find an account book with four columns, it is not difficult to put a few lines in almost any account book. If you are not now keeping account of how much you contribute to the Lord's service, begin this new year and give at least a tenth.

## REGATHERING OF ISRAEL

By Vivian Kirkpatrick, Brockton, Montana

*"I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first."*

**T**HE PROPHET JEREMIAH lived in a critical time in his nation's history. To the east of Judah, there was arising a nation of power, one which Judah recognized as threatening her national existence. Already she had seen another power to the northeast arise and devour her sister, Israel, and still later had seen that great nation fall under the mighty armies now at her doors.

It was when Babylon was at the very gates of Jerusalem that King Zedekiah sent Pashur to Jeremiah (see 21:1-14) to determine what might be the outcome. The time for leading Israel's armies was ended, however. God could not lead a heathen people who were once called by His name. The answer was plain: Israel was to go into captivity; no resistance should be made; the kingly line was threatened if it did not perform its duty.

The results of this type of prophecy on Jeremiah were severe—imprisonment, the dungeon, threats of death from all parties. A traitor he seemed to the ordinary citizens of his day—a man who dared to place God and His teachings above all else—for he preached submission to a foreign power, advised surrender rather than an "all-out" fight for hearth and home.

He could see further, with the help of God, than all the short-sighted politicians of his day, and could see, as they could not, the rejection of the Almighty for those things of the moment.

A nation that forgets God cannot understand, always, the punishments that come to its people for their disobedience. Led by her kings, Israel had forgotten her God not many years before: forgotten Him to such an extent that the finding of the book of the law brought something new to the king and to the people.

Considering the fact that more than fifty per cent of the youth of our nation have never been inside the doors of a church, one wonders how long it will be until, like Israel, we are brought, through suffering, to an understanding of how wicked we are as a nation, and how superficial is the religion we have today—a thing of the lips and not of the heart.

Continuing our reading in Jeremiah, we cannot overlook another emphasized teaching: that of the rainbow after the cloud. Throughout his uncompromising charges of sin, with its ultimate punishment through captivity, was the growing thread of the future—much nearer fulfillment now. That promise of a return to the land, in the words of the text (Jer. 33:7) quoted at the head of this article, and others, carried a hope that fell upon deaf ears. All interest was upon the present, none on the future. How typically human! *(Please turn to page 10)*

# An Exposition of John 17:5

By M. Joblin

Selected by Emma C. Railsback, Los Angeles, California

SEVERAL correspondents in Southern Ohio call for an exposition of John 17:5—difficult to many, and a stumbling block to some. It reads as follows: "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world."

1. We ask, Who offered this prayer? It was Jesus of Nazareth, who was born of Mary at Bethlehem, and named of the angel (Luke 1:31), and who increased in stature, in wisdom and favor with God and man, ate, drank, slept, wept, rejoiced, suffered, died, rose, and ascended. This is the only Jesus we know anything about. Do our correspondents know of any other?

2. It must be remembered from the outset that this same Jesus was called the Son of God because "the power of the Highest" overshadowed a virgin—no man being His father; and that there is absolutely no divine authority for separating the Son of God from the Jesus born of Mary, and thus making two persons, one human, and the other divine. And we hold it to be downright sinful to teach two natures in one Jesus, when we are distinctly taught in Hebrews 2:17 that He was "made in all things like unto his brethren"; His brethren have but one nature.

3. It must be remembered that the man Christ Jesus, made of a woman in fulfillment of promises to Abraham and David, is always mentioned, and no pre-existent Son is ever promised or mentioned.

4. ALL the offices and work of Christ are attributed to the Son made of a woman—nothing to the alleged pre-existent Son. It is He who had blood to shed, and shed it, that is set forth as the propitiation for our sins, and He who was tempted in all points as we are, that has become our great High Priest, and not a pre-existent Son of God; and to the Son of Man the Kingdom is to be given—not to a pre-existent Son of God. If in answer to the question why this is so we are told that it is a mystery, we append the word "Babylon."

5. The genealogy of Christ Jesus is traced to Abraham by Matthew, and to Adam and God by Luke; but no reference is made to a pre-existence. It is this very Son of Mary who says He had glory with the Father, before the world. We believe what Jesus said because He said it; but we do not take a meaning out of His words which is out of harmony with Moses, the prophets, and psalms He directed us to search, and who He said wrote of Him. They never wrote of His pre-existence. In a word, we understand His words in harmony with the immediate context and with revealed truth as a whole, and not as if this was the only passage in all the book which relates to Christ's origin.

For instance, this chapter records these words of Jesus: "I have finished the work thou gavest me to do." Literally this was not true; the bitterest cup was yet to be drunk. He said, "They have kept thy word," and "I am glorified in them"; yet in a few hours, Judas betrayed Him, Peter denied even His acquaintance with oaths and curses, and all forsook Him and fled. Again He said, "The glory which thou gavest me, I have given them." Indeed! glorified, were they, with Him? And yet a little while witnesses His agony in the garden, the indignities heaped upon Him by the rabble, and the mockery of the authorities, and the ignominious death of the cross.

Is this the glory the Father had given Him? and did the disciples run away from the glory when they forsook Him and fled? Nay, rather let us take the apostolic explanation in 2 Thessalonians 1:10 that He is coming again to be glorified in His saints! and also that of 1 Peter 1:10, where He shows that the glory follows the sufferings! At this point, we may be asked, "Then are not the words of Jesus misleading? and the Scriptures conflicting?" By no means! He takes for granted His disciples believe the promises relating to the woman's seed and Abraham's and David's; takes it for granted that those who have listened to His gracious message would be content to know they had found Him of whom Moses and the prophets did write, and knew that the glory of the kingdom could not precede the Kingdom itself, and therefore leave the heathen who supposed that man possessed two natures, to speculate about pre-existence. Jesus' words would only mislead those who were alienated from the life of God through ignorance. He was speaking to the little flock to whom it was the Father's purpose to give the Kingdom. Might it not be that this was the very way in which He had given them the glory the Father had given Him—given the promise of it, by revealing to them that it was the Father's good pleasure to give it to them, and that they should occupy seats at His table, in His Kingdom? The glory was certainly related to, and connected with the long-promised, but certain-to-come Kingdom. This was where their hopes centered, or else Peter's exclamation and question, "Behold! we have left all and followed thee, what shall we have, therefore?" have no point.

6. John 17:5 reveals what a oneness of mind and purpose existed between Christ and His Father—how unlimited His confidence, how vivid His hope, how ardent His expectations, and how His whole being merged into the loving purpose of God. To Him, the whole outlying future with its attendant glories were an accomplished fact, so rapt in transport of meditation was He. And, oh, what transcendent assurance, and comfort, and edification it is to those in Christ to mark how He identifies Himself with both God and those who had been given Him. If the inverted tenses referred to above be borne in mind in reviewing this subject, it will be clear that Jesus anticipates the glory to be when He comes again, when He spoke of the glory He had given them. 1 Peter 5:10 says they had been

called unto His eternal glory by Christ Jesus. This makes it plain.

7. In what sense, then, did Jesus have glory with the Father before the world? Does it mean that Jesus was personally there, or that He had glory in the Father's purpose? Jesus was not personally there. There was no Jesus then; the person afterward so named was promised in the very infancy of the race, and the fleshly mind says He pre-existed; but as the Spirit nowhere says so, this expression had to be coined so that both the idea and the word are of the flesh. But when the Spirit has plainly taught us how to speak of the Promised One before He was manifested, and met set that aside and employ the terms which agree with their own notions, it tells a sad tale. First Peter 1:20, 21 speaks volumes of condemnation of that theory when it says to the strangers in Pontus, Galatia, Cappadocia, Asia, and Bithynia respecting the Christ of God: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you who do by him believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

8. God in sundry times and divers manners spoke in times past to His people concerning the coming One, but never a syllable of a then-existing One. David sang exultingly, and Isaiah joyously, and even the Weeping Prophet tuned his lyre and sang sweetly of the Branch in whose days Judah shall be saved and Israel dwell safely; and we challenge criticism when we say that for more than four thousand years God's people knew nothing of a pre-existent Messiah, but always spoke of Him as Abraham's or David's seed, or David. It was not long, however, after the ascension of our Lord, before the coming of the Anointed in flesh was denied. How was this heresy met by the Spirit? It was promptly stamped as a fleshly conception by saying it was deceptive and anti-Christian. (2 John 7.)

9. The expression "with thee" appears to favor the popular view, at first, and, indeed, if there were not many other divine statements that cannot be harmonized with this read literally, it would teach it. For instance, he that had the power of death could be destroyed only by one who could die. (See Heb. 2:4.) If Jesus as a Son of God pre-existed in heaven, He was possessed of divine nature of existence, because mortals cannot see God and live; even angels are not subject to death. The immortal Jesus, then, must be changed to mortal, or He cannot die. And, when changed to mortal, would He not be on the same plane of existence as we hold the Son of Mary to have been, being made of a woman? If the pre-existent Son was not changed to a mortal state of existence, He did not die for our sins according to the Scriptures, was not buried, was not raised again for our justification, was not fitted by trial to become our

great sympathizing High Priest; and whoever He is, it is not He who speaks from heaven to say to us, "I am he that liveth and was dead; and, behold, I am alive for evermore, amen, and have the keys of hades and of death." No; it is not He. But is it supposable that He became mortal when angels are not subject to death? If so, then, if we put on immortality, we may be liable to put it off again. These, however, are the emergencies of a false theory.

We understand the words "with thee" as we do where it says that one day "with the Lord, is as a thousand years"; that is, in His purposes, plans, and arrangements. Jesus asked to be glorified with the glory determined upon by the Father before the foundation of the world. This is in harmony with all revealed truth on the subject. We read in John 7:39 that the Holy Spirit was not yet given, because Jesus was not yet glorified. As the Holy Spirit was given shortly after His ascension to the Father, He must have been glorified then, insofar as perfection of nature was concerned, and exaltation to the right hand of the Majesty in the heavens; but only as an expectant of the Kingdom and Glory. He was made perfect through sufferings; the glory was not possible before perfection. To say that He was once perfect, and then become imperfect; and then AGAIN perfected, is simply religious nonsense, that no unbiased and sensible person can respect. To say that He was half perfect and half imperfect is monstrous, and entirely gratuitous, and only applicable to a nondescript of human origin, and not to the Son of God made of a woman, lower than the angels, for the suffering of death. Believers in pre-existence believe that only a part of the Christ was made of a woman; and, in order to believe that much, they have to construct an argument and then believe in it, because they find nothing that exactly suits them in the Book.

10. John 17:5, alone, cannot establish the doctrine of pre-existence, because, read literally, it is subversive of revealed truth in scores, if not hundreds of other scriptures. God never requires us to believe what runs counter to common sense, so far as we know. People who find no difficulty in understanding the washing of robes and making them white in the blood of the Lamb, when real garments are not meant, and not a drop of real blood comes in contact with them; and when the Lamb of God is said to have been SLAIN from the foundation of the world, when they know it was not so, they pass on as if there was nothing the matter, and yet when they read of the glory that was to follow in the same way they stumble clear over it. In the purpose of God, He was slain before the foundation of the world, not really. In the purpose of God who sees the end from the beginning, Jesus had glory with the Father, not really. The glory follows the suffering; the glory was set before Him as an inducement to suffer. Pre-existence involves the idea that Jesus, personally, had glory with the Father, and voluntarily laid it aside, or was deprived of it, and is to be everlastingly deprived of it unless He suffer. What had He done to deserve this treatment, seeing He knew no sin?

Again, did the apostles and brethren, who were chosen in Christ before the foundation of the world, pre-exist? This is too ridiculous to entertain for a moment, of course, and so we ask. For what purpose were they chosen in Him—was it not to be saved by HIS LIFE (which was obtained at the resurrection) in order to share the inheritance, together with the honor, power, and glory attached to it? This Kingdom of Glory is still a matter of promise, although SAID to have been prepared from the foundation of the world; it was prepared in Jehovah's purpose.

11. The pre-existent theory implies that God's immortal, pre-existent spirit Son, perfectly holy and incapable of sin, is set before us, who are born in sin, of the will of the flesh, with a warped, twisted, and biased organism, without any supernatural power, as an example. Let our correspondents read that He was tempted in all points like as we are, yet without sin, and is therefore able to succor us, and they will have the proper antidote. This may cause some to squirm, but we regard this a proper statement of the case: If Jesus pre-existed, He was divine in nature, and as GOD cannot be tempted, neither could He, and therefore not be able to succor us, because not touched with the feelings of our infirmities. As He is thus touched, He was not divine in nature, but in mind, character, disposition.

12. Paul, in 1 Corinthians 15:45, informed us that the first man Adam was made a living soul; the last Adam a quickening spirit. The word "Adam" means "earthly"—of the earth. The name gives His origin. (See Gen. 2:7.) The Christ who died for us is also called Adam; has the meaning been changed? Does it mean earthly whoever owns it? We mean, does it not mean that His foundation was in the dust? It certainly does if He was made of a woman, for the woman was dust. Thus it is seen that the Spirit has forestalled the popular delusion of pre-existence. He is called the last Adam; not that no other earthly ones were to come after Him, but He was the last of a series, the first of which was the first man.

It says, "The last Adam was a quickening spirit." So He was; but the same Apostle informed us in Romans 8:11 that His quickening powers were to be exerted in the future. And in the nature of things, He could not be a quickening spirit before He Himself was quickened. All can see for themselves when He became a quickening spirit by reading 1 Peter 3:18, where it says Christ was put to death in "flesh (not in spirit), but quickened (made alive) by the Spirit." That constituted Him a quickening Spirit. And how beautifully this is set before us in the immediate context: "There is a natural body, and there is a spiritual body"! Now let the Apostle tell us which was first, the natural or spiritual body, and that should end the controversy with the candid. First Corinthians 15:46 reads, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Any theory which to sustain itself puts the spiritual before the natural, as does the pre-existence theory, is not the truth, because, as in Isaiah's day, the truth is turned upside down.

Lastly, the Eternal God placed man under

a law, the penalty of which was death. Man violated that law, and the penalty was pronounced. Do our readers realize that that law has never been abrogated—is in as full force today as ever it was—and that God has never instituted any means by which its penalty could be evaded. We believe this to be the veritable truth of God whether they realize it or not. Jehovah's remedial scheme does not prevent men from dying, but it ransoms them from the powers of death. But how can this be done without dishonor to the law? It could not be done till one of the disobedient race fulfilled it by perfect obedience, and died without any sin of his own; such an one could, without dishonor to God's law, be raised to life again, and thus break the power of death. But it must be one made like his brethren in all things—tried in all points as they were, but without sin. Oh, thank God, such an One has been found, and is alive again—alive forevermore, and has the keys of death and hades, because He has been elevated to divine nature, and made the object of faith, so that all believing into Him may be saved by HIS LIFE; there is redemption in Him.

And now in conclusion, we make one more reference to John 17:5. Who is it that prays, "O, Father, glorify thou me, with thine own self with the glory I had with thee before the world"? It was Jesus of Nazareth. And our understanding of it is this, after much comparison of Scripture with Scripture: as if He had said, "Impart to me Thine ever-living glorious nature, that I may be eligible to all that Moses and the prophets have disclosed of Thy eternal purpose toward Me." (Eph. 3:11.)

Presuming to have found the key to this sublime subject, we see the Seed of the woman who grows in favor with God and man, and received the Father's approval at His baptism, and the Spirit without measure, on the eve of His crucifixion, able to say He had done the will of Him who sent Him, and pleased not Himself (Rom. 15:3), determined to stand the final test on the morrow, and in perfect confidence asking the Father for the rewards of obedience offered Him, and planned for Him before the world. Yes, here stands the sinless One on whom the destiny of the race hung, almost an overcomer, and about to become the beginning of the new creation, the foundation of the holy temple to be erected for Deity to dwell in; and on the night before the dreadful ordeal in vivid expectation of the glory to follow. Blessed Jesus, how we long to see Thee and cast our crown at Thy feet.

Our parting word to our correspondents is, we have done what we could under existing circumstances to harmonize the Scriptures, i.e., show their harmony, and we hope soon to hear that one and all have rejected a theory which practically teaches that God provided a Saviour WHO COULD NOT SIN, and then exalted Him with the oil of gladness above His fellows because He DID NOT SIN, and then exalted Him with the oil of gladness above His fellows because He DID NOT SIN, which is most derogatory to the character of God.

If it be replied to this, that it was the pre-existent Christ that enabled Jesus to live without sin, we say them nay, again. It was through the Eternal Spirit's sustaining power that He offered Himself without spot to God, and not His pre-existent self. (See Heb. 9:14.)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**APPEAL FOR MERCY.** The first Sunday in December, the Evangelical churches in Germany appealed to the 30,000,000 Protestant worshippers in the United States to petition the government to release as a Christmas gift the thousands of German prisoners held as slave laborers. The mercy plea stated: "Nineteen months after the end of international conflict, millions of men of the defeated armies are still held in the slavery of forced labor. Today, Russia holds between 3,000,000 and 4,000,000 German prisoners, Great Britain, 385,000, France 684,000, Belgium, Holland and Norway 10,000."

There are several angles to this question of releasing German prisoners, some of which even the Germans should not forget. One that is foremost is the colossal destruction of life and property which they deliberately destroyed. It is only right that they should be required to repair some of this material damage. Lives taken and homes broken cannot be restored. At the best, they will be able only in a very small way to make restitution. Sorrow for defeat seems more prevalent than sorrow for offense. Had the German churches stood up for justice when the Jews were being persecuted, tormented, slain, and deprived of all their political, religious, civil, and personal rights, they would not now be appealing for mercy for their fellow countrymen. Indeed, the way of the transgressor is hard.

**FREE TRANSPORTATION.** Prior to the fall elections, attention was called to the question of free transportation being given to the pupils of parochial schools, by various states and local governments, which was submitted to the voters. In Wisconsin, the matter was a state issue, and was defeated at the polls by a margin of 107,000. Writing to the editor of "The Christian Century," Charles Bell Jr., chairman of the Wisconsin Committee for Religious Liberty stated: "There is a great danger, in our opinion, that this may be dismissed by the Protestants of America as a local issue of no particular significance beyond the borders of Wisconsin. We would like to call it to the attention of church leaders within the Protestant fellowship that in 22 states some kind of public aid is being furnished to the parochial schools."

Protestants must be alert, or they will be paying the costs of transportation of Roman Catholic children to church schools. If any religious group wishes to operate a separate school, that is its perfect right. To do this at the expense of the public, who is not interested, is something different. Church and state should be entirely separate.

**CONFIRMATION.** The Catholic Church has been like the Anglican in respect to confirmation—it has restricted this service to the office of the Bishops. At a recent meeting of the Sacred Congregation of the Sacraments in Rome, a new rule was adopted which per-

mits priests in cases of emergency to perform this service. The Sacred Congregation expressed itself as follows: "The Sacrament of Confirmation is not absolutely essential to salvation, but is a most wonderful means of fortifying the Christian soul in the daily fight against temptation." It further stated in the decree "that after January 1, priests may minister confirmation to those in danger of death from serious illness, lest the sacrament might be lacking to so many young adults in danger of death."

Without discussing the right and wrong of certain formal rites practiced by conformist churches, it is apparent that there is a "fortifying" element in outward forms that are wanting in the evangelical bodies. Counting of beads, reciting the rosary, clinging to a crucifix, do have, because of the teachings respecting them, soothing and comforting effects. The same is true with the prayer wheel used by the Lamaists in Central Asia, and the various images used in idolatrous worship. In Christ, however, there is a greater "fortifying" power than in rites and images.

**SUN OF PEACE.** As he was boarding the Queen Elizabeth to sail for home, Foreign Minister Bevin expressed his feeling over the results of the first UN meeting in New York. He said: "The sun of peace is rising; may 1947 see it come out in all its fullness."

Foreign Minister Molotov also felt happy over the results. Said he: "At all events, the decision taken by the General Assembly yesterday regarding the general reduction of armaments is of paramount importance to all people, both great and small."

These two great leaders summed up their appreciation of the first real gains made toward world disarmament by the UN. The world is calling for peace! The demand for world disarmament is taking on impetus. Will it come? Will nations cast aside their heavy weapons of war for the security of peace? It is a debatable question. There is one prophecy that would seem to indicate that nations will give up heavy armaments, for when the federated nations from the North come against Jerusalem, all will be riding on horses. "I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords." Cavalry warfare as pictured by the prophets might indicate a scrapping of armaments for the sake of peace prior to the final conflict, which would necessitate the use of primitive methods in the sudden determination to go "against the land of unwallled villages."

**MUST MAKE CHOICE.** One of the great decisions which the 22nd World Zionist Congress must make at their sessions at Basel is what will their attitude be on the partitioning of Palestine, which was presented by the

Anglo-American Committee on Palestine as a solution to the vexing question of what to do with the thousands of displaced Jews. It has been fifty years since the first Congress was held, and over which Theodor Herzl presided. At that time he predicted that fifty years later there would be a Jewish state.

David Ben-Gurion, chairman of the Jewish Agency, favors the partition plan as the best solution for the present. Dr. Abba Hillel Silver, Cleveland, terms the Agency's approval of the plan a "tactical blunder." These two men are the contenders for the leadership of the Congress. Chaim Weizmann, present leader, desires to turn over his work to a younger man.

One Jewish writer in Palestine has suggested that unless there was a solution to the Jewish problem "there would be no refuge for the wanderer in 1947." The decision of the Congress of Zionists on this grave issue will be awaited with eagerness.

**SEVENTY WEEKS.** The prophecies of Daniel are among the greatest in all the Scriptures. Well did Edward Denny term this account in Daniel the "backbone of prophecy." This great prophecy concerns Daniel's people and their city—the city of Jerusalem. There are three time periods in this prophecy. 1) From the commandment to restore to the building of the walls of Jerusalem. 2) From the building of the walls unto the cutting off of Messiah. These two periods comprise 69 of the seventy sevens of years. There has been a literal fulfillment up to the last week. 3) The seventieth or last week sees the consummation of all that is described in this prophecy. It touches on the coming of the false prince, and the setting up of the "overspreading of abominations" with the consummation coming with the ushering in of "everlasting righteousness."

Says Dr. Ironside in one of his lectures on Daniel: "It is plain then . . . that this last week of the seventy has not yet been fulfilled, for if it had been the Jews would now be in their land, a holy, happy people, their temple anointed for divine service, their transgressions finished, and the years of their mourning ended. But God only counts time with the Israelites while they are owned as His people in the land of Palestine. All the years of their subjection to Gentile rule are looked upon as wasted time. In this present age of their rejection, God is taking out from among the Gentiles a people to the name of the Lord Jesus—the church which will be His body and His bride for all eternity."

**TEACHERS.** At the Oak Tree School in New Jersey, permission has been granted teachers the right to smoke in the school's boiler room. The Board of Education agreed that "smoking is generally accepted today." It would be a good thing if all smoking could be confined to boiler rooms where there are smokestacks to carry off the smoke.



## BIBLE TESTIMONIES TO THE BIRTH OF CHRIST

*(Continued from page 4)*

blood, nor of the will of the flesh, nor of the will of man, but of God." Reference to the margin reveals that "blood" should be stated in the plural, as it is *in* the Greek; for Christ was not born of "bloods," namely, of both parents, but of one only. We are informed that "some early writers used the expression *the double blood*, believing that the mingling of the blood of both parents was necessary for natural birth." The Authorized Version reading makes verse 13 to have reference to those who believe on his name. There are, however, strong reasons for believing that the verse should read: "Who was born, not of bloods . . ."; namely, the One on whom they believed was so born. This rendering of the verse is preferred by Griesbach, Zahn, Justin Martyr, Tertullian, and the Codex Veronicus, and is called to attention by the Emphatic Diaglott. Thus rendered, John made very definite reference to the virgin birth. It is further interesting to note that the negative aspect is repeated *four times* in the verse, as though John desired to dispel all doubt on the matter.

Yet another interesting fact is that the word for *man* in verse 13 is different from that of verse 9, but is the same as in 1 Corinthians 7:10, Ephesians 5:24, 25, and 1 Timothy 3:2. The word in verse 9 is *anthropos*, "a man, a human being." That of verse 13 is *aner*, "a man, a husband." The use of these two differentiating Greek words for man in the same chapter, is tantamount to specific denial by John that Jesus Christ was born of a human father. (See Weymouth.)

With reference to claims made that other religions had (supposedly) virgin births, and that Christianity has probably borrowed from them, we assert that no such parallel exists. The claim has been made that Krishna was born of a chaste virgin named Devaki. What are the facts? Krishna was the eighth son of his mother. Dr. Tisdale, noted orientalist, is authority for the information. Buddha is next brought forward as an instance of virgin birth. Again we quote from Dr. Tisdale: "The writings which deal with the miraculous incarnation of Buddha are of late date, and belong to several hundred years after the introduction of Christianity." That surely disposes of the false claims made that Christianity borrowed from Buddhism. Further, the same authority, Dr. Tisdale, says: "As the mother of Buddha was married at the latest when about twelve years of age, and had (when Buddha was born) been living with her husband some 33 years, it is hardly necessary to consider the question of Buddha's virgin birth any longer."

We call attention to just one more instance, namely, that of the Egyptian god Horus. Horus, born of Isis, is quite frequently quoted with the objective of discrediting

Christianity. Osiris and Isis were brother and sister; and, according to ancient Egyptian practice, they were also husband and wife. Osiris was put to death, and his members scattered. When the parts became united he became united to Isis, and Horus was born. So it is after that manner that the heathen legends of virgin births have come to be.

The present writer believes in the virgin birth of Jesus the Christ. All the evangelists tell the story simply, without dissimulation. As previously called attention to, such precise details of the language they employed *could not* have been the result of collusion, for these often hang upon the special use of a particular Greek term. These are of such a nature that nothing but inspiration can account for the phenomena.

Reader, you and I are thirsting for knowledge; for the Scriptures enjoin us that "the heart of the prudent getteth knowledge: and the ear of the wise seeketh knowledge" (Prov. 18:15). In other words, the circle of light grows wider, but the surrounding darkness grows behind it in still larger circle and beckons the beholder on to still further search. In answer to this ever-present problem, the Scriptures again assure us that the *purpose* of eternal life is "that [in order that] they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Thus a *new* mode of existence requires a *new foundation*. The Scriptures bear testimony that a *new* mode of existence is predicted for the sons of God in Christ Jesus, and that it has been provided for in the prophecy and the promise contained in Jeremiah 31:22. The Scriptures also inform us that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Now just a word to those who lean upon "science" as they lean upon a staff. Most objections to the Bible story of the virgin birth of Jesus the Christ are founded on the supposition that virgin birth is a "scientific impossibility."

Speaking for himself, the writer believes in the virgin birth of Jesus the Christ as an absolute necessity. He believes that it was long predicted, a fact which is in itself miraculous. He also believes the event itself was miraculous and unique in history. There have been, on the other hand, men of learning such as Professor Huxley and Professor Romanes who affirm that so far as "science" is concerned parthenogenesis is not impossible. The latter named Professor says, "Even if a virgin has ever conceived and borne a son, and if such a fact in the human species has been unique, it would not betoken any breach of physiological continuity." It would thus appear that the Almighty had brought about the true virgin birth, not only for the purpose to which we already have called attention, but to show by *contrast* the utter falseness of the claims of heathen mythology, and of those who seek to oppose His word.

## THE PENNY YE MEANT TO G'IE

There's a funny tale of a stingy man,  
 Who was none too good, though he might  
 have been worse;  
 Who went to church on a Sunday night,  
 And carried along his well-filled purse.  
 When the sexton came with his begging plate,  
 The church was but dim with the candle's light;  
 The stingy man fumbled all through his purse,  
 And chose a coin by touch, not by sight.  
 It's an odd thing now that guineas should be  
 So like unto pennies in shape and size.  
 "I'll give a penny," the stingy man said;  
 "The poor must not gifts of pennies despise."  
 The penny fell down with a clatter and ring;  
 And back in his seat leaned the stingy man.  
 "The world is so full of the poor," he thought,  
 "I can't help them all—I give what I can."  
 Ha, Ha! how the sexton smiled, to be sure,  
 To see the gold guinea fall in his plate;  
 Ha, Ha! How the stingy man's heart was wrung,  
 Perceiving his blunder, but just too late!  
 "No matter," he said, "in the Lord's account  
 That guinea of gold is set down to me.  
 They lend to Him who give to the poor;  
 It will not so bad an investment be."  
 "Na, na, Mon," the chuckling sexton cried out;  
 "The Lord is no cheater—He kens thee well;  
 He knew it was only by accident  
 That out of thy fingers the guinea fell.  
 "He keeps an account no doubt for the pair;  
 But in that account He'll set down to thee  
 Na mair o' that golden guinea, me mon,  
 Than the one bare penny ye meant to gie!"  
 There's a comfort, too, in the little tale—  
 A serious side as well as a joke;  
 A comfort for all the generous poor  
 In the comical words the sexton spoke.  
 A comfort to think that the good Lord knows  
 How generous we really desire to be,  
 And will give us credit in His account  
 For all the pennies we long to "gie."

—Selected by C. L. Nettis.

## REGATHERING OF ISRAEL

(Continued from page 5)

Even today, these promises are lightly read, and as lightly rejected, though we daily read and hear of those things coming to pass which should cause our interests to be centered on such teachings as never before.

Watch Israel; watch the attempts at world peace; read Jesus and the prophets' words as never before, if you would keep abreast of developments and be ready for the world-shaking events which soon are coming, that you be not caught napping.

## BOOK PARADISE

By Arlen Marsh

A new edition of the history-making one-volume *Columbia Encyclopedia* (Columbia University Press, Morningside Heights, New York 27; \$19.50) has just become available.

The book is "history-making," since it is the only worth-while one-volume encyclopedia ever produced in the English tongue. It is as large as a Merriam-Webster unabridged dictionary; yet it is bound sufficiently well to endure really hard use for years.

Practically every subject under the sun is given treatment. Inevitably, articles are brief; but this in itself is a distinct advantage for the average reader, who is less interested in research detail than in outstanding basic facts when he turns to a book of general information.

The supplement is definitely postwar, with a host of references to current events and new discoveries. The balance of the text is that of the older editions. Since the encyclopedia was introduced in the middle 1930's, even the older editions are reasonably up-to-date, certainly far more so than the majority of encyclopedias now on the market.

Thumb-indexing makes the contents of the book readily available. There is no comprehensive indexing such as is found, for example, in the *Britannica*; but for one-volume work, comprehensive indexing seems unnecessary. Cross-references are found in the text where they are required.

Although it is not primarily intended for school use the book should be of particular value in homes with children. The very absence of detail makes it easier for school researches to be accomplished than is the case with the huge multi-volume encyclopedias.

The book is the product of one of the best-known university presses, which has specialized in producing authoritative materials on a wide variety of subjects. Authenticity of the text, therefore, is assured; frequently, indeed, the text is more apt to be authentic than that of the larger sets.

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Order this book—or any other now in print—from National Bible Literature Society, Portland, Oregon, Ill. Think of your own church publishing house first.

**REGISTERED MINISTERS**

The following named ministers have registered for Conference recognition with the License and Ordination Committee of the General Conference of the Church of God:

- Anton, Alfred—435 Kings Road, Corvallis, Ore.
- Appleby, Mrs. C. R.—Arlington, Nebr.
- Austin, F. L.—500 S. 4th St., Oregon, Ill.
- Burnett, Francis—Jordan, Mo.
- Cooper, Gerald—611 Maple Ave., Tempe, Ariz.
- Croxton, Walter—Augustana College, Moline, Ill.
- Denchfield, John—212 Abbie St., S.E., Grand Rapids, Mich.
- Doan, Harold—1908 N. Keystone Ave., Chicago, Ill.
- Drinkard, T. A.—Arlington, Texas.
- Drabenstott, Cantwell—Hartford City, Ind.
- Eagleston, John—122 N. Mission St., Wenatchee, Wash.
- Ferrell, T. M.—Holbrook, Nebr.
- Fiske, John R.—South Haven, Kan.
- Gieselman, N. H.—212 W. Hillsboro Ave., Tampa, Fla.
- Giesler, E. E.—Moorefield, Nebr., Box 75.
- Goekler, Harry—Hector, Minn.
- Gott, Edward—Eldorado, Ill., Gen. Del.
- Gordon, Grover—13605 Othello Ave., Cleveland, Ohio.
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- Huffer, William—Michigantown, Ind.
- Johnson, J. Arthur—Sac City, Iowa, Rt. 2.
- Johnson, Paul C.—610 S. 7th St., Oregon, Ill.
- Jones, Arthur—1940-4th St. N., Saint Cloud, Minn.
- Jones, Delbert—Michigantown, Ind., R.F.D.
- Kirkpatrick, Vivian—Broekton, Mont.
- Krogh, Harvey—110 32nd St., S.E., Grand Rapids, Mich.
- Lapp, Clarence—220 Roosevelt, Tempe, Ariz.
- LeCrone, Richard—Woodstock, Va.
- Liechy, George P.—350 Chester Place, Pomona, Calif.
- Lyon, M. W.—Oregon, Ill.
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- Magaw, Sydney E.—Oregon, Ill.
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- Marsh, G. E.—Tipp City, Ohio.
- Mattison, James—Rt. 3, Box 50A, Hammond, La.
- Moore, Linford—802 W. Jefferson St., Macomb, Ill.
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- McLain, Alan—221 W. Morgan St., Dixon, Ill.
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- Patrick, James—1330 Orange Rd., Ashland, Ohio.
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- Rankin, Lyle—Cashmere, Wash.
- Routson, Ellsworth—Blanchard, Mich.
- Sheets, Harry—820 Douglas Ave., Aurora, Ill.
- Simmons, W. R.—Hartshorne, Okla.
- Smoad, Cecil—2525 Jefferson, Rt. 1, Midland, Mich.
- Smith, Richard—Springfield, Ohio, Rt. 2
- Smith, H. Scott—London, Ark., Rt. 3.
- Stilson, Floyd—411 E. South St., South Bend, Ind.
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**BENJAMIN FRANKLIN HARPER**

The Omaha Church of God was saddened by the death of Bro. Frank Harper of Avery, Nebr., on December 4, after an illness of about one week.

Benjamin Franklin Harper was born near Mediapolis, Iowa, October 19, 1867, and died December 4, 1946. His parents were Hugh Coleman and Sarah Stahl Harper. He grew to manhood near his birthplace, and as a young man came to Omaha, where in 1895 he was united in marriage to Leona Andrews. After her death in 1931, he was married to Freda Harper, August 1, 1932. In 1912, he moved to the community in which he resided at the time of his death, and lived there continuously with the exception of short periods in Colorado and California, and at Herman and Blair, Nebr.

He was baptized in the saving name of Jesus Christ by Bro. Almus Adams in 1915, and remained a faithful member of the Church of God of the Abrahamic Faith.

He is survived by his wife Freda; a son Albert, and one grandson, Jack Harper, both of Omaha; and one brother, William Ellis Harper of Burlington, Iowa.

Funeral services were conducted at the Brewster-Korisko Mortuary in South Omaha, and burial was in West Lawn Cemetery.

Robert O. Hardesty.

**ROBERT HAROLD TOWNSEND**

Robert Townsend was born in Hastings, Mich., March 17, 1912, and died as a result of a motorcycle accident at Phoenix, Ariz., December 17, 1946. He went to Grand Rapids, Mich., while quite young and lived there until 1944, when he moved with his wife and children to Tempe, Ariz.

He was baptized into the Church of God in 1927 at Dutton, Mich., by Bro. James A. Patrick. On July 10, 1934, he was married to Elizabeth Hall.

He leaves his wife of 608 S. Newell St., Mesa, Ariz., two boys, Larry 10, Lynn 9; and two girls, Kay 7, and Carol 5.

Upon news of his death, his parents, Bro. and Sr. Arlie Townsend, a brother Richard, and a sister Martha, left immediately for Tempe to attend his funeral. He leaves, also, a grandmother, Edith Richardson, of Grand Rapids, Mich.

Our hearts are made heavy because of a young life that has been snuffed out, and because of a young widow with four small children. When our Lord comes, we have the promise that there shall be no more tears, and we pray for that Day soon to appear.

C. E. Lapp.

**GOOD - HOFFMAN**

East Oregon Chapel, Oregon, Ill., was the scene of a quiet wedding at eight o'clock, Monday evening, December 30, when Mary G. Good, Oregon, Ill., became the bride of Leo E. Hoffman, Polo, Ill. Delores Boyden was bridesmaid; and Reuben Barnhart, Jr., attended the groom.

Mary was one of the first in the East Oregon community to become a member of the Church of God. Her husband, serving in the United States Army, hopes soon to be released, whereafter the newlyweds will make their home at Oregon, Ill.

Bro. Gordon Landry, superintendent of the East Oregon work, assisted in the marriage rites, and Sr. Janice Johns played the piano. Sydney E. Magaw.

**CHARLES E. ANDERSON**

Charles E. Anderson was born at Dixon, Ill., October 31, 1883, and died in Saint Charles Hospital, Aurora, Ill., December 25, 1946. He was baptized by Bro. S. J. Lindsay and was a member of the Church of God at Dixon—his Grandfather John Anderson having been one of its founders. He made his home successively, at Dixon, Batavia, Aurora, and Downers Grove, Ill., for the most part living with his mother (the late Sr. Orpha Sanford) and with his sister, Sr. Edna Beck, who survives him.

Funeral services were conducted, December 27, at the Dixon Church of God, the writer preaching on "Hope beyond the Grave." Burial was made in the Dixon Cemetery. Sydney E. Magaw.

"In parts superior what advantage lies?  
Tell (for you can) what is it to be wise?  
'T is but to know how little can be known."  
—Alexander Pope.

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## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"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 recompense of the reward" (Hebrews 11:25, 26).*

### A Poem to Remember

"How would you like it if every night,  
When you have gone to bed,  
You had to listen to every word,  
That day you had thought or said?  
  
"If through all the day you say pleasant words,  
And none that will make folks weep,  
At night you can look through memory's book,  
Then happily fall asleep.—*H. O. Spelman.*

### God Calls a Leader

Joseph and his brothers had died. The new Pharaoh did not even know of Joseph. There were many descendants of Joseph's families. They were called Israelites. The Israelites were slaves in the land of Egypt. They worked very hard and were oftentimes sad. There were many who wondered if God had forgotten them. He had promised them many good things. When they prayed to God, He remembered. Today, we learn how He called a leader for them. (Ex. 3:1-12.)

Moses was taking care of the flock of Jethro, his father-in-law. He led the flock over the back of the desert and came to the mountain of Horeb.

It was there the angel of the Lord appeared to Moses in a flame of fire in the middle of a bush. Although the bush burned with fire, it did not burn up. This interested Moses. He went over to see what this unusual and great sight was.

God called, "Moses, Moses."

Moses answered, "Here am I."

The Lord God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5).

Then the Lord reminded Moses: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

The understanding holy Father said of the Israelites: "I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them . . . unto a land flowing with milk and honey" (Ex. 3:7, 8). God told Moses He was going to send him

to Pharaoh to lead the children of Israel out of Egypt. Moses was modest. He did not feel equal to the task God was placing upon him. God comforted him by saying, "Certainly I will be with thee." Someday they were to worship Him upon this very mountain of Horeb. The Lord God said that would be His token to Moses.

### God Still Calls

God does not talk to us today in the same way as He spoke to Moses. Today, He talks to us through the Word and through His Son. He knows our sorrows and trials today. He sees His children. When their cries come up before Him through their prayers, He answers their pleas.

Many are called to the high calling of following Christ, but few are chosen. "Not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26). We must have faith in God and Christ if we would be "the called and chosen."

When you hear God's call, answer it. You will not be chosen if you fail to heed His call.

### A Game to Win

Fill in the blanks with the correct words. Check by looking in your Bibles.

1. Moses' father-in-law was a \_\_\_\_\_ of Midian. (Ex. 3:1)
2. Moses took care of his father-in-law's \_\_\_\_\_. (V. 1.)
3. An \_\_\_\_\_ appeared to Moses in a flame of fire. (V. 2.)
4. The \_\_\_\_\_ burned with a big flame but was not burned up. (V. 2.)
5. God called, "\_\_\_\_\_, \_\_\_\_\_." (V. 4.)
6. Moses was to remove his shoes because the ground there was \_\_\_\_\_. (V. 5.)
7. Moses \_\_\_\_\_ his face from God. (V. 6.)
8. \_\_\_\_\_ promised He would be with Moses. (V. 12.)
9. Moses was to lead the Israelites out of \_\_\_\_\_. (V. 12.)

### Happy Birthday Wishes

Millicent Kennedy, Jan. 1, age 9, Hammond, La.  
Gordon Rhodes, Jan. 1, age 12, Hammond, La.  
Anita McCorkle, Jan. 3, age 12, Gatesville, Tex.

# DO DREAMS COME TRUE?

BEREAN  
ROUND-TABLE



CONDUCTED BY  
JAMES M. WATKINS

Here is the kind of a letter we have dreamed about for, lo, these many years yet never expected to live to see. Now that it has come, we, like Simeon, can now say, "Lettest thou thy servant depart in peace." We have now seen the unattainable. Read with us, as Marion Coulter of Eden Valley, Minnesota, asks:

"HOW MUCH DOES YOUR MINISTER MEAN TO YOU?"

"Perhaps that question has never entered your mind. It never entered mine until recently when the thought came to me, 'What would happen to us Bereans if our minister left our church?' Is there anyone else who could really take his place? Anyone we could confide in and who truly would understand us?"

"There are ministers just as capable as ours. Those that know their Bible from A to Z, but can they understand young people enough to help us? Could they keep us interested in Berean work? Could they help our group as much as our minister has? Could we have heart-to-heart talks with them as we do now?"

"Eden Valley might have been one of those inactive Berean groups if it had not been for our minister and his way with young people. I am proud to be a member of the Church of God, and I am proud that we have ministers like our own Mr. Wiggins all over the United States to help the young people."

We can hardly believe that no Berean has ever felt this way before about any pastor, but this is the first time we have ever had anyone say it publicly. Brother Wiggins may now surely take a bow. His face may be a little red by now, but he has no choice but to stand and receive the all-time Appreciation Orchid.

Many things came to mind as we read this expression of appreciation for what appears to be a very satisfying relationship between pastor and young people. How much it meant when we read, "We might have been one of those inactive groups if it had not been for our minister and his way with young people." There is absolutely no substitute for a spirit of co-operative fellowship between your Berean group and your pastor.

Because we are all different, every minister is not able to rate orchid status in the esteem of the coming generation, it is true. But certainly every minister owes a greater consideration for the success of the individual lives as well as the group of the young people he pastors. I recalled to mind young people's gatherings I have attended in the past where the problems of Berean work were to have first consideration and, thinking of the disinterested ministers idly visiting down the street, I could not help but wonder how many orchids could be won that way. Every minister dreams of the time when he may have a growing, live-wire young people's group in his church. We now have proof that dreams can come true, IF the proper spirit of co-operation and fellowship is present to guide them to maturity.

Likewise, it was impossible to keep from remembering other scenes. Places where friendly, well-intentioned ministers had devoted hours of study, preparation, and energy to the planning of a special occasion that could serve as an indication of their interest and good will. Places where those same ministers waited long and disheartedly for the Bereans who never came; who picked that particular night to go skating or to a show that ran the entire week. Perhaps it is that same failure to appreciate, or to show our appreciation in a tangible way, that has caused so much of the disinterest for which we condemn our pastor and deplore so greatly in our Berean councils.

It is a sure thing that you will catch more flies with sugar than with vinegar. A real spirit of interest and co-operation on the part of our young people—*which means the members of your own society*—cannot but help to create that spirit of fellowship so desired by the young people and pastor alike. Perhaps, after all, the orchid should go to the young people whose spirit of appreciation may serve such an incentive toward the goal of real progress.

Our thanks go to those willing to voice an appreciation for the part the church pastor can play in building an enduring relationship between the young people and the church, and for the spirit of loyalty that adds its own inspiration, to those endeavoring to promote this feeling of co-operative interest. There is no substitute for sound recognition of the part each plays in true service.

# AMONG THE CHURCHES

## WINTER BIBLE SCHOOLS

We have become so accustomed to thinking that Bible schools are only for summer months, that it is difficult for us to think they can be held at any other time. But they can! This has been proved at three places this winter.

The first Bible school was held at McGintytown, Ark. The first week, the class was held after school. The children would stop at the church when the school bus brought them from school. The second week, it was held in the evening in connection with the evangelistic services conducted by Bro. W. R. Simmons and Bro. H. Scott Smith. If you are planning to hold special services at your church, try having a special part for the children, also.

The second Bible school was held at Little Rock (rural), Ark. Here the enrollment was three times as great as it was last spring when a school was conducted. The attendance stayed very close to the enrollment each day. Many of these children were prospects for the Sunday school and were attending Sunday school at the close of the Bible school. This school was held each day after public school.

The last one was at Mountain Springs near Russellville, Ark. This was a new field and a most encouraging one. This was held at night, and parents accompanied their children to the school. The attendance on the first night (Monday) was twelve. The following Sunday night, the attendance had grown to seventy-one. We have promised this locality another week of work in the spring.

Yes, we can have winter Bible schools, but it takes work by the local church and co-operation from the parents.

During the month of November, there was only one day that some type of service was not held, either a children's class or a sermon for the adults. Each week, there were two days when two services were held, and one Sunday, four services were conducted.

Verna C. Thayer.

Sr. Luella Lippert, Oregon, Ill., has made quick recovery from a recent appendectomy.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Otis Lippincott	\$ 1.00
Oregon, Ill. Sunday School	8.66
Verna C. Thayer	4.00
Roseoe V. Halstead	1.00
Mrs. L. C. Margraves	25.00
Mr. & Mrs. Harold Doan	5.00
Mrs. Ida Jeffrey	50.00
Mrs. Vern Todd	5.00
Mrs. A. Ward	5.00
Oregon, Ill. Church	28.52
Mr. & Mrs. Delos Andrew	4.00
Howard & Ruth Seabeck	50.00
Jessie M. B. Kaufman	5.00
Mr. & Mrs. J. W. Grimsley	10.00
Maurertown, Va., Sunday School	24.71
Mr. & Mrs. Willis Reese	21.85

## THE DOCTORS THOMAS

Regarding the authorship of the excellent article that appeared in The Herald on November 12, to which reference is made in the issue of December 3, the following may be of interest.

Bro. W. S. Tomlinson's conclusion evidently is correct, that the article was not written by Dr. John Thomas, founder of the body "commonly known among men by the name of Christadelphians," to quote the Doctor's own words, but by Dr. J. H. Thomas who, as Bro. Tomlinson suggests, "was always a Church-of-God man."

In my files, I have listed three ministers of our faith who bore the name and title of "Dr. Thomas": Dr. John Thomas, Dr. J. H. Thomas, and Dr. L. C. Thomas. All were able Bible students and powerful defenders of the early church. It would seem that it was Dr. J. H. Thomas who wrote the article in question.

We have much interesting information concerning all three men and their contributions to furtherance of the gospel of the Kingdom both in America and abroad. Fifteen years before the followers of Dr. John Thomas assumed the name Christadelphians, as a result of his preaching in Scotland and England, an organization was formed known as the Church of Baptized Believers of the Gospel of the Kingdom of God. I have been in correspondence with this group and have been provided with a complete history of their work, publications, etc., covering a period of nearly one hundred years.

We have on file photographs of both Dr. John and Dr. L. C. Thomas, with a complete biography of the former. We still are searching for more information concerning the latter and Dr. J. H. Thomas. We are fortunate in having also a bound copy of the first volume of Dr. John Thomas' "Herald of the Kingdom and Age to Come," in which he reviews in the first number the changes of thought through which he passed from the time when he was associated with the "Reformed Baptists" (later the Disciples of Christ or Campbellites), and the time he was baptized as a real believer in the gospel of the Kingdom of God. G. E. Marsh.

## APPRECIATION

We of the Golden Rule Home join in thanking each and every one who so thoughtfully remembered us with Christmas Cards and presents. May the Lord bless you through the coming year.

Members of Golden Rule Home.

## NOTICE TO MINISTERS

If you are planning to attend the Ministerial Conference to be held at Oregon, Ill. January 27-31, 1947, please write a card to either Bro. Paul C. Johnson or Bro. F. L. Austin, so they will be able to arrange places for you to stay during the meeting. Also bring some sugar with you, that the cooks may have some to use for the meals.

Harry Gockler, President  
Ministerial Association

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. John R. Fiske, South Haven, Kan. informs, as does also Bro. G. E. Marsh, Tipp City, Ohio, that Dr. John Thomas was not the same man as Dr. J. H. Thomas—this in answer to our recent question. Bro. Fiske submits quotations, too, showing that both men were Christadelphians.

"My Aunt Anna Amelia Eidemiller, a lifelong member of the Brush Creek Church of God near West Milton, Ohio, celebrated her eighty-fifth birthday, December 28, 1946."—Miss Laura Boyce, Box 605, Oklahoma City, Okla. . . . Congratulations, Sr. Eidemiller! Her address is West Milton.

"Daily prayers lessen daily cares."

Sr. Amy Dunbar Frye, Delta, Ohio, reports that her grandmother, Sr. Elizabeth Reighard, also of Delta, fell in her home on December 18, breaking her right arm in two places. "Grandma" Reighard, ninety-eight years of age, would much appreciate hearing from any of The Herald readers.

The second semester of Oregon Bible College will begin classes at 7:30 a.m., February 3, 1947. Youth interested in entering the College should address Otto E. Dick, Oregon Bible College, Oregon, Ill., requesting application forms.

See page 10 for list of registered ministers of the Church of God and more news.

"Gayle Elizabeth was born to Mr. and Mrs. Cecil A. Patrick on Christmas eve in Samaritan Hospital. The little lady weighed eight pounds six ounces. Mother and baby were home on Saturday (December 28) because there was no room in the inn (hospital). Both are doing well. Cecil had a very severe attack of kidney stone, Sunday, December 22."—James A. Patrick, Ashland, Ohio. . . . Congratulations and best wishes for the daughter, but we are sorry, Cecil, for your recent sickness.

January 27-31—Midwinter Ministerial Conference at Oregon, Ill.

JANUARY 7, 1947

## LONDON, ARKANSAS

Mr. and Mrs. C. Alan McLain of Dixon, Ill., are spending the Christmas holidays with Mrs. McLain's parents, Mr. and Mrs. H. Scott Smith, at London, Ark.

Bro. McLain was guest speaker, Sunday morning, December 29, at Mount Springs. The writer spoke in the afternoon.

The writer received a nice Christmas present from the Oak Grove Church of God, for which he is very thankful. H. Scott Smith.

## HAMMOND, LOUISIANA

The Happy Woods congregation was pleased to hear Sr. Bessie Lee of the Blood River Church present a very good sermonette on the second coming of Christ, December 1. This was another of the programs sponsored by the Bereans. We hope to have Blood River with us again soon.

For those of you who are interested, the newly elected officers of our church for 1947 are: elders: Albert Siple (for life) and Sam Bottolfs; deacons: Martin Bankston, Elvin Campbell, Warren Landry, and Tom Robinson; deaconesses: Mrs. Gilbert Bottolfs and Esther Bottolfs; treasurer: Ella Siple; and secretary: Elvie Landry.

Our thanks goes to Bro. Henry Mattison, who donated three kegs of nails to us for our Sunday school classrooms. Three carpenters began laying the foundation, Monday, December 16. We pray that God will continue to bless us as He has in the past.

Handel's oratorio, "The Messiah," was given at Southeastern Louisiana College recently. We were proud of two of our boys, Ernest Barnum and James Siple, who had leading parts.

Sr. T. J. Ellis has returned home after a visit of a week here in Hammond. We were happy to see her again. Come back, Sr. Ellis. James Mattison, Pastor.

## DRINKARD-HOBBS' DEBATE

There will be a debate, the Lord willing, on April 7-12, at Caldwell, Kan., between T. A. Drinkard and A. G. Hobbs. Following are the propositions:

I—The Scriptures clearly teach that the same Israel, as a nation that has been scattered and dispersed among all nations, will be restored again to their own Land of Palestine. Drinkard affirms. Hobbs denies.

II—The Scriptures clearly teach that the Kingdom of God shall be established on the earth at the second coming of Jesus Christ, when He "shall reign in Mount Zion, and in Jerusalem" (Isa. 24:23) "upon the throne of David" (Isa. 9:7; Luke 1:32). Drinkard affirms. Hobbs denies.

III—The Scriptures clearly teach that the Kingdom of Christ was established on the first Pentecost after the resurrection and ascension of the Son of God. Hobbs affirms. Drinkard denies.

IV—The Scriptures clearly teach that man is wholly mortal and is unconscious from death until the resurrection. Drinkard affirms. Hobbs denies.

V—The Scriptures clearly teach that there is a spirit in man that is immortal and is conscious from death until resurrection. Hobbs affirms. Drinkard denies.

John R. Piske, Jr.

## PROSPECTIVE BOOKS

I am pricing the set of five volumes at \$2.00 per set to secure the much-needed expense money for printing of one thousand sets and for postage on mailing them to the people. After I have mailed a set of five volumes to everyone who gives a donation, the remaining sets will be mailed out free to as many of our aged people and the sick and needy in homes, hospitals, or elsewhere, that ask for them. Please send addresses of anyone to whom you want the sets mailed.

The price is a small investment, but it will mean endless life, we hope, to many loved ones for whom Christ died. This price will not be raised until every set of the volumes is mailed out for the glory of God and His Christ. I thank God for the money you have sent for His glory. I pray God will so bless the truth contained in each set of the volumes that many with us will receive endless life with Christ in the endless age of joy.

J. M. Morgan, Bristow, Okla.

## OREGON BRIEFS

Bro. and Sr. Ferris Zeehel and family, Culver, Ind., enjoyed a holiday vacation with Sr. Pearl Hatten, Granville, Ill., Bro. and Sr. Frederick Claussen, Oregon, Ill., and with other Oregon friends.

Holiday guests of Bro. and Sr. Albert Logsdon and family, Oregon Bible College, included Bro. Logsdon's mother, Mary Logsdon, and a sister, Mrs. Elmer Carrol, Coldwater, Mich.; another sister, Mrs. Martha Nass and her daughter and son-in-law, Mr. and Mrs. Orville Frederick, Carleton, Mich.; also Sr. Logsdon's parents, Bro. and Sr. William Densmore, and a sister, Sr. Isabelle Smith, Ripley, Ill.; another sister and her family, the Orval Lynds of Altona, Ill.

Mr. and Mrs. Alvo Johnson and family, Sac City, Iowa, were guests recently of Bro. and Sr. Paul C. Johnson and family.

Bro. Daniel Judy, a college student in Washington, D. C., visited his mother, Sr. Wilma Judy, during a part of the holiday season.

Douglas and Joy Ann Pearson, West Milton, Ohio, were holiday guests with their parents, Bro. and Sr. Charles Pearson at Golden Rule Home.

Sr. Ruth Hoskins left Oregon Sunday morning, January 5, for Eden Valley, Minn., to attend the funeral of her sister, Mrs. Alto Mills.

Sr. Edna Beck was guest at the Editor's home, December 27, 28.

## CLARK - GRAWET

At the Church of God in Omaha, Nebr., November 29, at 7:00 p.m., Miss Bonnie Jean Clark became the bride of Mr. Raymond C. Grawet. The bride is the daughter of Mrs. Mabel Kangier of Omaha, and the groom is the son of Mr. and Mrs. Raymond Grawet, and grandson of Mr. and Mrs. Emory Dixon, all of Omaha.

The bride wore a blue suit with white carnations. Her only attendant was Mrs. Betty Kuhl, sister of the groom. The best man was Jack Dixon, cousin of the groom.

The couple is at home at 708 N. 33rd St., Omaha. We pray God's richest blessing upon them. Robert O. Hardesty.

## BUSH - WARNER

Opal Bush of Blanchard, Mich., was united in marriage to Lyle Warner of Mecosta, Mich., by the writer, December 17, 1946, at the home of the bride's parents, Mr. and Mrs. Floyd Bush.

Opal has long been a member of the Blanchard church. Lyle is a veteran of World War II. We pray God's richest blessing to guide them through life together.

Ellsworth Routson.

## GRAHAM - NILES

Joyce Graham, formerly from Fredericktown, Mo., became the bride of Paul Niles of Grand Rapids, Mich., on November 2, 1946. They were united in marriage at the Blanchard Church of God by the writer. The young couple met while attending the Summer Bible Training School of 1943 at Oregon, Ill. Paul has recently been discharged from the armed forces.

We pray that God's blessing will attend their way through life. Ellsworth Routson.

## LADEHOFF - LANDT

On December 21, 1947, at 8:00 p.m., at the Church of God, Waterloo, Iowa, the writer united in marriage Mrs. Dorothy Ladehoff and Ray Landt, both of Gladbrook, Iowa, in a double ring ceremony. The bride is a daughter of Mr. and Mrs. George Pappas, Gladbrook, and the groom is a son of Mr. and Mrs. Gus Landt, Waterloo. The groom is a member of the Gladbrook Church of God. Attendants were the bride's sister, Mrs. Edwin Wooten, Washington, D. C., and Robert Kroger, Gladbrook.

The couple will reside in Gladbrook, where the groom is employed by a local construction company, and where the bride has been employed as telephone operator for several years. Charles W. Howe.

## HERALD RECEIPTS

Senz Bottolfs (2); H. L. Smith; C. D. Shaw (3); Mrs. Nellie Capps; Mrs. Richard Pascoe (6); Roseoe V. Halstead; Mrs. Jane Lamsbery; C. R. Edwards; C. R. Randall; Willis Rouse; Mrs. Hedvie Jackson; George O. Renner; Clifford Eyster; W. R. Simmons; Gerald L. Cooper (4); Mrs. Leora Antonides; Mrs. E. H. King; Dr. Samuel Matheny.

## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

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

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

"Ever hear of a gremlin? Well, I am one! My job, since I can no longer wreck airplanes, is to go to local churches and conferences and say, 'Impossible!' That's right, all I say is 'Impossible!' and you would be surprised what a monkey wrench that is in the gears. When someone, all full of spirit and zeal, stands up in the meeting and suggests something that would build a new church, open a new field, or cause someone to sacrifice for the gospel, I put my tongue in my cheek and murmur, 'Impossible!' Then someone repeats it, and before long the good idea is snowed under. The way things are going, however, I may soon be out of a job. I have enemies; some far-sighted people who say 'all things are possible with God.' Of course, they are right, and if they keep working, my friends Doubt, Fear, Wait, and I will soon be out looking for work. Have pity on a poor gremlin, will you?"



# ILLINOIS EVANGELIST



## LOCAL CHURCH NEWS

**CHICAGO.** The Chicago congregation celebrated Christmas as a holy day with a special Christmas program in the church recreation room on Sunday, December 22. Forty-three people attended. While Pastor and Mrs. Doan are enjoying a three-weeks' vacation in California, various church members will have charge of the Sunday and midweek services. It is our aim to develop a church which is Christ-centered, not "minister"-centered, and which will operate smoothly and progress spiritually wherever, or wherever, the pastor may be. Our young people's class is now officially organized and is meeting each Sunday evening from six to eight o'clock. The young people are making many plans to incite interest and increase attendance.

**EAST OREGON CHAPEL.** The Thanksgiving Offering at the Chapel, which was to be used for the building fund, totalled \$189.78. Thanksgiving was a success. We feel that a prayer mailed by Pvt. Billy Messenger, an attendant at the Chapel before going into the service, to "Mom" Nedrow, is worthy of reprinting here:

"Eternal and loving Father, protect and care for the little children in this community, my home. Show them the way that they should go. Guide them, and us, in all we do or say. Protect the Christian people in our great country. Grant that wherever we are, we may at all times put our trust in Thee, and commit ourselves and our loved ones to Thy loving care. Enable us to gain the victory over sin and temptation, that we may be 'more than conquerors' through him that loved us.' In the name of our blessed Saviour I pray. Amen."

**MACOMB.** The young people's class of the church has prepared and distributed church calendars. The Ripley church sent a Thanksgiving offering of \$23.12 to the Macomb church to be put in the building fund. This is the true spirit of Thanksgiving. Once each month the Macomb congregation gathers at a member's home for pot-luck dinner and a business meeting. A group of the church folk went caroling on the eve before Christmas Eve, to the probable joy of people of Macomb who heard them.

**OREGON.** We neglected to mention in last month's report that the four Dick children have transferred their membership to Oregon. This makes twelve new members, since Conference. The church now has an orchestra under the direction of Bro. Billy Dick, which plays for Sunday evening services. The annual Thanksgiving Offering totalled \$502.10, of which amount \$189.78 came through the Chapel Sunday school. This offering was placed in our Chapel building fund, to be used for the new basement. Average attendance at services last month

were: church, 87; Sunday school, 85; Berean, 20; Dorcas, 23. The Bereans presented an excellent cantata, The Lost Carol, which is the story of the writing of "Silent Night" by Franz Gruber. A unique candlelight service was held at the Presbyterian Church at 4:00 p.m. December 15, in which the five Protestant churches of Oregon participated. The choirs and ministers of the churches united to give glory to God.

## MISCELLANEOUS

We still want pictures of the Illinois churches and their congregations for use on the Evangelist pages. We want to know what you are doing and see you doing it. We all want to know what your church looks like. Please send any pictures you have to H. J. Doan, 1908 N. Keystone Ave., Chicago 39, Illinois, as soon as possible. Thank you!

## STATE OF THE TREASURY

Receipts:			
Cash on hand, November 20, 1946			\$116.78
Received from churches	\$49.05	65.78	
Contributions	16.00		
			<hr/>
		Total	\$182.56
Expenditures			
Chicago—pastoral aid	\$40.00		
Macomb—pastoral aid	35.00		
Evangelist	8.40		
Bank charge	.83		\$4.23
			<hr/>
Cash on hand, December 20, 1946			\$ 98.10
		Balance in Building Fund	\$150.00

Mildred Somers, Treasurer  
Monroe Center, Illinois, Rt. 1

## ON HOSPITALITY

Hospitality is a Christian virtue. (Heb. 13:2.) When strangers attend our services it is expedient for us to make them feel welcome. This is a practical, easy form of evangelism.

When a stranger is seen among us, make it your duty to introduce yourself and make it known to the person that he is welcome to the household of God. This is the particular duty of church officers, but how much better if each one of us would have a welcoming committee of one.

Think! Are there not people whom you see in church every day whom you do not know? Make yourself acquainted! It will be to your both.



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JANUARY 14, 1947

NUMBER 15

## “Looking for That Blessed Hope”

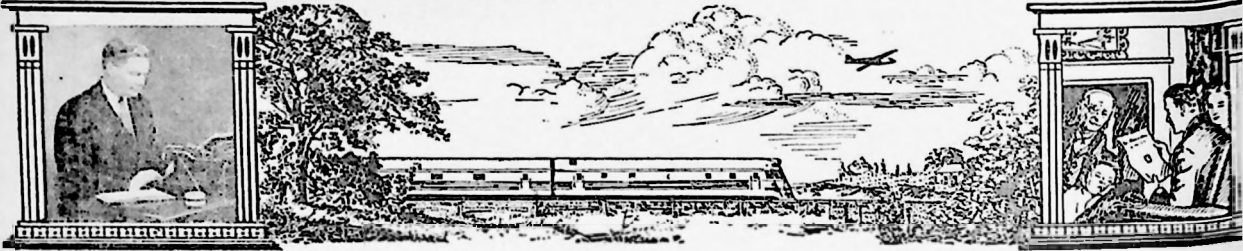
AS THE DISCIPLES “LOOKED stedfastly toward heaven,” as Jesus ascended, two angels asked them: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11).

“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” (Titus 2:12, 13). “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation” (Heb. 9:28).

“The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air” (1 Thess. 4:16, 17). God has provided that faithful Christians shall “obtain salvation by our Lord Jesus Christ, that, whether we wake or sleep, we should live together with him” (5:9, 10). “When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away” (1 Peter 5:4). “We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body” (Phil. 3:20, 21).

Jesus is the King who “shall reign in righteousness” (Isa. 32:1), whose kingdom shall extend into “the uttermost parts of the earth” (Psalm 2:8). Jesus, foretelling that Day, said: “All the tribes of the earth . . . shall see the Son of man coming in the clouds of heaven with power and great glory” (Matt. 24:30), and, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations” (25:31, 32). He shall be called, “KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16). In that Day, the Christ “shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land” (Isa. 32:2). “Thine eyes shall see the king in his beauty” (33:17). “The inhabitant shall not say, I am sick” (v. 24), but he shall say: “We have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation” (25:9).

Speaking of the Christian’s hope, the Apostle Paul said: “I reckon that the sufferings of this present time are not worthy to be compared with *(Please turn to page 10)*



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Biblical History and Byron's Poem

Shalmaneser IV, conquering king of Assyria, was threatening both Israel and Judah when Hezekiah began to rule in Jerusalem. In the fourth year of Hezekiah's reign, Shalmaneser besieged Samaria, capital of Israel, and three years later (722 B.C.) the city fell to Shalmaneser's son, Sargon II. Assyria continued her conquests westward to the Mediterranean and southwestward into Egypt, which hitherto had survived as little more than a "bruised reed" (2 Kings 18:21).

Hezekiah, the young king of Judah, watched with anxiety this shadow of Assyria as of a great destroying eagle swooping over all the land, for he had been trusting too much in this "bruised reed" of Egypt. Soon, he was compelled to pay vast sums of silver and gold to Sennacherib, the new king of Assyria. "In the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah and took them." The "Cylinder of Sennacherib," describing eight of his campaigns from about 705 to 691 B.C., reports his wonderful success in Judah, saying:

"Then I besieged Hezekiah of Judah who had not submitted to my yoke, and captured forty-six of his strong cities and fortresses and innumerable small cities. . . . Hezekiah himself I shut up like a caged bird in Jerusalem, his royal city. . . . I despatched after me his messengers to my royal city Nineveh to pay tribute and to make submission with thirty talents of gold, eight hundred talents of silver, precious stones, eye paint, ivory couches and thrones, hides and tusks, precious woods . . . together with his daughters and the women of his palace."

Thus Hezekiah saved himself only by paying this large forfeit. Saved as it were "by the skin of his teeth," and encouraged by Isaiah to trust more in Jehovah, Hezekiah instituted reforms that soon won his people's loyalty back to Jehovah—thus preparing for the next and sterner onslaught of the Assyrian shadow. He "did that which was right in the sight of the Lord. . . . He removed the high places, and brake the images, and cut down the groves and brake in pieces the brazen serpent that Moses had

made: for unto those days the children of Israel did bring incense to it. . . . He trusted in the Lord . . . and rebelled against the king of Assyria and served him not." (2 Kings 18:3-7).

Soon, Sennacherib was pounding again at the doors of Jerusalem. This time, God-inspired Isaiah gave Hezekiah every assurance of victory. "Thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return . . . for I will defend this city, to wit, for mine own sake, and for my servant David's sake."

That assurance was all Hezekiah required. Refusing surrender, he waited upon the Lord. In a few hours "came to pass . . . that the angel of the Lord . . . smote the camp of the Assyrians an hundred fourscore and thousand: and when they arose early in the morning, behold, they were all dead corpses." That miraculous victory for Israel inspired Lord Byron to write his memorable verse—

## THE DESTRUCTION OF SENNACHERIB

"The Assyrian came down like the wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when Autumn hath blown,  
That host on the morrow lay withered and strown.

"For the Angel of Death spread his wings on the blast,  
And breathed in the face of the foe as he passed;  
And the eyes of the sleepers waxed deadly and chill,  
And their hearts but once heaved, and forever grew still!

"And there lay the steed with his nostril all wide,  
But through it there rolled not the breath of his pride;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,  
With the dew on his brow, and the rust on his mail;  
And the tents were all silent, the banners alone,  
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmote by the sword,  
Hath melted like snow in the glance of the Lord!"

# INVENTORY

By Howard H. Hawkins, East Rochester, Ohio

**A**ROUND the first of the year, or at some other fixed date representing a fiscal year, all concerns transacting business usually take inventory: listing all articles with or without valuation, along with such special information which would be of help to the officers in compiling their annual report, as to profit or loss, as well as preparing a budget and offering some recommendations for the year ahead. I sometimes wonder if the "last days" are not creeping upon us so slowly that we are unaware of the things transpiring about us, unless we stop long enough to take inventory, so to speak, and to compare existing conditions as of today with those of a generation ago.

Jesus tells us in Matthew 24:38 that in the days of Noah people were "marrying and giving in marriage." We have not given it much thought, as marriage was going along with the usual proportion until a few years ago, or especially after the last two wars when divorce courts became filled with applications. Statistics reveal that for the year 1944 there were 400,000 divorces and for 1945 they increased to 502,000. We sometimes read in newspapers about some who have been remarried for the fifth or sixth time. Before the War, we had reached the startling figure of one divorce for every five marriages, and now the rate is one to every three. There seems, also, to be an increase of marriages among younger folks. In 1942, three times as many boys under twenty married as in 1939.

Having this picture before us, I believe we understand more fully the prophecy expressed in Matthew about "giving in marriage." Little heed is given to the injunction in Mark 10:9, saying, "What therefore God hath joined together, let not man put asunder." Solemnity of the marriage vows are for the moment only; then life goes on at a rapid pace. Is not this one of the signs of the times?

The Apostle Paul warned of sad conditions "in the last days" when "perilous times shall come" (2 Tim. 3:1). In my boyhood days, everyone seemed to be happy and going about his own business. Movies and many other attractions were unknown; everyone knew or would take time to visit his neighbor. What a contrast today! Humanity seems to be very restless and will resort to most anything for amusement.

The year just ended has given this nation its greatest number of labor strikes. This spirit of striking seemed to be like a disease: becoming contagious and extending to

all parts of the country—yes, even to some foreign countries! The recent coal strike illustrated how perilous conditions might have been, had the strike continued much longer. Many factories and schools already had closed and churches in the northern states soon would have been affected.

We Americans have experienced only a small fraction of the terrible conditions existing in Europe. For this we should be especially thankful to our heavenly Father, that this country has been spared from that great devastation. Knowing of the terrible conditions existing over there, it is all the more reason that we should long and pray for the coming Kingdom when "every man shall sit under his vine and under his fig tree; and none shall make them afraid" (Micah 4:4).

When World War II ended, nineteen countries lay prostrate and dying. Nearly fourteen million people were slaughtered, and nearly thirty-one million were wounded. Some fifteen million dwellings were destroyed, and three million more were seriously damaged. Tens of millions of peoples had no place to live, and thousands of children had been so completely lost that they did not even know who their parents were, where their homes had been, what their own names or nationalities were, or the mother tongues they had spoken. In an inland village in Greece where relief deliveries fell fifteen days behind schedule, one fifth of the people were found to be living entirely on roots and weeds. These conditions do not make pleasant reading, but sometimes one has to know the contrast to appreciate the better things "laid up" for us in the Age to Come.

Men and nations have been trying for peace, peace, and still there is no peace; all is not in harmony. Paul prophesied that in the last days "evil men and seducers will wax worse and worse." The writer is of the opinion that as time advances, perilous times will become more complicated each time they loom up, or as they continue toward the close of the Gentile Age.

As we take inventory of present world conditions, especially of the year just past, we should rejoice in the beginning of this New Year that we are one year nearer the coming of our Lord and Master. Then men shall dwell safely and "there shall be no more utter destruction."

What will bring the Gentile Age to a close? The coming of Christ from heaven as the (Please turn to page 10)



Howard H. Hawkins

# God's Tomorrow

By Paul M. Hatch, Oregon, Illinois

THE WORDS "God's Tomorrow is a day of gladness" starts a song, and a theme of gladness pervades the song from end to end. I am persuaded that "God's Tomorrow" will be better than today, yet, whenever I hear the song, emotions of sorrow and burning tears course their way down my cheeks. It brings forth thoughts, not of tomorrow, but memories of yesteryear: memories of a bitter past where to recall them heart and skull almost burst with pent-up emotion. I hope my readers will bear with me while I recite the things that so disturb me.

Back in the little town of Markham, Illinois, where so many years of my life were spent and where bitter and joyful memories were born, neighbor became attached to neighbor no matter what the creed or nationality. Death and trouble knit each other more closely than any other factor. Financial losses shook us and sympathy went out toward each other in our bereavements. None of us could claim opulence, but there were some poorer than others. It was among the extremely poor that first I heard the song, "God's Tomorrow." The occasion was at a mother's funeral that occurred a short while after the father had died from insanity. They were people of Holland and embraced one of the religious faiths of that people. The kindly minister spoke of the theme of "God's Acre," from whence the dead would rise in "God's Tomorrow," and this beautiful hymn was sung as a postlude. It burned deep into my heart at the time and still burns with a searing heat.

Then again in yesteryear of my life, I recall the death of my own father. How suddenly it came with little warning. Stricken on the street, he was brought home in unconsciousness. It is well recalled that Mother fretted over my late coming and was relieved when I appeared. There was no sleep to be had that night or the next day and the following night until he died.

Josie Hunter, the negress nurse that attended, remains in my memory: a young woman of sympathetic nature. She knelt in prayer with us when we felt there might be hope and she watched until the death hour arrived, and we watched together the shortened breaths to the last. The funeral came: Protestant and Catholic persuasion wept with us, and so we buried our dead.

Death traces its finger in every life, family, and nation. It upsets palace and hovel, alike. It is all-pervading, inescapable, and only by promise and hope do we have vision of "God's Tomorrow" where death shall be undone. By the inequities of today, the vision of tomorrow

in hope becomes brighter. We are persuaded that those tomorrows shall be better than today. By comparison only can clear focusing be accomplished. As we experience the bitter dregs of today do we in measure taste of the sweet tomorrow.

If my readers will bear with me the second time, let me look at some of the inequities that have swept through the history that involved the nations of our times. I shall not burden you with the last great war, nor of the first, when inequities rose to mountainous heights. I am going to take you into the more quiet years and show some of the brutal nature of government upon their own subjects and some of the brighter aspects in each episode.

Two episodes will be related and we are done. The comparison will be as each and every one has experienced in his own life and the hopes that arise that "God's Tomorrow" will be better than today.

Some years ago, the religious group known as "Mennonites" lived in the Dominion of Canada. It is a well known fact that these people were denominationally opposed to war. They had petitioned the Dominion government to exempt them from service in the armed forces. The Canadian government, after duly considering the petition, decided that no exemption of military service would be granted these peoples. The Mennonite elders took counsel among themselves and decided, if it were possible, they would secure sanctuary in a more tolerant nation that would respect their convictions in this matter. The State Department of the United States of America was petitioned by these people of Canada. They were denied sanctuary within the States, but were granted visa if the need arose, to some port of embarkation.

Finally, after some search among the nations, sanctuary was promised, with all the respect of their consciences in the matter of military service, by the little South American country of Paraguay. Thither the Canadian Mennonites went and were settled in that vast forest region known as the Gran Chaco. They cleared the forest land, brought in their cattle, and were a great addition to the economy of little Paraguay. Being a thrifty and hard-working people, they caused little trouble and worshiped as they desired according to their conscience. The government of Paraguay respected these people greatly and gave assistance to their settlement as it was able.

Suddenly, almost without warning in 1932, war broke out in the Gran Chaco between Paraguay and Bolivia.

over the border line. In the next three years, bloody frays shook the district. As much as Paraguay needed man power to augment her armies, she respected the covenant made with the Mennonites and no military service was required of them. The Mennonites themselves seeing the peril they were in, being almost in the thick of the battle area, freely offered the Paraguayan Army their carts, wagons, horses, and oxen for the transport of army provisions and supplied food for the warriors. Paraguay was victorious and the war ended in 1935. My salute to you, little Paraguay, in the way you conducted yourself in respect to your covenants and acknowledging the Christian conscience of the Mennonites who were subject to you! I feel certain God will reward you for this in His Great Tomorrow. Your star in magnitude has become brighter, while the stars of some other nations in comparison have dulled.

The other episode that shows the brutality to which nations can stoop occurred earlier, but after the first World War. Turkey, one of the defeated Central Powers, finally after some delay was required to sign what she regarded as a humiliating treaty of peace. The Turks were required to surrender all their possessions in Europe and their capital city of Constantinople. The Dardanelles were to be internationalized under a joint occupancy and administration of the victorious Allies. The nation of Greece was to be rewarded for her part in the war by granting her the privilege of occupying the western part of Turkey in Asia. This district was predominantly of Greek extraction, people who had lived there and tended their vineyards, date and olive groves for many centuries before the conquering Turks came.

In 1921, the Greek armies were ready for occupancy of Western Turkey. They met little resistance by the Turks at first, but as they marched inland, troubles began to mount and, finally, they were confronted with a well-trained Turkish army under Mustapha Kemal. Disaster after disaster was inflicted upon the Greeks by the resolute Turks until the Greek army fled in disorder toward the seacoast and the city of Smyrna.

In the harbor of Smyrna lay several British warships, craft of other nations, and Greek coastal vessels ready to retrieve the shattered remnants of their armies. As the Greeks poured into the city along with the peasantry of the countryside, all semblance of order disappeared. The city was flame-swept from the torches of the Turks, and

the general congregation of all these was at the waterfront of the harbor, where many hundreds of them perished by the massacring Turks. Among the vessels in the harbor was one lone American destroyer. The captain of this vessel courageously went about rescuing some of the hapless Greeks who were attempting to escape the murdering Turks, but the British warships turned not a finger in rescue—and this from a nation that had encouraged the Greeks at first to lay hold of Turkish territory!

The Turks, flushed with victory, turned toward Constantinople. As they marched eastward, the British commander within the city began digging trenches about the city and deployed his troops ready for battle. When, however, his six thousand were confronted with a Turkish army of one hundred eighty thousand, he consulted the French and Italian units of the occupying international force and found them unwilling to defend the city. A truce was arranged and the city once more came under the domination of the Turks. The shoe was on the other foot, and the new peace was dictated by the Turks this time. Constantinople again became Turkish domain, and Turkey in Europe was re-established.

We all recognize that in the stress and strife of war inequities do develop and they are not regarded so seriously as might be, but the peace that Turkey imposed on Greece and the Allies has gone down in history as one of the most abominable of modern times.

For over two millenniums, the Greeks of Western Anatolia had owned, tilled, and developed the orchards of dates, figs, olives, and other fruits of the district. Now in the peace treaty, they were to be uprooted from their homes, possessions, and culture, and sent to Greece, a land almost unknown to them and certainly not one of their culture. Over a million persons were thus transplanted to the soil of Greece. The Turkish people of Macedonia who had long been under Grecian rule were in order compelled to move to Turkey.

A reporter, witnessing the heart-rending distress that came in the uprooting of these peoples, said Greek and Turkish families, although of different religions, had lived for many years in peace and helpfulness, were now torn apart and separation was almost like death, for they knew they would never see one another again. Although the Greek nation did a fairly good job of absorbing the transfer, it is known that the Turkish government did little to help those who came (Please turn to page 10)

#### WHAT SHALL BE THE SIGN OF THY COMING?

"Oh, Church of God, awake and sing  
Joyful praises to our coming King.  
The fig tree is budding now;  
He will soon descend on Olive's brow.

"Oh, Church of God, hope on and pray  
And wait and watch for that coming day—  
When back to Zion His throne to claim  
We soon shall see our coming King.

"The signs He gave we now can see—  
The budding of the dear fig tree,  
The seed of Jacob returning home—  
To greet their King of David's throne.

"Oh, Church of God, we see the dawn,  
Of that bright, celestial morn  
When all the saints shall awake and sing  
The praises of our coming King.

"All hail! All hail! His coming's near,  
The signs we now both see and hear,  
Hark, listen! He is at the door  
To rule and reign forevermore."

—Alice Akers Price.

## CHALLENGE OF THE NEW YEAR

By *Delbert A. Jones, Michigantown, Indiana*

**A**NOTHER YEAR is now in progress. According to newspapers and radio, this will be a profitable year. Great things are forecast in the world of science. There is promise of outstanding developments in national diplomacy.

As the New Year starts, let us ask God for blessings for the United States. We can expect blessings for the nation in direct proportion to the way the nation serves God. Throughout the Word of God, we see outstanding examples of this great truth. As long as the people of Israel, as a nation, served Him, He blessed them. When they turned from Him, He turned from them and cursed them by taking away His blessings. May the United States consider the example of Israel. May we serve God and go regularly to God for guidance.

This year holds great possibilities for you and me. We may anticipate chastisements and trials; however, we may also expect blessings if we are true to Him.

It is customary to take inventory at the beginning of the year. Have you taken inventory of your life? Have you carefully searched all the "closets" of your life? Are there any skeletons in the closets? If Christ were suddenly to say to you, "Let me search you," would you try to keep some of the closets locked? Whether we realize it or not, we are being watched constantly by the Saviour. We can hide nothing from Him, no matter how hard we may try. Every deed is seen by Him. Every word we utter is heard by Him.

Satan is trying by every means at His disposal to break up churches of the land. Because faith of the Russians was weak, Satan managed to cause the nation to turn from God. The world is now paying for having a Godless Russia. Because the people of Germany neglected God and permitted iniquity to creep into their lives, Satan managed to close nearly all the churches and caused the nation as a whole to turn from God.

We recently noted some alarming statistics. If the Sunday schools of the United States continue the present rate of decrease in attendance, in only thirty years there will not be a Sunday school in the nation? At first glance this fact is alarming in itself without the other implications. Can you imagine a nation which had no churches, no radio programs of hymns or sermons, no Christian burials, or no institutions for the betterment of mankind? The Sunday school is the backbone of the church. The church is the backbone of the nation. The church is the hub of everything that is good.

The world of 1947 needs God more than ever before. The world faces greater problems. The world needs to get back to God. We need to worship regularly. Churches should be filled. Will you resolve to worship God in His

house, the church, each month, preferably each week? God will bless you abundantly if you do.

The Church of God needs you; and you need the Church.

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## ARE WE DEDICATED?

By *(Mrs.) G. M. Siple, Oregon, Illinois*

**D**EDICATE means "to set apart, by a solemn service, or religious act." In Exodus 3, we read how God called Moses to deliver His people Israel out of the afflictions of Egypt. Moses was set apart to do that work. Then, after Moses' death, we are told in the first chapter of Joshua that God called Joshua (dedicated or set him apart) to continue the work of Moses. In every plan that God had, there was someone dedicated to carry it out.

Likewise, dedication is an important element in our churches. When we build a church, we have a service of dedication; that is, we set it apart for worship. Sometimes, one wonders if we realize that our churches are dedicated for the service of God. We use the pulpit for news, or to show how witty we can be, and have the members of the congregation laughing and almost rolling in their seats as a result of what has been said in the pulpit—the pulpit that has been set aside for true worship. We do not recall an instance in all the Bible where the minister took time for news or jokes when he was called to preach the Word.

I cannot imagine Christ, when He was teaching in the synagogue, taking time out for wit. When Jesus was twelve years of age, Mary and Joseph were on their way home from the feast at Jerusalem. Jesus tarried behind. When they found Him in the Temple, He was sitting in the midst of the doctors, both hearing them, and asking them questions. When His mother spoke to Him, He said to her: "How is it that ye sought me? wist ye not that I must be about my Father's business?" He, no doubt, was teaching the way of salvation.

Paul, who proved to be one of the greatest missionaries in his charge to Timothy told him to "preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering, and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:2, 3). Have we come to the point where we cannot endure sound doctrine? Is that the reason so many of our ministers entertain, instead of preaching sound doctrine?

Brethren, let us get back to the old-fashioned way of worshipping, and not use the house that has been dedicated for worship for a place of amusement. We can find that in the theater!

## NOTES IN AN OLD BIBLE

By Alfred Anthon, Corvallis, Oregon

(1.) Stephen said, "Behold, I see the heavens opened, and *the Son of man* standing on the right hand of God" (Acts 7:56).

(2.) "In the midst of the seven candlesticks one like unto *the Son of man*, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Rev. 1:13). John said he saw this in vision.

(3.) "I looked, and behold a white cloud, and upon the cloud one sat like unto *the Son of man*, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14). This was another vision John saw.

These three texts are the only texts in the whole New Testament mentioning Jesus as *the Son of Man*, except when Jesus called Himself *the Son of Man*. No one in the New Testament except Stephen and John the Revelator used this name and title, though Jesus nearly always used it. . . . There is a reason!

The multitudes thought Jesus Christ was nothing but an ordinary *son of an ordinary man*. Therefore, Jesus, speaking to the multitudes, said, in substance: "This person whom you call 'son of man' is the Christ of God. I do works and fulfill prophecy to prove that I am more than an ordinary 'son of man.' Therefore, know for sure, that this 'Son of Man,' as you call Me, is the Christ of God." The Bible writers never dared, never thought of such a thing as naming Jesus "the Son of Man." It was a disrespect.

When Stephen said to his executioners, his murderers, "I see . . . the Son of man standing on the right hand of God," Stephen was not speaking disrespectfully. He was telling his executioners, "You are murdering me for being a disciple of that Son of God whom you call 'Son of Man.' That 'Son of Man' I see standing at the right hand of God. Therefore, that 'Son of Man' was not a 'son of man,' but Son of God."

John the Revelator had the same thought in his mind as Stephen had. . . . "I see a heavenly vision. . . . In it is a man 'like unto the *Son of Man*' . . . whom you crucified, though He proved He was not a *son of man*, but the Christ of God. That is the man I see in this heavenly vision."

For Scripture texts to prove that it is showing some disrespect to Christ to call Him "Son of Man," we go to the Old Testament. You see, Jesus Christ had no Bible except the Old Testament. The New Testament was not yet written in Christ's day. So we study the use of the phrase "son of man" in the Old Testament.

"God is not a [high, influential] man, that he should lie; neither the son of [a low-class] man that he should repent: hath he said, and shall he not do it?" (Num. 23:19). No man—king or slave, male or female—can say he will

do a thing, and be sure he is going to do it, for there is with men this evil: "There is many a slip betwixt the cup and the lip." God is not like either of the two classes of men.

"Let thy hand [God's hand] be upon the man of thy right hand, upon the *son of man* whom thou madest strong for thyself" (Psalm 80:17). David was here speaking of himself, who was only an ordinary son of an ordinary, poor man.

(Please turn to page 10)

## THE THIEF ON THE CROSS

By Inez Titus, Salem, Oregon

THOUGH the account of the conversation between Christ and the thief on the cross is an old subject, we have a few thoughts that may be helpful in further study of this subject. We read in 2 Corinthians 13:1 that "in the mouth of two or three witnesses shall every word be established." In Matthew 27:44 and Mark 15:32, God's Word twice testifies that both thieves reviled Christ. The other place recording the conversation between Christ and the thief, where also Christ promised the thief a place with Him in Paradise, is Luke 23:43. Two of the three places, therefore, plainly present both thieves as revilers of Christ, and we suggest that this third text is not in disagreement with the other two texts.

All the way through the Scriptures, eternal life and the Kingdom of God are promised only to overcomers: those who through faith have obeyed the gospel, having repented and been baptized. There is no Biblical record that the thief ever had been anything but a thief: no record of his being repentant or baptized, nor even of having faith. Though this thief is commonly called "the repentant thief," the Scripture does not testify that he was repentant.

According to Luke 23:43, this one thief told the other thief that they were both receiving what was justly coming to them, but that Jesus was innocent. Then he asked Jesus for a place in His Kingdom. We suggest, on the basis of Matthew 27:44 and Mark 15:32, that his question was asked in sarcasm, being his way of reviling Jesus.

Jesus' answer was that the thief would be with Him "in paradise." The meaning of "paradise" is "garden," and for that reason many Bible students have interpreted Jesus' promise to mean that the thief would be with Him in the earth restored to its Garden-of-Eden beauty. We suggest, however, that Jesus was speaking of a different garden. John 19:41, 42 tells that Jesus was buried in "a garden" near "the place where he was crucified." Thus, Christ's promise was that they would be together in that garden—even the garden of death, the grave. Christ "made his grave with the wicked" (Isa. 53:9)—and "was numbered with the transgressors" (Mark 15:28).

# The Saints or Christ?

By James Mattison, Hammond, Louisiana

WHY shouldn't I pray to Mary?" a man asked me recently. Unfortunately, thousands of persons, generally called Catholics, still believe in praying to Mary, the mother of Christ, and to other saints.

Scripture teaching is plain concerning this subject. There are four Biblical reasons why it does no good to pray to Mary. *First*, Mary is dead, and cannot intercede for us. *Second*, Christ is the only Mediator between God and men. *Third*, there is nothing in the Scriptures concerning prayers to Mary. *Fourth*, if Mary could hear prayer, she would not have the power to grant the wish. Let us consider these reasons.

*First. Mary is dead.* That a man's soul dies when he dies is a plain Scriptural teaching. Take, for example, the story of Joshua's slaying the inhabitants of Canaan, preparatory to Israel's settling in that land. "He took it [Lachish] the following day, and put it to the sword, and every *soul* that was in it" (Josh. 10:32, Douay Version—Catholic). Verse 35 reads, "And put to the sword all the *souls* that were in it." Joshua destroyed those *souls*. (V. 37.) *Soul*, here, means inhabitants, or people.

The New Testament does not differ from the Old Testament on this subject. Good King David did not go to heaven because that place was reserved for Christ. (See Acts 2:29, 34.) He is dead and buried. Why should we wish to pray to a dead man? If we pray to New Testament saints, why not pray to Old Testament saints?

"Every *soul* which will not hear that prophet [Christ] shall be destroyed from among the people." Thus reads Acts 3:23 from the Douay Version.

If souls die, by what means did Mary and the other saints escape death? If they are dead, why should we pray to them?

*Second. Christ is the only Mediator.* "There is one God and *one* mediator," said Paul, who was as good a saint as anyone. Christ alone can intercede for us before Almighty God. That is why we direct our prayers to God through Christ our Mediator. (See Heb. 7:25; Col. 3:17.)

"The Holy Spirit intercedes for us, also," say some persons who do not rightly understand Romans 8:26. Christ is called "a quickening [life-giving] spirit" in 1 Corinthians 15:45. Once we understand that Christ is called the "quickening spirit" ("spirit" because of His spiritual body), we can see that Christ is the "Spirit" that intercedes for us in Romans 8:26. Indeed, verse 34 states that fact. So we see there is only one Mediator, who is faithful to us and intercedes with "unspeakable groanings."

We now combine our first two thoughts. No saint, dead or alive, can forgive our sins. No dead saint can ask God to forgive our sins.

*Third. There is nothing in the Bible concerning prayers to Mary.* In fact, not much is written concerning Mary, the blessed one who was the mother of Christ. Scripture records Mary as a participator in nine different scenes: as 1) Joseph's wife, 2) Christ's mother, 3) conversing with Gabriel the archangel, 4) visiting Elisabeth, 5) going to Bethlehem to be taxed, 6) being visited by shepherds and wise men, 7) hearing Simeon's blessing for her Son, 8) watching at the foot of the cross, and 9) being with the brethren in prayer after Christ's ascension.

In none of the nineteen scriptures (several concern the same scene) that speak of Mary is there the slightest indication given that we should pray to her. Indeed, if praying to Mary is as important as some persons think, why is it not in the Scriptures?

Mary was a virtuous woman, and has been the most blessed among women, yet she can not hear our prayers.

*Fourth. If Mary could hear prayer, she would not have the power to grant the wish.* During Mary's lifetime no supernatural power was given to her. True, the miraculous conception of her Son was wrought by the power of God. She was, however, not the worker of the miracle, but the one on whom the miracle was worked.

Mary healed no leper nor blind man. She did not open one deaf ear or cure an epileptic. Mary forgave no sinner his sins.

There is no Biblical record of Mary's performing miracles.

If Mary were alive now, she could not influence the decision of Christ, either by love or authority. Was any person ever wiser than Solomon? Yes, Christ, only, was wiser. How could Mary, who was not as wise as Solomon, influence the One who was so much wiser than Solomon? Her love would not influence Him to have more mercy on men who sin, for in His wisdom, He has more mercy on sinners than we or Mary ever had.

In conclusion, let us remember that Mary held the most exalted position ever given to women—that of bearing and rearing the Messiah. Also remember that she is in the grave and cannot hear our prayers. Then, too, although she was once given special blessing, she was never given supernatural power. Also, no power on earth or in heaven can supersede Christ's judgment except Almighty God Himself.



Paul has written that Jehovah has set Jesus Christ at His own right hand, far above all power, above every name, and hath put all things under His feet. (See Eph. 1:20-23.) Christ is our Head. To Him we pray.

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### AT THE TABLE

By W. S. Tomlinson, Chagrin Falls, Ohio

WE CHRISTIANS are privileged to meet around the table of the Lord and to partake of the emblems that manifest His love toward us. I say we are *privileged* to meet around the Communion table, and so we are. Do we, however, really comprehend as we should the greatness and grandeur of the position we occupy? We have been called out of the religious darkness that is all about us into the glorious knowledge of the true gospel or glad tidings of the Kingdom of God, which Kingdom God purposes to establish upon this earth through His Son Jesus the Christ. This message of the Kingdom carries with it an invitation to all who have faith in it and who comply with the condition upon which it is offered, the promise of a joint inheritance in it. We who partake of the Lord's Supper have professed to believe the message of the gospel of the Kingdom and have complied with the first requirement, which is baptism into the name of Jesus the Christ. This step must be taken before one is entitled to sit at the Lord's table. It is the Lord's table; it belongs to Him, and He has the right to say who will meet with Him there.

Having united with the family of God through baptism into the name of Jesus, we are confronted with other requirements. We remember the commission Jesus gave His disciples—to make disciples of all nations and baptize them into the Name—then He added “teaching them to observe all things I have commanded you.” This was necessary, for we are required to develop a character that will be well pleasing to Him who has called us to the glory and honor of the Kingdom. How it may be accomplished is stated very many times and in different ways. Mortification and crucifixion of the flesh is chief among them. “Crucify the flesh with its affections and lusts,” said the Apostle, which means that serving the desires of the flesh is no longer to be the source of one's joy, nor the spring of his action, nor the main object of his life. He *henceforth must live for the future*, not for the present; for he now has a new hope, a new aim, a new purpose, all of which are centered in God. Hence, the Apostle said, “If any man be in Christ, he is a new creature.” Solemn consideration! The old ways of life are to be put aside, and one must bring himself under the transforming power of the gospel. Then only can it be said of him that he has been washed, sanctified, made accepted in the Beloved, and is worthy to partake at the Lord's table.

### NO KNOWLEDGE OF GOD

By Mrs. Clinton J. Cox, Norwalk, California

THE APOSTLE PAUL spoke of God as One who would have “all men to be saved, and to come to the knowledge of the truth” (1 Tim. 2:4). Many people never think of studying the Bible, God's wonderful Word, for they do not realize that the purpose of the Bible is to instruct them in the way of salvation.

All over the world, too, there are people who know they are sinning, yet refuse to correct their lives. They may even confess: “I know I am sinning; I know I am doing wrong.” Others may read the Bible, yet fail to realize that disobedient ones will be rejected at the second coming of Christ.

With the foregoing conditions in mind, we quote Hosea 4:6, 7: “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me: therefore will I change their glory into shame.”

The world is so given to sinning today, that one question if people ever will set their minds to thinking in the right way. People prefer dancing, card playing, “snooker parlais,” and attending theaters, to donating a little time and means to the Lord and Saviour. Probably half the people who pretend to be living as Christians support these worldly pleasures. If they truly were God's people, they would turn away from their worldliness and study God's Holy Word that reveals the way of salvation.

Consider how much better it would be on the Judgment Day to be accepted of God, and of Christ, than to hear the Lord say, “I have no place for you.” Hebrews 10:26, 27 says: “If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries.” Sinners think only of their own way, their own pleasure. God could help them, and would help them, if they would learn of Him and invite His help. More, those who obey the Lord receive His blessings and care, though many others are slipping away from God and associating with worldly people.

Asked to donate to the church, reply often is made: “I would like to contribute, but it costs so much to live and I can hardly ‘get by’ on what I make.” So, money, is withheld from the Lord's work. Proverbs 11:4 says: “Riches profit not in the day of wrath: but righteousness delivereth from death.” Riches cannot buy life in the Kingdom of God. God should be first in all one's thought and activities. So, through Christ and for His sake, let us put God first in everything, always.

## GOD'S TOMORROW

*(Continued from page 5)*

from Greece. It is feared that probably one half, or almost a quarter of a million people, perished from the lack of helpfulness by a non-appreciative government of its own blood in a year or two after the order became operative.

This kind of conditions throughout the long pages of history can be multiplied by scores of incidents: death, loss, anguish, and heartbreak—sometimes done in the name of covenants, sometimes in the name of justice, sometimes in religious arrogance, and sometimes for political expediency. No matter what the reason put forth for such actions, none of them can be condoned by reasonable-minded people. They are great red splotches upon the record of time. They stand like judgment and cannot be erased, the brutality, death, loss, anguish, and heartbreak remain. Only forgiveness of a mighty Judge can dimly overcome these transgressions of nations.

Only in "God's Tomorrow" is there hope and assurance that these conditions shall be no more. No longer will mighty nations scour the faces of the poor and grind them to death in their lust for empire and dominion and domination of inferior peoples, exploiting them to their gain without return. Largely because of these lusts have present conditions been brought about—and look at the sorry mess that has resulted.

God's Tomorrow eventually will come, but many more years of this distress will engulf the world before the dawning of that Day. Let us be fervent, however, in supplication that this day of suffering may be shortened, and it may be that the Lord will be merciful.

## INVENTORY

*(Continued from page 3)*

Stone that will strike the image of world kingdoms on the lower extremities: the present kingdoms of the world, even the feet and toes that are part of iron and part of clay. "In the days of these kings," said the interpreter of the king's dream, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever" (Dan. 2:44).

People then living on the earth will be at peace among themselves. No armies or navies will be in existence either to carry on conquest or maintain peace by military force: no wars and no bloodshed, no jails, police, or cemeteries! National lines as well as national jealousies will have disappeared, and there will be only a single government over all the earth—"from Greenland's icy mountains to India's coral strand." The seat of government will be Jerusalem, which also will be the religious center. "At that

time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3:17); and when they are thus gathered, it will be more than a geographical gathering. It will be "to the name of the Lord."

May we in these latter days heed Paul's advice to "watch . . . in all things," so we may follow the path that leads Zionward and be among those who are gathered in "the name of the Lord."

## NOTES IN AN OLD BIBLE

*(Continued from page 7)*

"Lord, what is man [an influential man], that thou takest knowledge of him! or the *son of* [a poor] *man*, ~~that~~ thou makest account of him!" (Psalm 144:3). Listen people, "Put not your trust in princes [influential men], ~~nor~~ in the *son of* [a poor] *man*, in whom there is no help" (146:3).

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man [prince] that doeth this, and the [ordinary] *son of* [a poor] *man* that layeth hold on it" (Isa. 56:1, 2).

This is enough texts to show that "son of man" meant one from the lower, unimportant class of people.

Jesus was meek and lowly, appearing to be only an ordinary, poor man. He was born and raised among poor, common people, though they were very godly. Jesus' home town, Nazareth, was despised by all other towns of Judea, Samaria, and Galilee. Jesus, when speaking to the multitudes, named Himself "*the Son of man*" because the Scriptures foretold that the Christ would conduct Himself as if He were nothing but a son of man: He would not fight; He would not permit His followers to fight; He would not electioneer; He made no rebellious speeches to raise up mobs and violence. He made no man's-kind of campaign promises. All His promises were backed by Scripture promises of God. (John 18:36, 37.)

All persons who respected Jesus Christ addressed Him as Son of God, Son of David, the Christ, the Messiah, Master—never, "son of man."

## "LOOKING FOR THAT BLESSED HOPE"

*(Continued from front page)*

the glory which shall be revealed in us" (Rom. 8:18). Jesus spoke of Christians receiving "an hundredfold" in present life, and promised *everlasting life* in the world to come. (Matt. 19:29; Mark 10:30.) Sorrow and sighing shall flee away, and "there shall be no more curse" (Rev. 22:3). "Come, Lord Jesus!"

## THE DIARY OF A BIBLE

## Was It Yours?

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

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

Feb. 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

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

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

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

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

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

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

June 3—Had a couple of four-leaf clovers stuck in me today.

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

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

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

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

Sept. 5—Clean-up. Dusted and set right again.

Sept. 10—Used by Mary a few minutes today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30—Clean-up again.

This is both pathetic and all too true.

BOOK  
PARADE

By Arlen Marsh

"Literature—the most seductive, the most deceiving, the most dangerous of professions."—Viscount Morley.

No book could more adequately point the moral in the Viscount's remark than *The Story of Jesus in the World's Literature* (Creative Age Press; \$5.00). For herein Edward Wagenknecht, who gave us the remarkably versatile *Fireside Book of Christmas Stories*, has set forth quite the most astounding collection of literary treatments of Jesus, traditional and Biblical, that has, as far as I now know, seen print.

The big volume (it measures 8½ by 11 inches, and runs to 475 pages) is divided into sections: the coming, the hidden period of Jesus' childhood, young manhood, ministry—enough sections, in short, to cover the Christ's entire life and a good bit of His future work as well. The arrangement is chronological, so that one may follow the consecutive order of the Messiah's activities.

Much of the material is poetry—mainly, rather brief poetry, and all prepared by classicists and the best modern poets. There is, however, still a good measure of prose, including such magnificent favorites as Van Dyke's *Story of the Other Wise Man* and Coningsby Dawson's *The Seventh Christmas*. The prose is fiction, and it is exposition, and it is history, and it is fact. The verse varies from the simple meter of Longfellow to the more modern style of Alice Maynell. Wagenknecht is a genius for finding the very best of everything; he has edited a number of important collections, and this one on Jesus is perhaps his best.

The appearance of the book is considerably enhanced by the brilliant decorations and illustrations of Fritz Kredel, who supplies the drawings for section titles. At least one long play—Maxwell Anderson's *Journey to Jerusalem*, regarding Jesus' childhood—flings itself across the usual selections of prose and poetry, and does so delightfully.

*The Story of Jesus in the World's Literature* is not a Christmas book; it is not an Easter book. It is a book to be read and quoted and used in sermons and lessons throughout the year. (Just remember, if you do use it, that it is copyrighted; don't try reproducing it in your church bulletin!) It is heartily recommended to anybody.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

ANSWERS to Children's Page game, "Your Choice."

1. Moses. 2. Hand. 3. Rod. 4. Serpent. 5. Speaker. 6. Studying the Bible. 7. Speak. 8. By His Son (Heb. 1:2).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak" (Matthew 10:19).*

### The Rod of Moses

God called Moses to go to Pharaoh and lead the children of Israel out of Egypt.

Moses talked with God, and God talked with Moses. Moses was instructed to do certain things. He was to gather the elders of Israel together. God told Moses the people would obey his orders.

Moses answered and said, "Behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Ex. 4:1).

The Lord asked Moses what he had in his hand. Moses told Him it was a rod. "Cast it on the ground," said the Lord God.

Moses cast it down. It became a serpent. It must have been a very evil-looking snake, for the account tells us that Moses fled from before it. (Ex. 4:3.)

God told Moses to pick it up by the tail. Then it was a rod again in his hand.

This was to be Moses' proof to the people that God had indeed spoken to him.

### Moses Not Eloquent

Moses spoke to God again. He said he was slow of speech and of a slow tongue. He had been well educated, for we know he had been found by Pharaoh's daughter. He was brought up in the palace with his own mother for his nurse. (How helpful it would be for more of us to be slow of speech and tongue.)

Moses said he never had been eloquent. Nor was he any different since God spoke to him, said he.

That is true of people today. They do not suddenly become what they would like to be when they learn to know Christ. Christians are told to "grow" from babes in Christ to grown men. Christians either grow or become weaker.

### A New Mouthpiece

Moses was given a spokesman. Aaron, his brother, spoke very well. God said Aaron could speak to the people for Moses. Moses, however, was still the leader. He was to take his rod along to do signs before the Israelites and the Egyptians.

The Lord Jesus, who now speaks to men through the Word of God, has promised His followers today strength and whatever is needed. Sin is not to rule our lives. Paul said he could do all things through Christ who strengthened him. (Phil. 4:13.)

If our need is a new mouthpiece, God is able to help us. He has promised to provide for our every need if we abide in His will.

### A Game: Your Choice!

1. God called (Aaron, Moses, Pharaoh) to lead the children of Israel out of Egypt.

2. God asked Moses what he had in his (pocket, cap, hand).

3. It was a (bell, gun, rod).

4. It became a (serpent, lion, bear) when he cast it on the ground.

5. Moses knew he was not a good (man, speaker, writer).

6. Christians grow spiritually by (going to movies, reading funnies, studying Bible) more than by only going to preaching services.

7. Aaron was to (sing, speak, write) for Moses.

8. God speaks to His people today (by His Son, face to face, in dreams or visions).

(Answers will be found on page 11.)

### We Are So Happy

We have learned of a Sunday school class which uses our games of Joseph and had fun!

We are happy to introduce our new members: Bobbie and Vernielle Bodin of Pomona, California. Their names were sent in by their grandmother, Mrs. Jane Lansbery of Beloit, Wisconsin. Also, the names of Louise Hunt, Gal and James Conaway, and Jacqueline, Harry and James Reed of Niagara Falls, New York, were sent in by their superintendent, Mrs. D. W. Brown.

### Happy Birthday Wishes

Barbara Stine, Jan. 6, age 13, Tipp City, Ohio.

Irene Richardson, Jan. 7, age 11, Hammond, La.

Peggy Barnett, Jan. 10, age 11, Hickory Ridge, Ark.

William D. Savage, Jan. 12, age 7, Waite Park, Minn.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SIGNS OF THE TIMES.** According to an article in the "American Medical Journal" there are now 600,000 chronic alcoholics in the United States, 2,000,000 heavy drinkers, and 35,000,000 social drinkers. But the liquor interests are not having everything their own way. Only recently two of the most populous counties in Alabama voted dry. As a matter of fact, about 26,000,000 Americans now live in dry territory.

**AFLAME WITH ANXIETY.** Just before writing these lines, we were listening to a European reporter on a broadcast, and he said that "the people of Europe are aflame with anxiety over the dangers of another conflict." "Anxiety"! What a word! What a mental condition! It is a state of mental torment that plagues those who are living within its grips. All this at the end of the first full year of peace (?) since the cessation of hostilities of the second world war! With such a frame of mind ruling in the lives of millions of men and women—the promised "on earth, peace, good will to men" seems farther away than ever. Yet, its nearness may be closer than most of us anticipate. One thing is certain, it will not be realized until the "Prince of Peace" returns to earth to assume His rightful rule over men, and fulfills the purpose for which He was born—to be King over all.

While multitudes are living in the throes of anxiety, the child of God who patiently waits for His Lord's return can enjoy the first fruits of the Kingdom inheritance, which are "righteousness, and peace, and joy in the Holy Ghost."

**THE REAL ROME.** Without upholding many practices of Jehovah's Witnesses in their efforts to promulgate their teachings (I do admire their zeal), yet, the persecution which they are meeting in the Province of Quebec at the hands of the State and the Church of Rome calls forth righteous indignation from all who profess to love freedom of conscience and expression of conviction on religious matters.

There have been about one thousand Witnesses arrested in this one Province, which is predominantly Roman Catholic, on the grounds of distributing literature without a license. The real issue back of the wholesale arrests is the power of the Roman Catholics.

Various Roman Catholic prelates and societies have given their wholehearted support to Premier Duplessis of the Province of Quebec, who also is attorney general for the Province. Some of the matter to which strong exception has been taken is a paragraph in a pamphlet castigating the people of Quebec for burning of Bibles. It reads: "Is it love for God that moves Quebec mobs to tear copies of God's Word, the Bible, to shreds and burn them in the flames? Is it an evidence of love for Christ for these same religious mobs to dash and stone Christ's followers, hound them

throughout the Province, damage property, and otherwise go on deliriously wild rampages of vandalism against Christ's brethren?"

This has been termed "libel against the Roman Catholic Church and clergy." Recorder Mercier, of Montreal, in imposing sentence on some of the Witnesses, which was the heaviest fine possible, said he would like to give them "life."

Did someone say something about the last war being fought for religious freedom? Wherever the Church of Rome has the power, she persecutes.

**ECONOMIC JUSTICE.** The three great religious organizations, The Federal Council of Churches, the Synagogue Council of America, and the National Catholic Welfare Conference, joined in drafting a pronouncement on matters concerning the economic life in the United States. The statement was released for publication on October 16. It reads in part: "Economic life is meant to be an organized and democratic partnership for the general welfare rather than a competitive struggle for individual or group advantage. The profit motive, while useful within reasonable limits, must be subordinated to the motive of the service of human needs and the dictates of social justice."

If these organizations can co-operate for the good of the people in economic matters, why can't they show as good a spirit in religious affairs? Oftentimes people will show a much better spirit in matters of secular affairs than they will in regard to religious matters. Why is it?

**SUN SPOTS.** Ralph DeLury, solar physicist at the Dominion Observatory in Ottawa, believes that the spots which have appeared on the sun have had a bearing on the incidence of disease. He associates the epidemic of polio with these sun spots. He says: "The number of cases of poliomyelitis in 38 States of the United States in 1937 was approximately three times greater than the average number for the preceding years back to the minimum of spots in 1923."

"Perhaps it is but mere coincidence that the epidemic of this disease of 1937 and other regions occurred at a maximum of sun spots. Coinciding with the spectacular peak in sun spots at the maximum in 1917-18, meningitis soared to abnormal peaks, subsiding to lows in 1922-25 and rising steadily to a lesser peak of a small maximum of sun spots."

Many health authorities believe that such cycles have great effects on plant life, and in fact on the people eating it.

**WAR AND WORSHIP.** The last chapter of Zechariah is one of the most interesting and instructive of last-day events in the Old Testament. Dr. Gaebelein described it as the "grand summing up and description of the

events which stand at the close of the great tribulation." In his book on "Studies in Zechariah," he says: "It was stated not long ago from post-millennial sides that this in itself was beyond belief. How could it be possible that the progress of civilization could be arrested to such an extent, that the nations of Christendom would unite to march up against the Holy City? The Gospel heaven (?) was at work as never before, and it would be impossible that these nations who will become more and more thus leavened could be occupied with such a campaign."

These lines were written previous to the second world war, but with forces everywhere crying for peace, and nearly all church denominations putting on "Crusades for Christ" in an effort to win the world for Christ, it will not be long until men will be re-stating this line of teaching with greater emphasis than ever before. Of this type of message, we must be constantly guarding ourselves against. The great Jehovah has Himself said: "I will gather all nations against Jerusalem to battle." This has not been fulfilled—it will be fulfilled. It is after this time that unto Shiloh "shall the gathering of the people be." When Shiloh comes and the law goes forth from Jerusalem, it will be the fruitful time spoken of by the prophet when nations will beat their swords into plowshares and they shall learn war no more. From that point in history will righteousness find expression in the acts of nations. For the winter months, some very helpful hours can be spent in studying the great prophecies of Zechariah.

**A GREAT PEOPLE.** The people of Israel are much in the news these days, especially in relation to the Holy Land. With so much anti-Semitism abroad in the world, it is well for Christian people to remember the purpose which God has for Israel. It is not enough to merely be "tolerant," or to treat people of Jewish descent on an equality.

William Laing in "Life and Advent Truth" expresses a profound truth when he says: "It is the purpose of God to make the people of Israel the chief nation upon the earth; and their capital city, Jerusalem, the metropolis of the whole world." This is his statement in response to a question which introduces a chapter on "The Grand Future of the Israelitish People." The question: "Why do you make so much ado about Israel? In Christ Jesus there is neither Jew nor Greek; all such distinctions are done away in Him."

There are many who ask this same question today. Laing's answer is well-stated. Our attitude toward Israel and toward the un-Christian spirit of anti-Semitism should be guided by the knowledge that Israel is God's lost sheep, and that in His own good time He will regather them and be their eternal Shepherd; and they shall go in and out with great zeal as the "priests of our Lord." A wonderful future for thee, O house of Israel!

# AMONG THE CHURCHES

## ATTENTION, MINISTERS!

If you publish a church bulletin, or if some department of your church prints a bulletin, please send or bring a sample copy to the Midwinter Ministerial Conference.

H. U. Krogh, Jr.

If you are planning to attend the Ministerial Conference to be held at Oregon, Ill., January 27-31, 1947, please write a card to Bro. Paul C. Johnson so he will be able to arrange places for you to stay during the meeting. Also, bring some sugar with you, that the cooks may have some to use for the meals.

Harry Gockler, President,  
Ministerial Association.

## RIPLEY CHURCH OF GOD

Church attendance at Ripley, Ill., has declined a bit, due to the weather and sickness and the absence of several members. Sr. Mary Laning is spending the winter months in Arizona. Sr. Helen Schafer has gone to Springfield, Mo. Bro. J. W. Cooper has been visiting several weeks with his daughter, Sr. Lyle Ward, and her family. Sr. Ward has been sick, but we are glad to report that her health is improved. Srs. Angie Hardin and Lola Clark have been quite poorly for some time.

Harold L. Lewis is spending ten days at the home of his parents, Mr. and Mrs. Thomas Lewis, after an absence of three years and four months. He is recovering nicely after a light case of tuberculosis. He is being treated at a veterans' hospital in North Carolina.

Bro. and Sr. C. R. Randall and son David spent Christmas with Sr. Randall's folks in Oregon, Ill.

Bro. and Sr. William Deansmore and Sr. Isabelle Smith spent Christmas vacation with their daughter and sister, Mrs. Orval Lynd, and family of Altona, Ill.

The Ripley Church held its annual business meeting and election of officers on December 11, 1946, the results being as follows: first elder, Wayne Laning; second elder, Leonard Robins; deacons, Acel Robins and Thomas Lewis; deaconesses, Isabelle Smith and Myra Roberts; secretary, Helen Lewis; assistant secretary, Tessa Laning; treasurer, Mildred Hetrick; assistant treasurer, Lucille Lewis; trustees, Frank Laning, William Fey, Herman Lewis; S. S. superintendent, Lyle Lewis; assistant S. S. superintendent, Tessa Laning; S. S. secretary, Reva Hetrick; assistant S. S. secretary, Betty Roberts; S. S. treasurer, Lorene Fey; assistant S. S. treasurer, Thelma Ransom; pianist, Lucille Lewis; assistant pianist, Mildred Hetrick; librarians, Joan Hetrick and John Lewis; superintendent of Bereans, Mildred Laning; program chairman, Tessa Laning. Mrs. Thomas Lewis, Secy.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. J. M. Watkins	\$20.00
Mrs. H. H. Kent	5.00
Mrs. Roy E. Murdock	5.00
Fred C. Smith	2.00

## BRECKENRIDGE TO HOUSTON

Working south from Aspermont, Texas, one-day stops were made successively at Breckenridge, Cisco, Rising Star, and Brownwood, December 17-20, at each of which places there are a few interested members and friends. A pleasant visit was enjoyed with two Christadelphian brethren at Breckenridge, who made me very welcome. At Cisco, there are a couple members, among them a daughter of Bro. F. P. Hestand, one of our late ministers in Texas. I also met a grandson there of Bro. W. B. Hester, another of our ministers now sleeping. A Christadelphian family also lives there, whose members were very cordial in their welcome.

We have one member at Rising Star, and there is a Christadelphian congregation there, only one family of which I met, however.

Brownwood has a small group of believers, who have moved in from other places. It was a pleasure to meet these people, who, if their work schedules coincided better, might organize a Bible class or Sunday school.

Reaching Mullin on December 21, a preaching service was held that night and again Sunday morning. There was not a large attendance, since many of the people did not know of it in time. It was a real pleasure to be with

these good people over the week end, who have learned to know and love in previous visits.

Leaving Mullin Sunday afternoon, I drove to San Saba for a short visit with the Pattons there, then drove to Lometa to the home of Bro. and Sr. Tom Conradt, who accompanied me the next day to Houston for the Christmas holidays.

At Houston there are about eight members and about ten interested families. Among these the Brown family constitutes the nucleus and I spent Christmas with them, as it is inexpedient to return north for Christmas year. In the Brown family there are Mrs. Eura Conradt, Eugene, Clyde, Mrs. A. Hampton, the latter two of Fort Worth, M. Winnie Pugh, Frank and Jack. All were present except Clyde. These are children of Mr. and Mrs. E. E. Brown. A sister of Mrs. Brown, Mrs. A. W. Brown, has three sons, George, and Walter, all members. There in addition, there are two daughters of Mr. and Mrs. John Guthrie of Mullin, Mrs. Belle Moses and Mrs. Holly Dunaway. Mr. Joyce Hancock from Rising Star.

I spent two weeks in Houston. The brethren are widely scattered, but I believe there is a prospect of possible future work there.

M. W. Lyon, Evangelist.

## Gleanings From the Field

"The field is the world."—Jesus.

Sr. Lydia Chapman, Camden, Ill., unable to attend church services, much enjoys the weekly visits of her Herald.

Sr. Jennie Salisbury, Cleveland, Ohio, enjoyed the picture study of Christ in The Herald of December 10, '46, commenting: "It seemed as a token to His people sent in advance of that Day when, with great power emanating from his clasped hands, He will command from Mount Zion the 'blessing, even life for evermore' (Psalm 133:3)."

January 27-31—Midwinter Ministerial Conference at Oregon, Ill.

"I do so enjoy the prophetic articles in The Restitution Herald. The second coming of our Lord is a very dear subject to me."—Mrs. M. E. Elton, 715 H St., Rupert, Idaho.

Bro. N. S. Westfall, 425 W. Water St., Troy, Ohio, one of our faithful senior members, writes that he is "looking for the return of our Saviour who will rule in righteousness."

Mr. and Mrs. Harper Koontz, Oregon, Ill., and Mr. and Mrs. Harold Doan, Chicago, Ill., are visiting Harold's parents, Mr. and Mrs. Lyle Doan, Hynes, Calif.

The prospect is good that the print shop of National Bible Institution soon will have another full-time man in its employ. We are thereby to be able to handle all our work more expeditiously.

By using a day for a year in interpreting Daniel 12:12, Bro. Lucian Murphy, Ash Okla., sees two lines of thought indicating that 1947 may witness the ending of Gentile times. He writes further: "It looks to me that Russia may soon start her march toward the Holy Land, and that the church will be taken out of the Tribulation just ahead." . . . Bro. Murphy also writes that his youngest daughter, Norma June, was baptized by Bro. Harry Gockler last August at Marshall, Ill., commenting: "All members of our family are now in the faith and looking for Christ's second coming Kingdom."

"We surely enjoyed Bud Goodwin's sermons last Sunday (January 5). He was a make a good minister if he continues his training, and I pray that God will bless him in his effort."—Mrs. Edwin Engebretson, Lake, Wis.

Sr. Lewis Lindsay, Oregon, Ill., is visiting her mother, Mrs. Martha Wilson, Saint Louis, Mo.

**KOKOMO, INDIANA**

The church was packed to overflowing the evening of December 15, when a piano instructor, Mrs. Sunshine Fitch, and her entire class of twenty-five students gave a religious musical recital in the church.

A watch party was held at the parsonage New Year's Eve. A feature of the occasion was the burning of the mortgage which was held against the parsonage for two and one half years. The house and lot were purchased in May, 1944, and paid for in December, 1946, which should encourage other churches to provide a parsonage. Emory Maey, Pastor.

**ARABS FOR WAR.** The call has gone forth to the Arabs of Palestine to prepare for a fight against the Jews of that country. The commander and chief of the Najada Arab army urged the members of the Najada to organize for a fight to the finish against the Jews. He said, "The Mufti will give you the signal when the hour comes." The Mufti of Jerusalem is the exiled Haj Amin Husseini. Hawari, the commander, further stated: "We will prove to the world that we—the Najada—are stronger than the world thinks we are. Therefore, prepare yourselves to win a decisive battle which will be fought on an unprecedented scale."

Those close to the explosive situation expect that shortly after the new year, the rioting and work of the underground forces in Palestine will burst out on a larger scale. C. E. Randall.

**OREGON BIBLE COLLEGE NEWS**

Christmas vacation is over and all are back at College again, and allegedly hard at work. A pleasant vacation was enjoyed by all. On behalf of the faculty and students, we would like to wish our friends all over the country a very happy and prosperous New Year!

Mabel Payne accompanied her husband, Harry, on a trip back to Oregon. She is enrolled as a student in the College. We hope that there will be others enrolling for the second semester also, but as yet have no definite information on this subject.

The "barbers" were at work here at the College the other night. They are Gordon Landry and Kirby Davis, who have an agreement whereby they cut each other's hair. No one has as yet discovered for certain whether this is the result of a dare or not. At any rate, the boys were doing a bit of "hair cutting" the other night when a catastrophe occurred. Gordon's car was nesting a bit too close to some locks of his hair, that Kirby was after, and now Gordon has a little less car as well as a little less hair. Did we say "a little less hair"?

The final exams for this semester are extremely close at hand, and approaching even closer at a terrifying speed for those who must write them. Our period of trial and tribulation will be from January 21-24. Ah yes, "To pass or not to pass, that is the question." The answer will come in a few short weeks.

The course and schedules for the second semester are now complete, excepting perhaps a few minor changes that may be necessary. We all are looking forward to an even better semester than last—and that is saying quite a bit—in every way, spiritually, educationally, and socially. Therefore, we urge all who can possibly come for the second semester to do so.

Milton Hall conducted services at Reusslaer, Ind., last Sunday. His sermon topics were "Self-Examination" and "Obedience." Tim Pearson travels to Hope Chapel Church of God in South Bend, Ind., each week end. He is student pastor there. Gordon Landry is continuing to do an excellent work at East Oregon Chapel. They expect to have the church basement completed this spring, which will greatly facilitate Sunday school services. "Bud" Goodwin preached for his home congregation at Graytown, Wis., January 5.

During our absence over Christmas vacation, several commendable changes were effected. We wish to thank the ones responsible for these improvements. Floors were repainted, new curtains put up, and a host of other things taken care of. Thanks once again for everything. W. Howard Beemer, Reporter.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. 2:6, 7.

**HERALD RECEIPTS**

H. F. C. Hill (2); Silas Claypool; Gordon Landry; Glenn M. Birkey (2); Darrell Maddock; Mrs. Nellie Ling; Mrs. Albert Logsdon; Mrs. W. H. Holland; Dewey Overmyer; P. W. Anderson; Mrs. John Saylor (2); Lloyd Thomas; Mrs. W. H. Rose; Dora Seoggins;

**ELDORADO, ILLINOIS**

On Sunday evening, December 22, the Restitution Church at Eldorado, Ill., held its annual Christmas party for the Sunday school. The church was beautifully decorated with a lighted tree, branches of cedar, and candles.

Special musical numbers and recitations by the small folk were followed by a play, "When the King Came." In keeping with the theme of the play, Bro. Edward Goit made a short talk, after which the many gifts were presented, and a treat of candy and oranges was given to each person of the large gathering.

The recent offering received for the improvement of the church was very well spent to improve the heating of the church basement. The church board also discussed plans for new entrance steps as soon as the weather permits. Virginia Davenport.

**MR. AND MRS. ALBERT C. WILDE**

Matilda Shelly was born, October 8, 1858, in Butler Co., Pa., being the daughter of Henry L. and Margaret Drushel Shelly. She died at the home of her son and daughter-in-law, Mr. and Mrs. Frank Wilde, Oregon, Ill., January 6, 1947. She was of the Mennonite faith, her father being a Mennonite minister.

She was married to Albert C. Wilde, January 21, 1879, at Kankakee, Ill., to which union nine children were born, the living being Adolph and Frank, Oregon, Ill.; Clinton of Winter Haven, Fla.; Milton, Oregon, Ill.; Edna Canfield, Des Moines, Iowa. Besides these surviving children, she is survived by seventeen grandchildren, eight great-grandchildren, and many friends.

Funeral services were conducted, January 9, at the Farrell Funeral Home, Oregon, Ill., the writer speaking on "God's Tomorrow," and Bro. Kirby Davis assisting in song by the same title. Burial was made in Riverview Cemetery.

Albert C. Wilde was born, February 2, 1955, about one hundred miles from Berlin, Germany. When fourteen years of age, he came with his mother and stepfather, Anna C. and Carl E. Erkleben, to America, settling about five miles northeast of Oregon, Ill. In his early twenties, he met Matilda Shelly at Oregon, and they were married, January 21, 1879, at Kankakee, Ill. They farmed there a few years, then returned to near Oregon, where they farmed until 1912; then they moved into town.

From his early life in Germany, Mr. Wilde lived in faith toward God, his family being Lutherans. Until his last days, he cherished a certain old Bible that he insisted be near at hand in his room.

Death claimed this father of his community on January 10, 1947 (as he approached ninety-two years of age) at the home of his son and daughter-in-law, Mr. and Mrs. Frank Wilde, Oregon, Ill., within a day after his wife was laid to rest.

Those surviving are the five children, seventeen grandchildren, and eight great-grandchildren as reported in Mrs. Wilde's obituary here appearing, also a host of friends.

The writer preached the funeral sermon, "The Temple of God," at the Farrell Funeral Home, January 12, 1947, burial being made in Riverview Cemetery. Kirby Davis, accompanied by Lois Carpenter, sang at the service. Sydney E. Magaw.

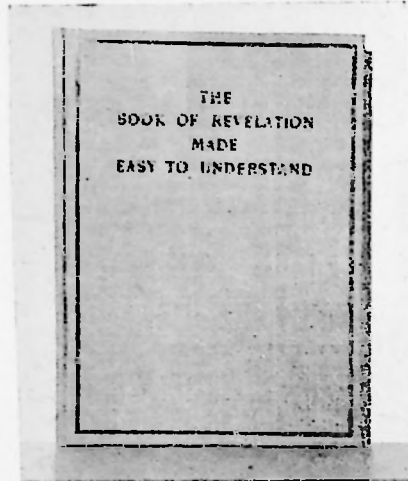
**NATIONAL BIBLE INSTITUTION**

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## THE RESTITUTION HERALD

OREGON - ILLINOIS

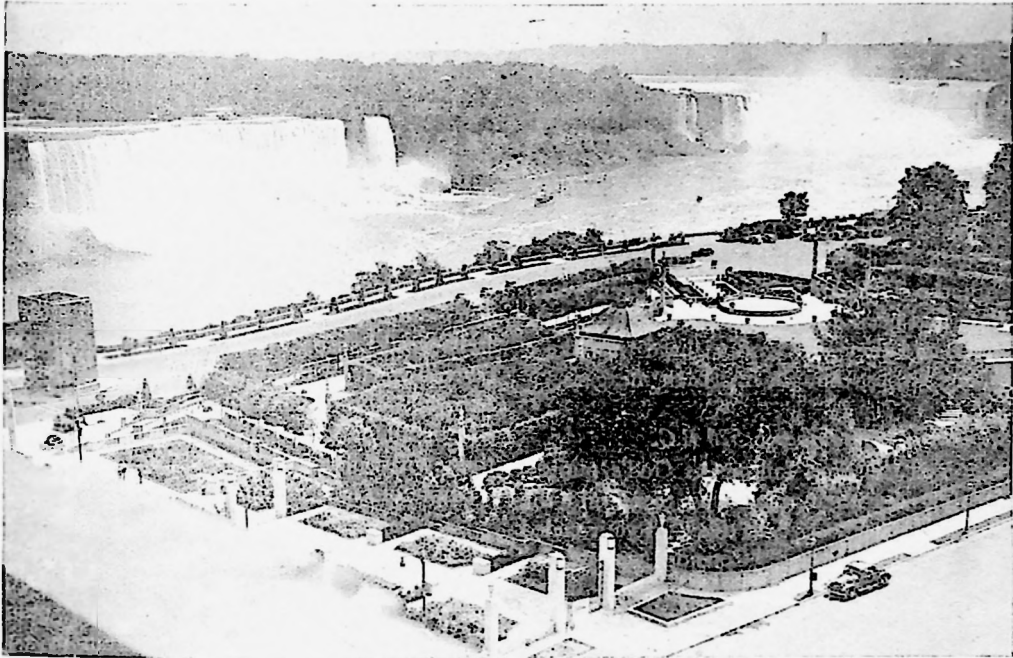


# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JANUARY 21, 1947

NUMBER 16



—Authenticated News Photo

## God's Great Cataract

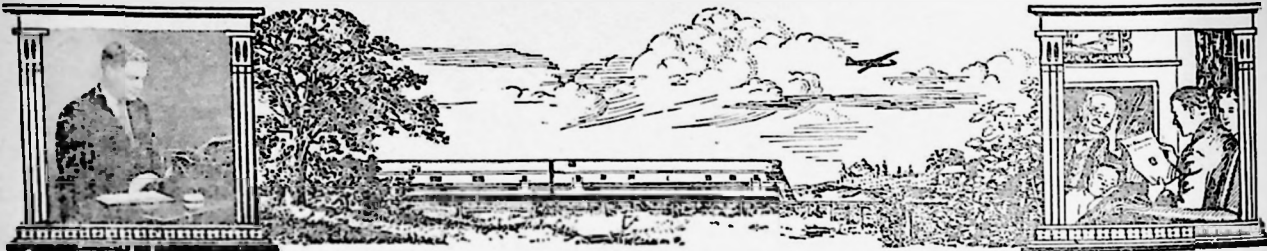
*By Paul M. Hatch*

Down from Eric's Lagoon anon,  
The rock-torn torrent wends its way;  
Meandering, murmuring upon  
Sharp edged, sight hid, stony melec.

Swift it flows toward destruction;  
Loud it protests the obstacle path;  
Last it seems in peace reluctance,  
Ere it descends in abysmal wrath.

Placid pool beneath it lies;  
Strange, strange that this fulfill,  
That the soul before it dies,  
Strongly strives and then is still.

Night's Niagara in grandeur gazing;  
Naught it seems but Dante's well:  
Falling, falling, eternally blazing,  
Misty hued with the fires of hell.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Haggai's Four Sermons

When, under decree of Cyrus, the Exile Jews returned from Babylon to Jerusalem, they began in the year 536 B.C., to rebuild the Temple. Opposition and discouragement soon ended their efforts, however, and for sixteen years building was discontinued. Then came Haggai, the prophet, who, with four sermons, inspired the Jews to resume building the Temple. During the sixteen years' interim, the Jews had been erecting and beautifying their private dwellings, and they had worked hard to make a comfortable living. Crops, though, had been meager.

### *Sermon I—September 1, 520 B.C.*

Haggai recognized the crop failures as God's punishment upon the Jews for their neglecting to rebuild the Temple. "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" "Consider your ways," cried Haggai. "Ye have sown much, and bring in little." "He that earneth wages earneth wages to put it into a bag with holes" . . . Ouch! when a Jew loses money through holes in his own pockets!

"Go up to the mountain, and bring wood, and build the house . . . and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house which is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit" (Hag. 1:9, 10).

Haggai's sermon took root in the heart of Zerubbabel, governor of Jerusalem; in Joshua the high priest; and gradually in all the people. After twenty-three days, on September 24, 520 B.C., all "the remnant of the people" renewed building on the Temple. It paid to preach.

### *Sermon II—October 21, 520 B.C.*

Zealous as were the builders, complaint soon filled the air. This structure would not compare in glory with the Temple as it was built by Solomon!—*The "good old days"!*

Haggai then pleaded: "Be strong, O Zerubbabel. . . . Be

strong, O Joshua. . . . Be strong, all ye people of the land. . . . I am with you, saith the Lord of hosts"! Then, speaking as of the Lord, Haggai assured the Jews that God had not forgotten His thousand-year-old covenant made with them at the Exodus. In short, God of the Exodus was God of the Jews—was God of this new Temple. Moreover, God, the Owner of all gold and silver, assured: "The glory of this latter house shall be greater than of the former"—not necessarily that this rebuilt structure immediately would surpass the former, but interwoven with this revived spirit of the Jews was hope of the *coming of the Messiah*. "I will shake all nations," said God, "and the desire of all nations shall come" (2:7). How insignificant then will Solomon's Temple be! and how glorious the Temple of God! So build, Jews! *Build!*—and they did!

### *Sermons III and IV—December 24, 520 B.C.*

As the Temple went up, the spirit of the people arose. God would bless them immeasurably, momentarily. In that expectancy, they were mistaken. By a parable from Israel's ceremonial law, Haggai showed that the Jews' earlier reluctance to rebuild the Temple had so displeased God, that they could not expect a speedy blessing. "From this day forward," however, Haggai prophesied that God would bless the builders. As choicest fruit grows in almost inaccessible and topmost branches, God's choicest favors are above the reach of normal effort.

Haggai's fourth sermon was one of Messianic comfort and cheer. This governor of Jerusalem, Zerubbabel, was proclaimed God's signet, God's seal or oath of a Better Day. Apparently, God recognized in the righteousness and loyalty of Zerubbabel, a temporary governor, those qualities of character that would enable earth's eternal King, the Messiah, to "destroy the strength of the kingdoms of the heathen," and to establish God's eternal and glorious Temple.

*Haggai*, everybody in America works hard to make a living. Most of us have well-finished homes. Sometimes, though, our crops suffer in need of rain; and, no matter how much money we earn, it slips away as through holey pockets. Thank you, Haggai, for your prescription!

# Souls and Salvation

By Lyle Rankin, Cashmere, Washington

IT IS COMMONLY taught that when one dies, his body returns to the dust and an immortal entity called the soul or spirit separates from the body and returns to God. First, let us understand what the Scriptures teach concerning the word "soul." Is it used to denote the body, or something separate that cannot die?

In Genesis 46:18 we read, "These she bare unto Jacob, even sixteen souls." Therefore, souls are born. Job said, "My soul chooseth strangling, and death rather than my life" (7:15)—showing that souls have the power of choice. Isaiah 29:8 reads: "His soul is empty . . . his soul hath appetite." Souls may be empty and hungry. "The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet" (Prov. 27:7). Souls may be full or hungry, and souls may die as is shown in Ezekiel 18:4, 20: "The soul that sinneth, it shall die."

It was when Hezekiah was about to die, that he was near "the gates of the grave." There corruption takes place, and from that state the righteous dead are to be raised to incorruption. (1 Cor. 15:51-54). Concerning the time God spared Hezekiah and added more days to his life, he wrote, "Thou hast in love to my soul delivered it from the pit of corruption." Souls can die and corrupt. (See Isa. 38.) Now, if that righteous king Hezekiah expected to enjoy endless bliss in the presence of God a few seconds after death, why did he turn his face toward the wall and pray with weeping?

Moreover, Jesus said that souls may be destroyed. (See Matt. 10:28.) Acts 3:23 says: "Every soul which will not hear that prophet [Christ] shall be destroyed from among the people." A number of times the word "soul" is used to denote life, but never a deathless entity.

As to the word "spirit," sometimes it is used to denote the person, as in 1 John 4:1. It is used also to denote the breath which we breathe, as in James 2:26 (see the marginal reading). Job said, "All the while my breath is in me, and the spirit of God is in my nostrils" (27:3), and this is the spirit that "returns to God who gave it" (Eccl. 12:7). What was it God gave? Genesis 2:7 shows it was the breath of life that caused Adam to live. When one dies, he goes "down into silence" (Psalm 115:17); his "thoughts perish" (146:3, 4); also, "love, hatred, and envy . . . perish" (Eccl. 9:6). They remain thus until the dead awake in the resurrection. Then the righteous will enter the presence of Christ (1 Thess. 4:13-18). When the wicked are raised from the dead, it will be to damnation. (John 5:28, 29.)

Where will the saints go when they rise to meet the Lord in the air? Zephaniah 2:1-3 and Isaiah 26:19-21 answer these questions, showing that the saints who are sleeping in the ground shall awake and sing and enter into a place of hiding until the indignation of the Lord is overpast. Then they will be given authority over people of the earth, as co-rulers with Christ. (Rev. 2:26; 3:21; 5:9, 10; Luke 19:12-19.)

Yes, Jesus is to reign on the earth after His feet settle on the Mount of Olives. This rulership will be shared with His saints. (Dan. 7:27; Zech. 14:3, 4; Rev. 11:15.) Maybe human beings cannot tell exactly what the saints will be like in the resurrection, but the Word of God reveals certain truths about the change to take place. If we are told "we shall be like him" (Christ) (1 John 3:1-3), that Christ is the first-fruit of the dead or a likeness of what the saints are to be, and that "as we have borne the image of the heavenly" (Christ) (1 Cor. 15:49), then we should see if we can understand what Christ was like after His resurrection. Notice the following quotations:

"I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have . . . and he . . . did eat before them" (Luke 24:39, 43).

Jesus was alive forevermore! He had hands, feet, flesh, bones, was able to eat, walk, talk, breathe, and could be recognized, because He looked like He did before He was crucified. Also, they knew that His hands and His feet had been pierced as He was nailed to the cross. Yes, the Jesus that walked and talked with them suffered death before their eyes, was buried while the women watched, and was the Jesus that showed Himself to them after His passion. This is the One the saints are to be like when they are changed, thus bearing His image.

Shortly after Jesus was resurrected, He was seen of Mary and spoke to her, saying, "Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Jesus had spoken, during His ministry, of going to the Father (John 14) which had not yet been accomplished when He spoke to Mary, but He reminded them He would go. The Record tells of His ascension. (Mark 16:19; Luke 24:51; Acts 1:9-11.)

It now remains for God to send (Please turn to page 9)

# The Two Gates

By Mary Mae Nedrow, Oregon, Illinois

*"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" (Matthew 7:13, 14).*

ALL ARE admonished to "depart from evil, and do good," for to be "carnally minded is death; but to be spiritually minded is life and peace." Is not the fruit of the spirit "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"? We are warned that "he that soweth to his flesh shall of the flesh reap corruption;

but he that soweth to the Spirit shall of the Spirit reap life everlasting." "Whatsoever a man soweth, that shall he also reap." "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

"Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation . . . [but] be thou faithful unto death, and I will give you a crown of life." "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." These are the words of Jesus, our blessed Saviour.

Dear Christian friends, let us not boast and glory in unrighteousness. So much is said today about not being able to tell a Christian from a person of the world. How sad that Christians will admit that it is so! Personally, I believe that true Christians live that kind of life that others can, and *do*, see Jesus reflected in them. Once Elijah was discouraged and thought he was the only one left who was trying to serve God, but God showed him that there were seven thousand in Israel who had not bowed down to idols. (1 Kings 19.)

Although obstacles seem to grow mountain high, tomorrow they undoubtedly will appear to be no more than molehills. Jesus said that unless we become "as a little child" we cannot enter into the Kingdom of God. Jesus used many similes in His teaching and preaching. A little child trusts us to lead him through dark places and will trustingly take us by the hand, fully believing he shall be brought into the light again. Unless we trust in God as a little child trusts in us, the way will ever be dark, and the storms of life will toss us to and fro. Oh that we might be

*Are you living where God answers prayer?*

*Are you dwelling with Him today?*

*That you may claim, in Jesus' Name,  
an answer when you pray?*

*Are you sure there is nothing to hinder*

*Your blessed communion there;*

*When you kneel at the throne,*

*Your request to make known,*

*Are you living where God answers prayer?*

—Selected.

trusting as a little child! The Scriptures make it plain that in the last days association with Christ will cause a believer much suffering. A Christian is not promised protection from suffering which will come upon him, but is promised that it will not be more than he can bear. In the first few centuries A.D., Christians were hunted like wild

beasts and tortured and sometimes put to death. Today it is different. Christians are not tortured physically, but different methods are used, for times truly have changed. The works of evil continue through centuries, seeking to tear down and weaken that which others have built. God however, allows things to go on just so long, and then He intervenes. He always does! Christian friends, do not get discouraged, for God is still on His throne. When these things "begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Our blessed Lord Jesus said we should love our enemies. We as Christians try to do just that, but we do not love the evil things they do. There is always forgiveness awaiting the repentant sinner, but there is danger in delay. Sometimes repentance comes too late. Esau "found no place of repentance, though he sought it carefully with tears." He did not experience godly sorrow, being only sorry for himself.

Haman the Agagite's downfall might be said to have come from his plan to destroy others. Success has turned the head of many a person. Headlong they have plunged to their doom. Haman had become a power behind the throne of Ahasuerus, the Persian king. He planned the destruction of the Jewish captives. Because Mordecai refused to bow in homage to him, Haman built a gallows right in his own back yard; but he was hanged himself on the gallows his own guilty hands had so cunningly devised for another. He had visualized Mordecai hanging there choking, but now the tables were turned; and he was being led to this very same gallows. Too late to make retribution! "So they hanged Haman on the gallows that he had prepared for Mordecai."

Those who sin the most really have the least excuse for sinning. Oftentimes it is one whom God has wonderfully blessed. Our thoughts go back to the incident in the Garden. Adam and Eve had everything to make them happy, yet the one thing they could not have they wanted. Because of their sin in disobeying God, they were banished from the Garden. It seems it is that way today. Those who know better wilfully sin. "The wages of sin is death" (second death). No one is safe and secure because of his great blessings.

Jesus the Son of God was betrayed by his friend and fellow worker. For 1946 years, the name of Judas has been used in connection with one who betrays another. Judas Iscariot, though professing the name of Christ, carried within him a wicked, black heart. To plan another's destruction is like walking on loose ground. Judas, in remorse, went back to those to whom he had sold his Lord for thirty pieces of silver, less than twenty dollars. His sorrow and remorse seemed more than he could bear, but

(Please turn to page 9)

## Good Neighbor Policy

By (Mrs.) Florence Pease, Ashtabula, Ohio

*"Thou shalt love thy neighbour as thyself" (Matthew 22:39).*

**A**N ANCIENT proverb says: "Love thy neighbor, but pull not down thy hedge." Is not this the attitude of nations and neighbors today? Nations do not wish to be unarmed; they fear their neighbors. Hark to these words of 1 John 4:18: "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."

Unwilling as they are to destroy their warfare, can the nations hope for lasting unity, peace, and love? Are they not filled with fear and distrust of each other? Where can one go to find the practice or custom of nations loving their neighbors as themselves? Or of individuals loving others as themselves? Get ahead of your neighbor is the game of life today. Yet, "Love thy neighbour as thyself" is God's second greatest commandment. Will a prosperous neighbor share worldly gains with his poor, unfortunate neighbor and expect no recompense? Ungodly profits off the poor is the mania of the times. Temptation to make excess profits off laborers in all industry is growing worse and worse: exacting out of their meager pay various taxes, dues, licenses, and profits, and the poor grind out only a meager existence, doing without many essentials of life and health.

One sees the following scripture fulfilled today as never before: "Ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?" (James 2:6.) We quote next a scripture that will be fulfilled only when God's Kingdom Age comes on earth—"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (James 2:8). My father once said, "No human being is capable of loving his neighbor as himself." At least, in my lifetime, I have never seen it practiced. Love of self and greediness have mounted the throne.

Indeed, how many love even themselves? Who loves himself if he walks the broadway of sin into the valley of eternal death? (Rom. 6:23.) Who cares for his own sins or his children's sins, let alone his neighbor's? Rather, he will lure his neighbors to a card game, a gambling den, a theater, a dancing hall, or a saloon, but never to a Bible study. It requires a social, a raffle, a pancake or chicken supper, or a dance to entice most people inside a church building, and then, of course, they are entering the church of the Antichrist. Carnal and money-making inducements are not used in the house of God. Such activities in church society are sin. (John 2:16.) Who can deny it? For shame on such things! Persons devoted to those activities seldom are hungry for that Spiritual Bread, our Lord and Saviour. If we would love our neighbors as ourselves, we would rebuke them for their sins. (Lev. 19:17.) Though it offends them, it is our Christian duty to teach them the truth. Though we be one on a street, one in a village, or a city, we who profess to hold up the light of God's great truth of His Kingdom on earth, so soon to be a reality, must not fail to light the way of our neighbors into this blessed Kingdom. Then will be fulfilled this wonderful prophecy:

"They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

Teach your neighbors the truth, for this is the greatest gift of love you can bestow on them: far surpassing any material gift that returns to dust. The gift of godly love reaches out into everlasting life. It behooves all Christians to practice the "Good Neighbor Policy."

## BAPTISM

By Dr. L. C. Thomas

*(Dr. L. C. Thomas' short analysis of baptism here presented was published several months ago by Brother C. E. Randall, Fonthill, Ontario, in his local church bulletin. The comments are timely and poignant.)*

OUR SAVIOUR'S last command to His disciples, and which command constituted them Apostles—sent or deputed ones—was, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19, R.V.). Accordingly we find, as proof of their implicit confidence and strict obedience, a record of no less than nine cases of baptism—immersion—in the Acts of the Apostles, performed by them. In all cases, the persons baptized (and on one occasion there were three thousand of them) were adults who previously had believed in the Lord Jesus Christ, by hearing and believing His gospel.

Christ said, "Go teach." So in all these cases, the ones baptized were first taught, and when they believed, and made open profession of their faith, and confession of their sins, the apostles immersed them into the one Name and one body. They never baptized infants, nor any person incapable of understanding and believing the gospel, for baptism is the first act of obedience to the faith. Nor did they baptize until after the person had believed: first, the faith; then immersion—the *obedience* to the faith. This is the appointed order. Hence infants not capable of understanding and believing the gospel cannot obey the gospel. Hence, either sprinkling or immersion of an infant would not be Christian baptism, for Christian baptism is the immersion of a person who believes in Christ.

The person having become enlightened, convinced, changed in mind and heart, or affections, converted, or turned round, or "dead to sin," is then buried with Christ by baptism, "that like as Christ was raised up from the dead," to have a new body and life, so the believer by baptism "puts off the body of the sins of the flesh"—his old or former sinful character to "walk in newness of life." (Rom. 6:3-13.) Or, in other words, having been "begotten by the word of truth," the gospel (James 1:18; Col. 2:13; Eph. 2:1, 5, 6), he is quickened by baptism (Col. 2:13), raised up, "alive unto God"—"born of water"—as those (or like unto those) that are "alive from the dead" (Rom. 6:11-13).

Thus, baptism is a "likeness of Christ's death and resurrection."

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"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."—Paul.

## Prophecy and Persecution

By W. R. Simmons, Hartshorne, Oklahoma

WILL THE SAINTS have to suffer persecution near the close of this Age? Let us consider what the Word of God says about this question. We read in Daniel 7:21, 22:

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Verses 25, 26 further inform about this "horn," saying:

"He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Then verse 27 tells who will take the Kingdom under the whole heaven, which is an everlasting Kingdom. It will be given, finally, to the saints. "The kingdom under the whole heaven shall be given to the people of the saints of the most High."

This one horn mentioned in Daniel 7:11 is also spoken of in Revelation 13, not as a "horn," however, but as a "beast." Notice Daniel 7:11, saying: "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." In this verse, the *power* is called both a "horn" and a "beast." He has the voice of great words. In Daniel 7:25, we still find him the same horn, or beast, speaking his great words. In Revelation 13:5, we read: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." If that is to be interpreted literally, it means this power will be in authority a period of three and one half years. The time, times, and a half time, I understand to be three and one half years, also. This power is to continue that long when it comes into effect.

Now, let us notice the beast in Revelation 13:1-18. John saw a beast, just one, rise up out of the sea, but it is to have "seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." This beast is to be like "a leopard, and his feet . . . as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." John saw that one of these seven heads was wounded to death; and his deadly wound was healed: and all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast."

Some students may think that the word "dragon" is applied only to Satan, the old Devil—that is, metaphorically

applied to him. We read, however, in Ezekiel 29:3: "Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Here the king of Egypt was called a dragon. Now, can we not realize that it is possible that the dragon of Revelation 13:4 is only an earthly government that will give this beast, who had the deadly wound and was healed, power to function? I believe John was speaking in Revelation 13 of literal powers of this earth.

Can we decide *what* beast had the deadly wound and was healed? Some students of the Bible think it was the Roman Government; others think it to be the Roman Catholic Church. Let us study the Scriptures for further light.

We notice, first, the Roman power was the *iron* power in that Image described in Daniel 2. His "legs were of iron"; then the feet were "part of iron and part of clay." In this part-iron-and-clay state, the little stone (representing the Kingdom of God) smote the Image upon the feet and toes. Then the whole Image was broken to pieces and "became like the chaff of the summer threshingfloors; and the wind carried them away"—and the stone "became a great mountain, and filled the whole earth." If the Roman Government was the *iron* government, it never has gone out of existence and will not until the little stone puts it out of existence; but there is also the clay power which we have now and did not have when this Image's legs were ruling; those legs being of iron and having no clay in them. So, judging from these scriptures, the Roman Government never will rule the whole world again—not as it once did.

We read of the Revelation power: "He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (vv. 6, 7). Notice here it says "nations"—more than just one!

"All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be

killed with the sword. Here is the patience and the faith of the saints" (vv. 8-10).

Yes, this will be the hour that certainly will try our patience and faith. . . . Then John wrote:

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (v. 11). Like which dragon did he speak? Like the one in the second verse of this thirteenth chapter. I believe this beast that is to come up out of the earth may be the United States with its Democratic and Republican rulers: these two parties being the two horns like those of a lamb. That other beast came up out of the sea, which means "people," applying the word "sea" metaphorically. This power, however, was shown as coming up with only a handful of people, so to speak, yet it has become a great power, and it is going to exercise all the power of the first beast before him.

Moreover, this second-beast power will cause all to worship the beast that had the deadly wound and was healed. I can see that beast, who had the deadly wound by the sword and did live, making preparation speedily. The time is short! I now quote part of verse 14, 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."

So, then, we shall have the same kind of church, and will have to worship that same church, or power, that Italy has and worships.

This image is both to speak, and to cause as many as

would not worship the image of the beast to be killed. We all will have it to do—*or else!* This will be the same power, restored, that had so many of the saints put to death before it received the wound by the sword. Now, as it is recovering and almost healed, and is now about ready to take charge of all other religions in this world, according to my observation, there will be a great change inside of five years. I have been observing since 1937 the preparation that is being made by this country and others. The last three and one half years of time on this earth are going to constitute a trying time. "Here is the patience and faith of the saints"! Nevertheless, the "smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11). (Please turn to page 10)

#### ROSES WILL BLOOM IN THE DESERT

By Mary Mae Nedrow

Shall cease their arrogant sway,  
God again will walk with man  
Some happy, sunlit Day.  
A Golden Age will then be born—

No hate will flourish there;  
Transcendent joy, with "peace on earth,"  
Will touch the fragrant air.  
Then roses will bloom in the desert again,

Crimson roses expand  
On emerald hills, and by silver streams—  
Resplendent throughout the land.  
There's solitude in the desert today,

And sandy wastes abound:  
All desolate, and parched, and drear—  
No myrtle or fir tree found.  
But roses will bloom in the desert again,

"And the desert shall rejoice."  
On sandy wastes will be silver streams,  
And we'll hear our Saviour's voice.  
Beside the streams we'll walk refreshed,

When Eden is restored:  
And we shall see Him "face to face"  
And crown Him King and Lord.  
And when all enemies and sin,



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**TRIVIAL BICKERINGS.** Trying to discover the causes of marital troubles and the many "fights" that take place in the ordinary home, Clifford R. Adams, director of the Marriage Counseling Service, Pennsylvania State College, has come to the conclusion that it is just "trivial bickerings that sometimes wreck a happy marriage." He has discovered that these little bickerings develop into "continued quarreling" which of course will in time wreck any home, at least as far as happiness is concerned.

Few people realize the effect that little things have on our lives. In themselves, they may not amount to anything, but allowed to multiply they become the source of a lot of trouble. Like the tongue, a little member, but full of deadly poison. Perhaps we all would do well to give more consideration to the little things of life and guard against allowing them to multiply into prodigious evils. On the other hand, the little things of life can be developed into great forces for good. Of such, it is well to "provoke" them into good works.

**WHAT'S WRONG?** Sitting in a church during a joint service of several churches during the International Week of Prayer, a writer in the Toronto Globe and Mail, queried self on "What is wrong with the church?" There were six churches uniting in the special service, but the attendance was much below the number that should have been present. Why were they not there? For the same reason that they were not in other special Week of Prayer services. Paul Rowntree Clifford, minister of the West Ham Mission, London, England, attributes the lack of interest to too many professing Christians having a type of Christianity that "is nothing more than a week-end hobby." Of the present-day church, he says it is "sick, feeble, and frail." Jesus looks upon it as being "lukewarm" with a faith void of works.

**RED MENACE.** Writing in February issue of "The American," J. Edgar Hoover, Director, Federal Bureau of Investigation, charges that "The objective of the Communist Party of the United States of America is the destruction of the American way of life." He quotes William Z. Foster, president of the American Communist Party as having said: "Our party considers religion to be the opium of the people . . . and we carry on propaganda for the liquidation of these prejudices amongst the workers."

The aims and objectives of Communism fit well into the pattern of end-time conditions. The rule of the "man of sin" at the close of Gentile Times is definitely anti-Christian, and those not willing to renounce the worship of God and worship the Beast will forfeit their lives.

That Communism is preparing the groundwork for this system of anti-Christian worship is so evident that proof is unnecessary. The

apparent revival of interest in religion by the Soviet government has been forced upon them by the very fact that mankind innately demand worship of some kind. Russia's interest in religion is a controlled state kind. To this end, the Russian Orthodox Church is putting forth every effort to bring the R.O.C. throughout the world under the control of the Russian Patriarch. The 300,000 members in the United States, while reserving the right to free government, have accepted spiritual leadership from Moscow.

The Revelation pictures a state religion under the domination of the Beast during the tribulation period or the last week of Daniel's seventy. Both the Roman Catholic and the Russian Orthodox Churches are well patterned after such an order.

**REEL TO AND FRO.** The Prophet Isaiah predicted the time when the "earth shall reel to and fro like a drunkard." I have never taken this too literally in respect to drunkenness that apparently will be so commonplace during the end-time days. Neither have I interpreted the saying of Jesus of people "eating and drinking" in the last days as being limited to the use of intoxicating drinks; and yet, perhaps there is more literality in these statements than is usually credited to them. Reports covering the amount of liquor consumed by the Canadians during the year ending last March 31, have just been released. There were 5,864,000 proof gallons of hard liquor consumed, which was an increase over the previous year of 2,144,000 gallons, and an increase of 1,135,000 gallons above the previous high record. This does not cover the consumption of wines, beers, and proof spirits, neither does it include all that was manufactured, for there was a big export business. The total output of the brewing industry in Canada for 1945 had a total commercial value of \$158,875,000. It should also be remembered that the population of Canada is around 11,500,000. What will the end of this intemperate condition be, if the increase in drunkenness continues? The moral decline can be noted on every front. One thing is certain, the great prophecies concerning the moral and spiritual condition of men in the last days are taking on more vivid appearance as the day of the Lord's appearing draws near.

**METHODISTS' FEELINGS.** A recent survey made by Dr. Murray Leiffer, Garrett Biblical Institute, Northwestern University, of Methodist laymen, reveals that ninety-eight per cent of them disapprove of ministers who "seem pessimistic and defeatist concerning the goals of the Christian church. . . . They expect their religious leaders to have . . . a belief that good eventually will triumph, and a consequent assurance and patience even in the face of disappointing conditions."

It will be seen from this that the great body of this membership still hold to the idea that

the world is gradually getting better, notwithstanding, the Scripture declares that "evil men and seducers shall wax worse and worse."

Eighty-eight percent of the replies were critical of the minister who "is not effective in winning decisions for Christ." On social problems, the main body of the laymen expressed themselves as being opposed to using church property for "social dancing." A little more than fifty per cent of the laymen felt that a pastor's call was more effective if prayer was offered during the visit. On the question of the minister smoking, seventy-five per cent were opposed to the preacher's smoking. It would be interesting to know how many of these opposed to the minister's smoking were addicts of the habit.

**PALESTINE TODAY.** Out of the Land of Promise comes the big news of the times. More and more the Holy Land is becoming the center of the chief news of the hour. Speaking of the "cradle of Western civilization" which has Palestine as the center, the National Geographic Magazine says: "Yet in another area on earth appears more frequently in today's newspaper headlines. A dozen international trouble spots remind us that the cradle of Western civilization holds one of the keys to world peace."

David Ben Gurion, Jewish Agency head, and Dr. Chaim Weizmann, former World Zionist president, are in London working for a settlement of the Jewish-Arab problem in Palestine. Palestine High Commissioner Cunningham has also been there to engage in conversations. It is reported that there is likelihood of a sixty-day truce to be called by the Jewish underground in Palestine pending settlement of the vexing problems. Britain is moving troops from Egypt into Palestine. This serves a double purpose. It fulfills her commitments to Egypt to remove most of her troops, and it gives her strength in Palestine to cope with the internal situation there. Britain will have to get out of Palestine, for the land of Israel is to be a land of "unwalled villages" when the armies of the North come against the land. This indicates an undefended and unfortified country. The peace that will come to the seed of Abraham in the Holy Land will be short lived until the Prince of Peace brings it in. The ancient land will become a "valley of Achor" to the children of Israel.

**CHINESE BIBLE.** Capper's Weekly recently carried a news item of interest to lovers of the Word, when it reported the splendid work of Generalissimo Chiang Kai-shek as bringing out a new Chinese translation of the Psalms and the New Testament. The manuscript contained more than 200,000 Chinese characters. Chiang is reported to have gone over the copy three different times. The work was under the guidance and effort of Dr. John C. H. Wu, a Chinese jurist.



THE TWO GATES

(Continued from page 5)

they were through with him, and would have nothing more to do with him: so he went and hanged himself. Although he had been with the Christ constantly for more than three years, he did not seem to understand that when no other way was opened, he might have turned to the Christ whom he had betrayed. Anyone will forgive another if he shows true repentance and godly sorrow for the evil he has done. Unless they do, all their works will avail them nothing. Yes! Judas might have found forgiveness if he had humbly gone to Christ. Christians are told not to let the sun go down until they right some wrong, but only a few follow that admonition.

Stephen was stoned to death, having been falsely accused of blasphemy. Sometimes it would seem that unrighteousness triumphs, but it does not in the end. John the Baptist went about telling the people to repent. In a kindly way, he told Herod the Tetrarch it was wrong for him to have his brother Philip's wife, Herodias. By a cunningly devised scheme, Herodias caused John the Baptist to be beheaded.

King Belshazzar felt secure in his magnificent palace. He had invited a thousand of his lords to a great feast. At his command, "they brought the golden vessels that were taken out of the Temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them . . . and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." That night as they were drunken with wine and revelry, and as he lifted a golden goblet to his lips, Belshazzar saw part of a hand writing on the wall. Since none of the wise men could interpret the writing, Daniel was brought to the king. Unafraid, Daniel pronounced judgment, telling the king the words meant that he was "weighed in the balances, and [was] found wanting . . . [that his] kingdom [would be] divided and given to the Medes and the Persians." It was in that very night the Persian army came, besieged, and took the beautiful city of Babylon by stratagem; and king Belshazzar was slain. Almost in a twinkling of an eye, he was struck down. There was no time for repentance. There may be an unseen hand writing on the wall today. Let us beware!

Let us not abuse the gifts God has so graciously bestowed upon us. The Garden of Eden someday will be restored, but there will be no place in it for those who wilfully sin and bring dishonor upon themselves. "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." Two gates with paths leading to them! Which path do we choose to take? Please God, may it be the one that

eventually will lead us to a place in the Kingdom, and to life immortal, when Jesus comes.

The Modern Mariner

By S. M. Russell

My Angel heard a war-torn knight  
 Confess his secret woe:  
 "What is the purpose of this life?  
 Need mankind always fight  
 High walls of Jericho  
 To make them fall with drum and fife?"  
 "I've roamed the world from end to end.  
 I've read great books in lands  
 Afar, and pondered heavenly heights  
 While marching to defend  
 The Cross on alien strands  
 And desert sand, soft summers' nights.  
 "I've plumbed the depths of tumbling seas,  
 And sailed midst splintering ice!  
 I've sought famed oracles beyond  
 The distant Euphrates.  
 Yet these did not suffice  
 To lift me from my dark despond."  
 "This Knight should know the Truth," began  
 My angel, "I'll send aid.  
 I'll send him men who now foresee  
 Almighty Yahweh's plan:  
 The Cornerstone is laid  
 Within God's Kingdom soon to be  
 "Inhabited by those on earth  
 Whom He creates anew  
 With spiritual bodies made  
 At His command: a birth  
 To live where no adieu  
 Is heard; and none need be afraid."  
 "A Stranger, wearing wisps of stars,  
 Came to my tent one night,  
 As if He knew His way around,  
 And showed me several scars.  
 He opened up my sight;  
 And now I stand on solid ground."

SOULS AND SALVATION

(Continued from page 3)

Him back to earth. (Acts 3:20.) At that time, souls which have lost their lives for Christ will be made alive and will be given thrones on which they "shall reign with Christ a thousand years."

## Pause, and Look Up

By H. Gary France, Wenatchee, Washington

**E**VERY GOOD GIFT and every perfect gift is from above, and cometh down from the Father" (James 1:17). For this, Father, we are thankful!

Hugon's *The Modern Word Finder* defines "to thank" as "to express gratitude for a generous act . . . requite somebody for a kind action by doing him a good turn." Webster's Dictionary includes "grace" and "favor" in the definition. These definitions suggest that "thank" is not limited in meaning to an expression of gratitude and appreciation, but that the word means "a good turn," an act of "grace," or a "favor."

The Bible uses the word "thankworthy," not in the sense that anyone is going to express gratitude for the act, but that the act is a commendable deed. (1 Peter 2:19.) Jesus asked, "If ye love them which love you, what thank have ye?" (Luke 6:32.)

One speaks of "returning thanks" to God for blessings. God gives man "thanks" or favors, blessings, graces, and good turns, so man should return thanks by *returning acts* of favor toward God.

Thanks to a man is occasionally expressed by, "Much obliged!" How much more should one desire to fulfill the obligation to One who has blessed man by giving "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)?

Faith is associated with thanksgiving and was demonstrated by the Lord when He thanked God for hearing Him *before* raising Lazarus. Though Lazarus was yet dead, Jesus thanked God, because He was perfectly confident and content that Lazarus would come from the tomb. (John 11:41.) Faith accompanied thanksgiving.

In thanking God for gifts, one indicates reason for a confidence, contentment, and faith in God. The expression "rest and be thankful" signifies relief. Thanksgiving is linked with a contentment and a satisfaction. One thanking God expresses a faith that God has blessed and will continue to bless. Thankfulness is often expressed spontaneously with a feeling of relief, assurance, and certainty that life will be happier. Is not a feeling of relief the result of faith in God's Kingdom of righteousness? This relief genders thanksgiving.

Roget's *Thesaurus* suggests as typical of ingratitude and thanklessness the familiar phrase, "*Et tu Brute!*" Of the ten lepers whom Jesus healed, only one returned to express his appreciation. (Luke 17:16.)

To experience the power of thanksgiving, one should select his darkest hour and thank God (not thank his lucky stars, for stars neither create nor provide; they offer neither assurance nor certainty) for the blessings he has received. Sorrow will flee. Contentment and lifting faith will fill his heart. Thus protected against disappointment,

sorrow, and unhappiness, one is prepared to "fight the good fight of faith."

David thanked God at the time of his death. He felt appreciation for blessings; and, though near death, David felt and expressed a deep thanksgiving spirit. (1 Cron. 29:13, 28.) Daniel knew he would face death, if he thanked God. (Dan. 6:10.) Though death in the lion's den was the threat, Daniel exercised his inalienable privilege of thanking God! The thanksgiving privilege was more important to David than was life itself!

Jesus thanked God for the cup and the loaf (Luke 22:17, 19), though that cup and that loaf were symbols of His approaching *death!* He was thankful for the symbols of that death, because He knew the full meaning and necessity of the death. David, Daniel, and Jesus felt the strong desire to exercise the indispensable privilege of thanksgiving. Each thanked God despite death!

Our purpose is not to solicit thanks for God; if one does not yearn for this expression of appreciation, his thanks will be meaningless and worthless. Our purpose is to emphasize the value of man's privilege.

Because the meaning of "thank" includes "favor," "grace," and "good turn," one may well "return thanks" to God by rendering that service which is proclaimed as "reasonable." Because of the mercies of God, for which Paul was thankful, Paul besought that "ye present yourselves a living sacrifice, holy, acceptable unto God" (Rom. 12:1).

God's blessings toward mankind overwhelm one who searches for methods of signifying his appreciation to God. The gifts of God to man are so much more necessary, important, and larger than those which man can offer in return, that man can return only a comparatively small deed to God. One considers his own life as the most valuable gift he has; so, because nothing he can offer will equal God's gifts, he should dedicate his body to God to show his thankfulness.

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## PROPHECY AND PERSECUTION

(Continued from page 7)

"Blessed are the dead which die in the Lord!"

Then John wrote: "I looked, and behold a white cloud; and upon the cloud one sat like unto the Son of man" (v. 14). Yes, Jesus soon is coming on the white clouds of heaven, and with all the holy angels. Jesus tells us to "watch," which also means to "look"—as John said. "I looked, and behold a white cloud." "I looked, and beheld a white cloud."

John also recorded: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How

long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." John saw those who died on the old Roman altar. They are to rest for a little season, until many of us experience the same. "He that loseth his life for my sake shall find it," said Jesus our Lord.

So, brethren, let us keep the commandments of Christ. When those trying hours come, and we have to decide between right and wrong, let us stay with the Lord who can give us life again—life that no power can take from us. Let us be ready at any time to die for Christ!

**God's Will Is Best**

"God's will is best; faith's vision may be darkened,  
And tangling influence our feet arrest;  
Yet to our cry for guidance One has hearkened;  
God's will is best.

"We raise our tear-dimmed eyes with eager longing,  
To pierce the clouds that crown the mountain's crest;  
And watch the chill mists round the pathway thronging;  
With hearts distrest.

"God's will is best—oh! tired heart and weary;  
Each footfall finds you nearer to your rest;  
And God prints on your pathway, lone and dreary,  
'God's will is best.'

"Why seek to know the secrets of the morrow;  
Or what new dangers may your way infest?  
'Tis Providence apportioned joy or sorrow  
To be your guest.

"God's will is best—seek not to do God's planning;  
Nor of the future make untrusting quest;  
He only of your whole life has the scanning;  
God's will is best.

"Enough, for mortal feet, the step before them;  
Enough, for mortal hands, life's next behest;  
Enough to know Immortal Love is o'er them;  
God's will is best.

"God's will is best—your first dawn may be over;  
Life's noon be past, its sun low in the west,  
And night be full nigh; but glorious morn will discover,  
God's will is best."—*Selected.*

**BOOK  
PARADISE**

*By Arlen Marsh*

"Some to church repair,  
Not for the doctrine, but the music there."  
—Alexander Pope.

Englishman Pope had something there! In many churches, music—organ, vocal, choral, orchestral—has come to occupy so important a place in worship that it sometimes seems that religious education and genuine worship have passed entirely from the scene.

Yet in spite of the trend toward music—a comparatively modern trend, by the way, since music seldom was used in colonial and the earlier mediaeval European services—children usually are neglected. Hymns are planned for adults; the words are hard for small people to understand—and, not infrequently, they make little sense even for grown-ups.

So some Sunday schools and children's missions have come to use *The Call to Praise* (Rodcheaver Hall-Mack Co.; quotations furnished on request). This is a 139-page collection of songs, choruses, and hymns with special appeal for those of beginner, primary, and junior ages; but the collection has been so well chosen that adults will sing the numbers, too, without really appreciating that they are being children again.

What makes the book particularly unusual is its doctrinal accuracy. Most hymnals and song collections are only two-thirds usable by Churches of God, because of the frequent allusions to a heavenly destination or a triune God to be found in them. *The Call to Praise* is not in this general class; the thoughts of the songs are simple enough, instead, that the traditional theology of the common book has had to be omitted.

The music is easily played and quite as easily sung. Some runs to four parts; much runs to one part. A good many numbers concern the characters of children, but a good many more do not. There are special songs for all the religious holidays and for patriotic days. Suggested worship programs for juniors appear in the back of the book. These suggestions will be helpful either for use in junior churches or for use in Sunday schools.

*The Call to Praise* is substantially bound in cloth; it will endure the hard use that children will give it. It will not do for general church or evangelistic purposes; it is intended for a special job, and that it does do well.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).*

### God's Promise to Moses

Moses had tried to get Pharaoh to let the children of Israel go, but he would not. So Moses spoke again to the Lord God, saying, "Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all" (Ex. 5:22, 23).

The Lord told Moses that He was the Lord. Then He reviewed that He had appeared to Abraham, Isaac, and Jacob.

The Lord told Moses He had promised them the land of Canaan and that He had heard the cries of distress from the children of Israel.

This is what God told Moses to tell the children of Israel: "I am the Lord, and I will bring you out from under the burdens of the Egyptians . . . and I will take you to me for a people, and I will be to you a God. . . . And I will bring you in unto the land . . . I am the Lord" (Ex. 6: 6-8).

### Freedom for the Israelites

Following God's instructions, Moses called the elders of Israel. He told them to kill the Passover lamb. Then the side (side posts) and the top (lintel) of the doorway were to have the blood of the lamb upon them. Then the Israelites were not to leave their homes until the morning.

For the Lord was to pass through the land. All the homes where there was no blood upon the doorway would be under the curse of God. In those Egyptian homes, death would smite the oldest, the first-born.

The Lord told the Israelites to keep this service as an ordinance forever when they came into the land of Canaan.

The obedience of the Israelites by applying the blood and staying within until the morning brought deliverance for them. The Egyptians who knew not the will of God were in sorrow. Sin brings sorrow and death.

### A New Memorial

Christ began a new ordinance which Christians keep as a memorial instead of the Passover. It is called the

"Lord's Supper" or "Communion." Jesus said of the bread: "This is my body which is given for you: this do in remembrance of me." And of the cup He said, "This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20).

Jesus also said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6:53, 54). He also spoke these precious words, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me" (vv. 56, 57). "These things said he in the synagogue, as he taught in Capernaum" (v. 59).

From these verses, we can see how important it is for those of us who are Christ's to observe this service as often as we can. When does your church have this memorial service? Usually there is a regular time, as the first Sunday of each month, as well as at special times.

### We Are So Happy

We are so happy to introduce Joe, Nancy Ann, and John Reeves of Mullin, Texas. Their names were sent in by their mother, Mrs. W. H. Reeves. Their ECE Club membership cards will be sent. Why don't you enroll?

### Happy Birthday Wishes

Joyce Ella Macy, Jan. 13, age 8, Kokomo, Ind.  
Dale Overholser, Jan. 17, age 12, San Gabriel, Calif.  
Rachel Krogh, Jan. 19, age 5, Grand Rapids, Mich.  
Vivian Long, Jan. 19, age 10, Beaver City, Nebr.  
Elaine Lapp, Jan. 19, age 10, Tempe, Ariz.  
William Cooper, Jan. 20, age 10, Washington, D. C.  
Frances Clay, Jan. 20, age 3, Lawrenceville, Ohio.  
Loretta Poland, Jan. 24, age 4, Skelton, W. Va.  
Shirley Telschow, Jan. 24, age 10, Saint Cloud, Minn.  
Joann Pearson, Jan. 25, age 4, Tipp City, Ohio.

"Never be afraid we shall go too far in serving others. There is no danger in going too far in the work of active love."

# PRAYER CHANGES THINGS



By Beth Hardesty



Prayer is a privilege that allows us to talk to God, who understands us. We can and should open our hearts to God as a friend to friend. He knows our needs and will not misunderstand us. He will share our sorrows if we but ask Him.

Are we too young to pray? God will listen to a little child who kneels at its mother's knee and repeats the words of a little prayer and makes small requests. A child should be taught to talk with God from the time he says his first word. He needs to understand that he is talking to a loving Father who is anxious to hear all his little problems and joys. No one is too young to pray. The younger we learn to talk with God, the easier it is for us to come to Him. The older we get, the harder it is to learn.

Young people sometimes feel they should not pray in public because they cannot express their feelings in the right words. Have you ever tried sentence prayer in your young people's group? The most timid person will not be afraid to say that he is glad to have a church to come to or that he is thankful for his Christian parents. We all need to learn to talk to God; so give every person in your meeting a chance to tell God what he wants. Do

it often, because it will become easier each time, and soon you will find that no one stops at a sentence. Young people like to talk to God, and it strengthens them to know that other young people like and want to talk to Him. We have tested and proved this to be true in our Oregon, Illinois, Berean Society.

We talk to our earthly friends constantly, and yet none of them is the friend that God is. We often feel lost and lonely when one of our friends is not with us. We forget that God is there waiting, patiently waiting for us to talk with Him. Seek Him now! We gain strength through prayer— who wants to be weak when he can be strong?

Meditation and silent prayer help to put one in the proper attitude. What shall we say? Meditate, and give God a chance to work in our hearts, and we shall know what to say. God does not need an eloquent speech. He just wants us to pour out what is in our hearts in truth and sincerity. We must pray with a real desire in our hearts, and we must realize our dependence upon God for what we want and need. God does not change, but we can change our relationship to God through prayer.

# AMONG THE CHURCHES

## LADIES! PLEASE NOTICE!

The ladies of the Blood River Church of God, Hammond, La., are planning to make a quilt, and we would like for the names of all the women's organizations in each church to be autographed on it. The quilt, after completion, will be donated to the Oregon Bible College.

We are asking the president of each club to send her name and address to Mrs. Vernis Wolfe, Rt. 1, Box 8-18A, Hammond, La. You will receive more information after your name and address have been sent in. All names must be in by February 4, 1947.

Let us try to have a hundred per cent representation of our clubs on this quilt.

Mrs. Vernis Wolfe.

## EDEN VALLEY, MINNESOTA

Among the activities of the Eden Valley (Minn.) Church, two funerals have been conducted by the writer.

Tuesday, January 7, services were held for Mrs. Alto Mills, seventy-seven years of age, of Eden Valley. The writer spoke to a full house, pointing to the hope of the Bible, using 1 Corinthians 15:1-26 as a foundation. Mrs. Mills leaves her husband and five children, all near here, except one son in Idaho.

It was our pleasure to receive many favorable comments on our hope as presented. We hope and pray the Word may find its way into hearts of others.

Friday, January 10, services were held for Benjamin Magedanz of Waukesha, Wis. Again the church was filled, many denominations being represented. We tried to point to the uncertainty of life, showing the contrast between the Bible hope and the modern one. Bro. Magedanz left the Catholic faith for the hope in Christ in 1922. He was the husband of Mrs. Beatrice (Mills) Magedanz of Lexington, Ky. They were soon to retire and enjoy life together on a little farm in Minnesota, as Benjamin's work had taken them to several points and the children were finishing their school work. This is the way of life. It was our pleasure to assist their youngest daughter, Joyce, in baptism some three years ago. Bro. Magedanz leaves his wife and four children, three in Lexington, Ky., and one in Chicago.

Our church has commended our governor on his stand against gambling in Minnesota.

The young people have started the new year with a burst of activities.

Our church activities are as follows: Sunday school (Elmo Gaspar, Supt.) 10:00 a.m.; morning worship, 11:00; evening worship, 7:30 (winter), 8:00 (summer); Wednesday evening Bible study (three classes) 8:00; first Thursday of each quarter, church board meeting, 8:00 p.m.; last Thursday afternoon of each month, Ladies' Aid meeting, 2:00-5:00; First Friday of each month, young people's meeting, social following, 8:00 p.m.

Walter Wiggins, Pastor.

## CALENDAR

March 1, 2—Northwest Quarterly Conference at Corvallis, Ore.

## BEAUMONT, TEXAS

Bro. M. W. Lyon visited in the home of my sister and me a few weeks ago. He showed us pictures Saturday night (January 11) and gave us a short talk in my home, Sunday evening, January 12, he gave us a fine lesson on "How to Study the Bible." He was ill while here, but left feeling quite well. Bro. Lyon seems to be putting to practice Paul's charge of Timothy. Please read 2 Timothy 4.

We pray God will bless and prosper him in his work and that he will be blessed with good health. Rachel (Humphreys) Morris.

## BENJAMIN A. JOHNSON

Benjamin A. Johnson was born near Stillwater, Minn., January 10, 1890, and fell asleep in death, December 20, 1946. He spent his entire life in Minnesota and was a locomotive engineer of thirty-two years' service. He was on the honor roll of the Great Northern Railroad for perfect conduct, never failing to abide by rules of safety and being of fine moral character. He retired in August of 1944 because of a cardiac condition which kept him bedridden and a semi-invalid for more than a year. He had greatly improved in health, however, and was able to do light work and drive the car when death came suddenly on December 20.

Those left to mourn his death include his wife, Eva, and one son, Alden, as well as his father-in-law, Alfred Sahlberg, who has lived with Bro. and Sr. Johnson since their marriage. Also, four brothers and two sisters and many other relatives and friends survive.

He was immersed at the age of twenty-two years and lived a life of zeal and faith.

Funeral services were held at the Jones Funeral Home in Stillwater with Mr. Harold Strandquist, a brother in faith and friend of many years, officiating. Interment was in Fairview Cemetery at Marine-on-St.-Croix, Minn.

When the Hector Church of God was organized in 1943, he and his family placed their membership with the Hector group, and he was a most loyal and faithful supporter of all the church activities and contributed liberally in a financial way. One of his last contributions was a substantial sum to be used for the purchase of a parsonage.

He attended General Conference several years ago and was a member of the first Summer Bible Training School of 1938. He was a devout Christian and Bible student and loved to discuss and read the Bible. His one hope and desire was to be worthy to receive the "crown of glory that fadeth not away" when Jesus comes. Now he sleeps in death, awaiting the glad morn of the resurrection.

Harry Gockler.

## HERALD RECEIPTS

Mrs. Lola Clark; Edna A. Beck; Claryl B. Huffer; Mrs. Myrtle Houser; Mrs. Lucile Wilmot; Elsie Moore; Mrs. Otto J. Graf; Ellsworth Richardson; Beth Hardesty; Mabel Lindsay; Grace Wiggins; Ruth Hoskins; Alice Blyth; Arnold Johns; Mrs. Rosa McCurry.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. A. J. Hoke, business manager of National Bible Institution, recently submitted to surgery in Dayton, Ohio. We pray him a speedy recovery.

Sr. Oscar Jenkins, Stanhope, Iowa, has sent word that her mother, Sr. Lottie Seeline, died January 16. The funeral was held, Sunday, January 19, with Bro. E. O. Stewart in charge. Brethren and friends who have met Sr. Seeline at the Iowa Conference in years gone by will sorrow with her family.

Bro. Charles Pearson, caretaker at Golden Rule Home, and Sr. Leota B. Hanson, office manager of National Bible Institution, returned to Dayton, Ohio, Sunday, January 18 on business for the Institution.

The front page of a recent church bulletin from Macomb, Ill., shows pictures contrasting the present church building and the one envisioned for the future.

"The Restitution Herald is a unifying force among our church people, and it seems to improve with each issue."—Elvera Edwards, 5002 N. 41st St., Omaha, Nebr.

Bro. T. A. Drinkard, Arlington, Tex., plans to preach at Arkansas City, Kan., on Sunday, January 26, en route to Oregon, Ill., for the Ministerial Conference.

Bro. J. R. LeCrome, Woodstock, Va., will present a series of Bible lectures to students of Oregon Bible College during the first school week following the Ministerial Conference.

Out-of-town ministers who have indicated to our office their plans to attend the Ministerial Conference (January 28-31) include the two Randalls, C. E. of Fonthill, Ont., and C. R. of Ripley, Ill.; J. R. LeCrome, Woodstock, Va.; T. A. Drinkard, Arlington, Tex.; Walter Wiggins, Eden Valley, Minn.; Leonard Moore, Macomb, Ill.; Emory Macy, Kokomo, Ind.; Harry Gockler, Hector, Minn.; Lucille Appleby, Arlington, Nebr.; Frank Burnett, Jordan, Mo.; Harold Doan, Chicago, Ill.; M. W. Lyon, now preaching in Texas; Harvey U. Krogh, Jr., and John DeBach, Grand Rapids, Mich. Likely there will be close to thirty ministers in attendance.

THE RESTITUTION HERALD

ATTENTION, MINISTERS!

If you publish a church bulletin, or if some department of your church prints a bulletin, please send or bring a sample copy to the Midwinter Ministerial Conference.  
H. U. Krogh, Jr.

If you are planning to attend the Ministerial Conference to be held at Oregon, Ill., January 27-31, 1947, please write a card to Bro. Paul C. Johnson so he will be able to arrange places for you to stay during the meeting. Also, bring some sugar with you, that the cooks may have some to use for the meals.

Harry Goeckler, President,  
Ministerial Association.

NATIONAL BIBLE INSTITUTION

Hillsburg, Ind. Sunday School  
Mrs. J. D. Shelly  
Cleveland, Ark., Church  
Bear, Ark., Church  
Mr. & Mrs. Chas. Nettis

Mrs. Arthur Ward 5.00  
Claryl B. Huffer 3.00  
Marian L. Long 10.00  
Mrs. A. E. Karnett 10.00  
Mr. & Mrs. Olaf Lewis 22.00  
Mr. & Mrs. C. E. Lapp 5.00  
Silas Claypool 10.00

NATIONAL BIBLE INSTITUTION

Laura Mae McDaniel 25.00  
Ephry, Ill. Sunday School 36.00  
Mr. & Mrs. Wallace Tierney 4.00  
Mrs. Iola Cunningham 5.00  
N. Goodreau 6.00  
Mrs. John Saylor 10.00  
Brush Creek, Ohio, Sunday School 13.22  
Southlawn Park, Mich., Sunday School 44.33  
Hope Chapel Sunday School (Ind.) 23.00  
Mrs. Bertha Logan 10.00  
Golden Rule Family 20.00  
Buckford, Ill., Sunday School 22.65  
Gospel Gleaners' Class, Brush Creek, O. 15.00  
Oregon, Ill., Sunday School 7.21  
Mr. & Mrs. George Pry 5.00

THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

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

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

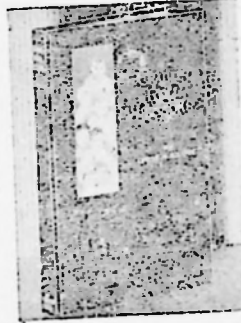
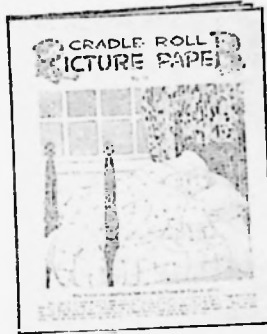
SCRIPTURE SEARCHER'S ASSISTANT

Scripture Searcher's Assistant, by Maurice Joblin and now in its third edition, is a neatly bound forty-four page booklet that well presents leading doctrines of the Bible, being especially clear and concise in telling of the Second Coming, the Kingdom of God, Conditional Immortality, the True Gospel, Conversion, Rewards of the Faithful, and Doom of the Ungodly. It is "tops"! Prices: 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

National Bible Institution  
Oregon, Illinois

Cradle Roll Lessons and Supplies

Departmental Materials



Cradle Roll Lessons

By Louise M. Oglevee

A book for the Cradle Roll Class of the Bible school and for little children in the home, containing Bible stories, finger plays, handwork picture, and cut-out suggestions and songs—both words and music.

The Bible stories (for every Sunday in the year) are arranged to fit the seasons, and no attempt at logical sequence has been made. In many of them only a part of the story has been used, and the few short Memory Verses are repeated many times. Price, \$1.50.

The Cradle Roll Picture Paper

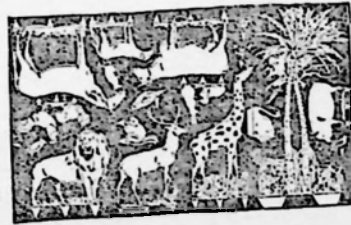
A four-page folder for the little folks. On the cover is a full-page colored picture to illustrate the stories in the book, "Cradle Roll Lessons." On the other pages are found finger plays, stories, rimes for little voices, notes for the mother, etc. Sold only in sets of fifty-two. Price, per set, 50c.

Cradle Roll Pictures

A set of sixteen pictures, beautifully printed in colors, 10 1/2 x 12 inches in size, illustrating "Cradle Roll Lessons." Price, per set, 75c.

Cradle Roll Sand-table Cut-outs

A set of twelve black-and-white Sand-table Cut-outs, each one of which illustrates a certain Bible story as told in "Cradle Roll Lessons," but the various objects on each sheet may be used to illustrate several stories. Size of each sheet,



11 1/2 x 7 1/2 inches. Directions for coloring are given on each sheet. Teachers of little children should have access to this set of cut-outs. Price, per set of twelve, 75c.

Stand-up Illustrators

A set of fifty-two daintily colored stand-up cards to accompany "Cradle Roll Lessons," to be used by the teacher in illustrating the stories as told in the book. Boxed. Price, per set, \$1.00.

A Program for Cradle Roll Day

A sixteen-page pamphlet by Elizabeth Witmer Locke. It is composed of very clever little poem recitations that are to be given by members of the Beginners Department. These recitations are original. There is one series of little ones and one requires six Beginners—five little ones and one large Beginner. Another exercise is called "A Baby Show," and is made up of six Beginners. The program runs the gamut of the Beginners' needs to their delight, and especially to the delight of all who will be present to hear them. Price, each, 10c.; per dozen, \$1.00.

Cradle Roll Party Invitation Card No. 479

Sometime during each year there should be a party planned at which the Cradle Roll babies and their mothers shall be the guests of honor. Here is just the card you will want to send to the mother on this occasion. Daintily printed in soft colors. Price, per dozen, 20c.; per hundred, \$1.25.

NATIONAL BIBLE INSTITUTION  
Oregon, Illinois

# The Voice of Missouri

Editor: Francis E. Burnett

## JORDAN—

As was advertised in The Restitution Herald early last fall, the church at Jordan had a pre-Thanksgiving service on November 16 and 17. Though the weather was not as pleasant as it has been at other times, we feel that everyone had a very enjoyable time. On Saturday night, we enjoyed a religious motion picture which told the story of Zachariah. Sunday morning and evening brought forth sermons by Bro. Roy Graham of Fredericktown. We had visitors from Bosworth, Lockwood, Kansas City and Fredericktown, Missouri, and Oregon, Illinois.

On Christmas Eve, we enjoyed a short program given by the children, which was followed by the religious motion picture, King of Kings. Members of the congregation left for their homes after the program, having a deeper appreciation for God's Word and His wonderful gift, Jesus Christ, His Son. We are grateful to the W. A. Sundwall family for having purchased the 16 mm. projector which was used in showing both films previously mentioned.

## Worthy of Mention—

Last spring when three of our church families—the L. E. Driskill, Orville Driskill, and W. A. Sundwall families—were informed by the turkey hatchery to which they were selling eggs that no more eggs were wanted, an agreement was made to set the eggs on hand for church use, primarily for a new parsonage. This was done, and three hundred fifty turkey poulters were hatched and raised for market. The pastor of the church fed and cared for the turkeys from October 1 until market time. Though the turkey market was not too good this fall, this project netted a profit for the parsonage of \$400.00. We know that the three families did this not for their own interest but for the church. We tell it to you because we think it worthy of mention and because we felt that it might inspire others to do more work for the Lord.

## It Can Be Done—

Last summer when it was decided that I should work for the Missouri Conference, giving half time to Jordan, the congregation at Jordan agreed to build a new parsonage. They already owned the land—a ninety-acre farm. It was purchased about two years ago for six dollars an acre. At that time, there were ninety-six acres, but since then six acres were sold. It is a beautiful spot for a homestead.

The work on the new parsonage was started in September; and, if weather permits, it soon will be completed and ready for occupancy. Some might wonder why it has taken so long to build this house. The reason is that most of the labor has been donated, being done by the church members, all of whom are farmers and have their own work to do.

The structure is 24 by 30 feet plus a breakfast nook, which is off the corner of the kitchen—it is a circular nook and extends 4½ feet out from the corner. There is a full base-

ment. The walls, from the foundation to the comb, are built of concrete blocks. The inside walls and ceiling are covered with metal lath. All the house has been plastered. The windows are steel casement, most of them being homemade. One of the church members has an electric welder; and, because we could not obtain windows, we decided to make them. The outside of the house will be stuccoed in the spring. The subfloor is rough oak and this will be covered with ½ inch of concrete. The total cost of this house will be approximately \$1,200.00.

We hope this brief report will inspire other churches to build homes for their pastors. If anyone wished to have more details about this house, we would be glad to furnish same.

Not only is this new house a credit to this community but also to the Missouri Conference. A minister will be able to live at Jordan and do work in other parts of the State. The Missouri church members should be proud and grateful to the members at Jordan for taking this forward step.

To members outside the State of Missouri, we would like to cite this church and its renewed efforts as an example of advertising for evangelism.

It was three and one half years ago that we came to Jordan under the supervision of evangelism of the General Conference. We now can see the results of that effort. In addition to paying for preaching half time and building the parsonage, this congregation spent over \$400.00 in remodeling our church during this past year.

There is still some debt on the new house. Now, these people are very modest, but I believe that if anyone wished to contribute toward the new parsonage, the contributions would be accepted gladly. The treasurer is Mrs. Orville Driskill, Cross Timbers, Missouri.

## Bible School—

We are planning now to have a Bible school. Sr. Verna Thayer will be with us May 18-28. As some of you will remember, she was here for a little visit last April. "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Plan now to make preparations for your child or children to attend this Bible school. Perhaps your neighbor has some children who would like to attend. Tell them about it and invite them to come. The age group is from 3 to 15. Remember the date, May 18-28, 1947.

## BOSWORTH—

We are glad to see the enthusiasm being shown by the Bosworth brethren. This church is one of the oldest in the State and the members are well grounded in the "faith." We hope for increased effort and work in the future.

We are sorry that there has been some sickness during the past weeks.

## KANSAS CITY—

We regret that one of our oldest members

in this group has not been able to attend the last two church services. He is S. J. Thayer, who is past eighty years of age and traveled about ten miles on a street car to attend church. We have one other member, J. L. Lawrence, of Raymore, who is past ninety years of age.

## SORRY—

We have no news from Fredericktown. We know, however, that they are in their new church and undoubtedly the members there are very happy.

## FORGET NOT—

"Bless the Lord, O my soul; and forget not all His benefits" (Psalm 103:2).

Have you sent your contribution for dollars today to our treasurer, Ralph Thomas?

Each one of us likes to receive anything that is beneficial to us. When there is a lack of sunshine, we hope for fair weather because it brings benefit. When there is no rain, we want rain for fear that we will lose our crops and suffer. Oftentimes one of these blessings or one of many others will be of much benefit to us. Also, the lack of one of these blessings can mean much loss. What I am trying to say is that each day of our lives we receive many blessings from the Lord our God. Do we forget His benefits? The blessings of the Lord—sunshine, rain, etc.—are gifts because we have done nothing to earn them.

One type of service in which almost every Christian is lacking is that of giving financially. We often use Israel for an example to our Christianity. We show that they had great opportunity but denied it. We know that this is true, but in the worship of tithes and offerings Israel far exceeded even the more-than-average Christian. When Israel did serve God faithfully and obeyed all the commandments she was blessed beyond measure. Israel is a type of the church. Should not the church be more than did Israel? It has a greater promise and a greater inheritance.

It seems to me that when we deny tithes we are a bit selfish, as though a tenth part would be too much for the Lord. If only we could remember that all we have belongs to the Lord! A tenth part of our increase in ability, is a small part to give. Of course, as long as we deny this tenet of faith and merely put in nickels and dimes and once in a while a dollar bill, regardless of what we make, we will not receive the full amount of blessing from God that we could receive. Paul said "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). When God rested on the seventh day, He took one-whole day out of seven. We still believe in keeping a day of rest. Why not, then, consider and Scripturally believe that God set aside the tenth as our part due Him?

There are those who say, "We cannot afford to give one tenth of what we make." The Scripture says, "He which soweth sparingly shall reap also sparingly" (2 Cor. 9:6). If we fail to give unto the Lord what is due, we are not only lacking in service but are lacking blessings that we could receive. "Forget not the benefits of the Lord." Give to His work today.

## PLAN NOW—

Plan now to attend the Missouri State Conference of 1947. It will be August 9-17. It is to be conducted at Fredericktown, which is located about seventy-five miles south of St. Louis. Do not miss it!

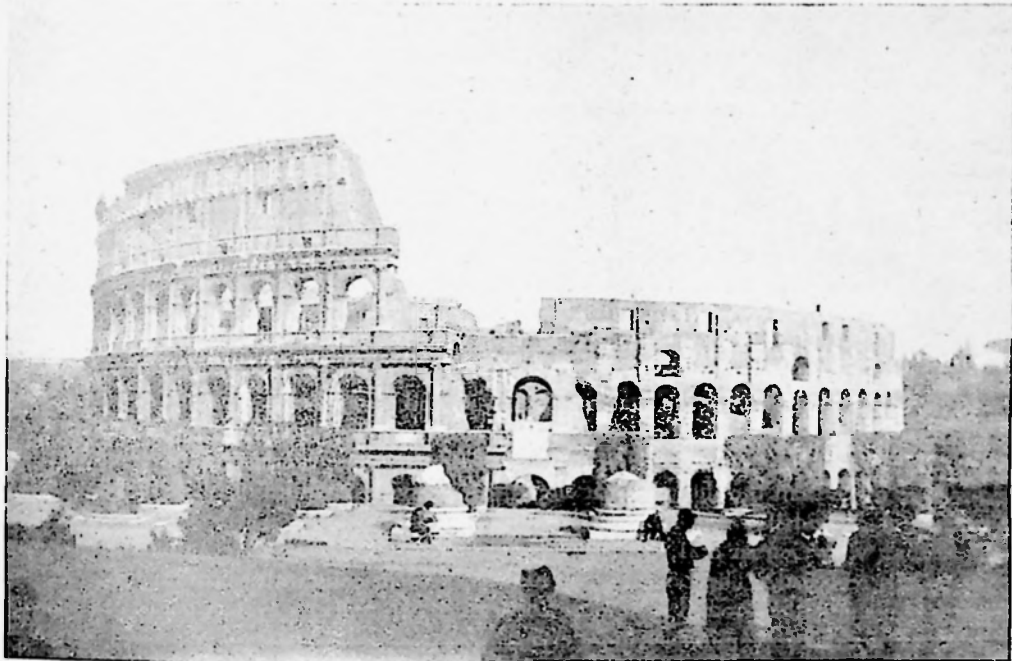


# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JANUARY 28, 1947

NUMBER 17

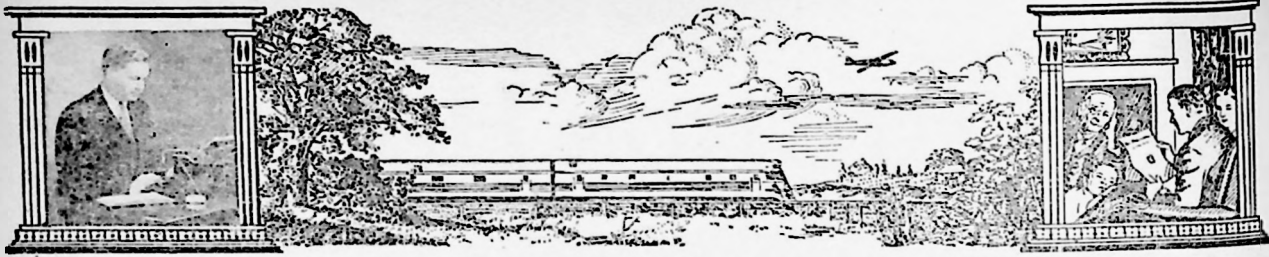


—By courtesy of Raymond Brown

## PORTENTOUS RUINS OF MIGHTY ROME

Naked and forlorn stand these ruins of Rome, dying embers of ancient glory turned to shame. Started by Emperor Vespasian in the year 75 A.D., the Colosseum was completed five years later by his son Titus. This vast four-storied oval, with tier on tier of marble seats, accommodated eighty thousand spectators. Gladiatorial combats here satiated the lusts of men, and countless Christians here were thrown to wild and ravenous beasts.

When these ruins are crumbled into dust, when record of the sins committed within their walls is obliterated from mind and printed page, the cause of Christ will be a hundredfold mightier than the Empire that made Christians her sacrilegious prey. Mightier than Vespasian, mightier than Titus, the Christ of God will rule the earth in unbroken and righteous sway. He will be the *KING OF KINGS!* As for Rome, her foul dust will witness against her. Innocent blood will cry for revenge. So, like Babylon, Rome is doomed to an abysmal fall. Then Jerusalem will rise, without a rival, as Holy City of the world. *Come, Victorious Day!*



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Welcome, Ministers!

"Here's a welcome" to Church-of-God ministers arriving in Oregon, Illinois, for the Midwinter Ministerial Conference. Our homes are your homes; don't rush away!

### Noachian Covenant

Following the Flood, Jehovah made a Covenant with Noah that should be of interest to Bible students in this late day when men fear atomic energy may wreck the earth. God said to Noah: "Behold, I establish my covenant with you, and with your seed after you . . . neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth" (Gen. 9:8-11). Common interpretation of this promise includes little more than the thought that there will be no repetition of a flood like that in Noah's day. Comparing this reading with Genesis 8:21, however, one sees further. There it is recorded, "The Lord said in his heart, I will not again curse the ground any more for man's sake . . . neither will I again smite any more every thing living, as I have done."

As God had cursed the ground with weeds, thorns, and thistles at the beginning, God also cursed the ground with the destroying Flood. Following that curse, God purposed and promised never to "smite any more every thing living." Not only will there never be another Flood; there will never be any similar catastrophic curse upon *all* creatures of the earth. God's people need have no fear of atomic energy, or any energy, exploding the earth—promised inheritance of the immortalized saints!

The foregoing thought is supported, we believe, with the *Abrahamic Covenant* in which God promised Abraham a Seed who would "bless all nations." Indeed, angels announced the birth of Jesus with thoughts of world-wide blessing upon earth, saying: "Glory to God in the highest, and on earth peace, good will toward men." Continuity of the earth is an emblem to doubting men of the eternity of God, earth's Creator. God laid the foundations of the earth, that it should not be removed for ever" (Psalm 104:5). "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth." "One generation

passeth away, and another generation cometh, but the earth abideth for ever" (Eccl. 1:4).

God's covenant with Noah included his children after him and "every living creature . . . for perpetual generations" (Gen. 9:9, 12). As a sign that God is keeping that Covenant, the rainbow, token of the Covenant, still appears in the sky. "I do set my bow in the cloud," said God, "and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and *every living creature of all flesh*. . . . The bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (vv. 13-16).

If the Covenant were annulled, God would have no purpose in constantly spreading the rainbow in glorious token before men's eyes. A pot of gold at foot of the bow? Too trite is that! The gorgeous and blending colors of the bow are prophetic of that Golden Age in which there absolutely "shall be no more curse." Instead, immeasurable and blending graces of the Great Architect will stretch from one horizon to the other—knowledge of the Lord filling the earth as waters cover the sea! (Isa. 11:9.)

Lamech, under divine inspiration, had named his son "Noah," saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. 5:29). The name "Noah," meaning "rest," was prophetic of Noah's work. He would give rest unto his people. In all that, however, Noah was only a type of One far greater than he—the Christ! Jesus, more than Noah, can say: "Come unto me . . . and I will give you rest. Take my yoke upon you . . . and ye shall find rest unto your souls" (Matt. 11:28, 29). There is a *present* rest in Christ, but His greater blessing will come in the future. "There *remaineth* . . . a rest to the people of God" (Heb. 4:9). "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (4:1). . . . What means the rainbow to you?

# Studying "Godhead" and "Lord"

(A Question and My Reply Thereto)

By R. H. Judd, Colborne, Ontario

**T**HE QUESTION: "In the course of my regular Bible reading, recently, I was unexpectedly arrested when reading 1 Corinthians 8 by a question which arose while reading verses 4-6. I would be glad if you can help me with an explanation, as the thought connected with one or two phrases you constantly have quoted in your letters—namely, 'There is no God but one,' and, 'There is one God the Father' ('but' not in the Greek). If I am right, you feel these and other similar statements in Exodus and Deuteronomy exclude any possibility of Jesus Christ having any place in the Godhead.

"Lower down in verse 6 of 1 Corinthians 8, the Apostle says, 'And *one* Lord Jesus Christ.' . . . I presume on the basis of the argument that 'there is one God, the Father,' excluding Jesus Christ from a place in the Godhead, to say that 'there is . . . *one* Lord [Greek, *kurios*] Jesus Christ' excludes God the Father from any place in the Lordship; yet Mark 12:29 says, 'The Lord [Greek, *Kurios*] our God is one Lord [Greek, *Kurios*]'—same word as in 1 Corinthians 8:6. There are many places in Scripture which designate God the Father as 'Lord.'—So inquired a correspondent of Brother Judd's.

**N**OT WISHING to burden the inquirer with too long an explanation involving all the phrases entering into the question, I used as a starting argument the fact (I here give only the gist, as I have not the original reply on hand, and write from memory) that Scripture informs us in Acts 2:36 that "God hath *made* that same Jesus, whom ye have crucified, both Lord and Christ"; that in a very real sense, according to Hebrews 7:7, God was the Greater, seeing that Jesus Christ was *anointed by God* (Acts 10:38), and that on that ground alone Jesus Christ could not be regarded as equal of the Father. Writing later to ask if my explanation was satisfactory, the reply was "No." Asked further why it was not satisfactory, so further information might be advanced, the correspondent refused point-blank to say where the cause of dissatisfaction lay. He thus *shut the door* to further correspondence.

Having recently turned up the question on my files, it occurred to me that it is seldom such a question crosses the mind of only one individual, and that perhaps by a further study of the question at issue I might be of service both to myself and others. The following exegesis is the result.

**R**EPLYING to your question here inserted, suppose we begin first with a consideration of the word "Godhead," which you evidently mean to understand in accordance with the Presbyterian and Methodist declarations in reference thereto. Their statement is: "In the unity of the Godhead there be three Persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost." Your whole theory re the question here submitted *rests* on this assumption concerning the "Godhead."

*What is meant by the word "Godhead"?* Where does the word have its derivation? Some commentators, such as E. D. Gifford, say: "The word 'Godhead' is a strange word, and why our translators ever put it into our English Scriptures we cannot tell, unless they wished to darken counsel by words without wisdom." Not only commentators, but ordinary readers of the Word, are, to say the least, puzzled as to its meaning, for *it breathes of mystery*. When traced to its source, it is evidenced that it was introduced from pagan Hindu sources of pagan trinitarianism at least six hundred years before Christ. That is a source to which Christ never appealed. Indeed, the glory of Christianity is that it is in immeasurable *contrast* to paganism.

You probably will accept a dictionary definition as unbiased and correct. Turning up the word "Godhead" in one dictionary, we find that its *primary* meaning is given as "divine nature or essence." Another gives it as "divine essence, nature, and attributes." Such definitions give no countenance to definitions given above from the Presbyterian and Methodist churches, and what are styled "the churches of Christendom." Indeed, the very use of the words "essence" and "attributes" is proof of this. Young's *Analytical Concordance* defines it in Acts 17:29 as "that which is divine"; in Romans 1:20, as "divinity," and in Colossians 2:9 as "deity," which, by the way, is singular.

These definitions are in practical agreement with the dictionaries, and offer no proof whatever of plurality of persons; rather the reverse. The Revised Version in Acts 17:29 gives as an alternative rendering to the word "Godhead" of "that which is divine." The word here is in the neuter gender. In Romans 1:20, the revisers have sensed the incongruity of the word and have substituted the word "divinity"; and the pronoun "his" in the context is sound evidence against plurality (*Please turn to page 10*)

## "Born of the Spirit"

By C. Alan McLain, Dixon, Illinois

*"Except a man be born again he cannot see the kingdom of God" (John 3:3).*

AT FIRST, Nicodemus apparently misunderstood the words of Jesus about being born again, but later, according to some Bible students, he appreciated those words to such an extent that he became a disciple. The misunderstanding occurred over the Greek word that in the King James Version is translated "born." The Greek word for "born" in the third verse of this reading is *gennao*. In the Emphatic Diaglott, that Greek word is translated "may be born." The same Greek word in the fifth verse has the same rendering—"may be born." In the fourth and seventh verses, the Greek for "born" is translated in the Diaglott—"to be born." The Greek for the same word in the sixth and eighth verses of the same chapter is "having been born." (See John 3:1-9 in the Diaglott.) This information was obtained from the Emphatic Diaglott by Benjamin Wilson, who was a brilliant expositor. The Diaglott is a cross of the Greek text and the English text. For further references, turn to page 77 and then to page 79 of the Analytical Greek Lexicon for the Greek words and their meanings.

As it is in the natural world, so it is in the spiritual, but the natural is first and then the spiritual. As in the physical world, begetting occurs before the birth, so it is in the spiritual realm. Abortion often is found in the physical world and this is true, too, in a spiritual sense. We, as followers of Christ, were *begotten* of the Spirit when we were converted and baptized, but a miscarriage is not uncommon. Many have accepted Christ and followed Him for a while, but soon drifted back into wickedness of the world. As a fool goes back to his folly, and as a sow to the mire, so is he that is void of understanding. Many of the children of Israel, after they had been led out of the land of bondage (typical of the world), and had been baptized in the Red Sea and in the cloud, and had eaten of the bread from heaven and drunk of the water of life, turned from God and were destroyed in the wilderness of Zin. Let us pray that we may not fail of the grace of

*"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, 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 3:1-5).*

God, but grow in grace and in knowledge of Jesus our Saviour. The Spirit works with the Word and apart from the Word, or when the Word is silent. He who has not the spirit of Christ is none of His.

We are not *born* of the Spirit when we are converted. Can animals produce offspring without the begetting? Neither can a person be born of the Spirit until after he has been begotten of the Spirit. A wise business man will not leave his business in the hands of incompetent men. Neither will God give

great power to those who have not proved themselves to be good, competent stewards.

"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). If we were born of the Spirit, we could go and come like the wind—like Jesus did after His resurrection. This does not refer to scientific means of transportation today.

We Christians grow in Spirit as we grow in faith. The Companion Bible gives the meaning of the word "born" as used in John 3:3 of the King James Version—"begotten." Then, commenting on verse 4, the Companion Bible explains: "Nicodemus misunderstands, and uses the verb *gennao* of the mother. The Lord uses it of the Father, as meaning begetting." Also, in 1 John 3:9, the word "born" is given as meaning *begotten* in the Companion Bible.

On the day of Pentecost, Peter gave answer to those wicked conscience-smitten men who inquired, "What shall we do?": "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [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). In this reading, the gift of the Holy Spirit and the promise are synonymous. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The Spirit is necessary for Christian living.

It is the same Spirit that was with the Father in the creation. It has been given in every age for a special work, and in proportion to the work. The Spirit is the power of God. The disciples received more power, or more Spirit, to do miracles to confirm the Word.

When one is converted, he receives a portion of God's

Spirit, a free gift. "You also have heard the message of the truth, the good news of your salvation, and believed in him, and through union with him you have been marked with the seal of the holy Spirit that was promised, which is the advance instalment of our inheritance, so that we may get full possession of it, (Please turn to page 11)

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## "We Shall Be Like Him"

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By Kirby Davis, Wenatchee, Washington

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MUCH as one makes plans for his new home, God made plans in the beginning for His created earth and for man to whom the earth was given. He was a God "declaring the end from the beginning." Let us consider the beginning to see what the end will be. God said, "Let us make man in our image, after our likeness." With these ten words God has told us what man will be like—in His image (in God's physical form) and in His likeness (mind of the same quality). Through God's plan, man not only will look like God, but will think and act like Him, and in every way be like Him.

### *How Is This to Be Accomplished?*

"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" (John 3:1-3). God was going to make all things, including man, by His Word. It requires time for the Word, either spoken or written, to make man in the image and likeness of God. The Word is still doing this: every babe is in the image of the Creator, but it requires time to make the creature like its creative Father.

The Word was communicated to the prophets by angels, by visions, and by dreams. Now, however, God speaks by His Son—the Word to us. The Word came to Abraham, telling him to get out of the land in which he was living and go to another land. Also, the Word convinced Abraham that God *is* and that He is a rewarder of them that diligently seek Him. "I am the Almighty God; walk before me, and be thou perfect." The Word began to "make" in Abraham. Abraham began to do the will of God and, in so doing, became more "like" his Creator.

There was a vast difference, mentally, between Abraham and God. God knew what was good and what was evil. Abraham did not. God knew how all parts of creation should be used. Abraham did not. God made a temporary bridge across this difference by accounting Abraham's faith as righteousness.

Many fathers today have hope of their sons being like themselves. The new-born babe is in the image of its father, but lacks the mature mind of its father. Father talks to the child, plays with it, sends it to school, and educates it to be like himself at maturity. In this sense, Abraham was a babe. God talked with him, and later sent him to school (through his seed). The law was a schoolmaster which taught him what was good and evil. It required about fifteen hundred years for Abraham to take on his Father's likeness (which he did in his seed, Jesus). Jesus was the first man truly in the image and likeness of God.

The Word, when it was fulfilled or made flesh, invited us also to take on the same likeness. We have the assurance that we can be like Him. We, too, must be educated, and we can be educated to at least the same extent as was Israel during our short lifetime. We have the same schoolmaster, the same Word, and the experience of a nation with that Word. Because of our hope to be like Him, "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18). You and I can look into a mirror, daily, seeing beyond this present time, and see ourselves bearing the glory or the likeness of God. The gaze is at an incline, or looking up, at the perfection of Christ. Looking up at Christ, we will grow from a child to a fully developed Son of God, being changed into the same Image.

During this life, none of us can attain the likeness of a full-grown son. The Father, however, has bestowed upon us this love. He has made us His children before we reach the perfection of His likeness. "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 . . . purifieth himself, even as he is pure."

Father, impress on our hearts this wonderful promise, that we may be like You and Your Son. May we daily appreciate this likeness more and more as we learn about Your greatness. In Jesus' Name we pray. *Amen.*

# The Great Physician

By Grace Skinner, Sauk Rapids, Minnesota

THE WORDS that come oftenest to my mind, when the privilege of leading Bible study comes my way, are these: "And I, if I be lifted up from the earth, shall draw all men unto me" (John 12:32). So, I should like now to "lift up" Jesus as the Great Physician, that anyone in need of healing of any sort may be drawn to Him.

Why should men be drawn to Jesus? Because in Him is life: not mere physical life, for those to whom He spoke already had that, but a life that enlarges and enriches all that it touches. Jesus said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The "more abundant life" is the life that all men crave, consciously or unconsciously. Upon this deep, inner desire, whether or not it is satisfied, depends greatly whether or not one lives a well-balanced life. This may sound like too broad a statement, but take into consideration which is the more important, physical or mental health. I believe all will agree that mental health is far and away the more important.

Many boys in the recent war went through all phases of conflict practically unscathed—mentally, I mean. They may have been wounded; they may have suffered much physical discomfort, rigid discipline of body and will, and bore much of shock, yet came home happy, well-balanced individuals, ready to take their places in a peacetime world. Others, even before entering into battle, lost their reason and became maniacs in some degree. Psychiatrists say it was because of their lack of adjustment to living before experiencing the trying discipline of wartime.

A physician is one skilled in the art of healing diseases; a psychiatrist is one who treats diseases of the mind. Either of these will tell you that physical fitness depends far more than one might think upon mental fitness or peace of mind. This knowledge is comparatively recent among men; but, more than nineteen hundred years ago, Jesus understood this universal need of mankind. He often healed miraculously, it is true, overcoming natural laws and healing mind or body at a touch; but His time was given primarily to teaching men the principles of living which would make them whole and free.

## THE CALL FROM GALILEE

*While mighty earthquakes rock the world's  
foundation,  
And chaos threatens empires and their kings,  
While men of strength lie stricken in the  
wreckage,  
And men of wisdom cease their utterings,  
While darkness menaces man's puny striving,  
And new-born terror haunts the land and  
sea,  
Still walks a lonely Peasant by a lakeside  
And calls to His disciples, "Follow Me."*

What one thing causes more mental havoc than any other? Fear! It may be fear of a real danger or it may be only imaginary, but it haunts its victims with all the effects of reality, leading to errors in living all the way from unpleasant disposition to erratic actions. What was Jesus' remedy for this? The secret is in the first commandment: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." There are two excellent reasons why

man should love God fervently: God is a loving, merciful, all-powerful Father, *worthy* of our love; and because "perfect love casteth out all fear," thus freeing man from his greatest inner enemy. Secure in God's care, no longer need he fear what man or circumstances can do to him. Many a man has fallen when faced with some trial or temptation simply because he feared he had offended God and his cry for help would bring no answer. Many, who have taken the name of Christian and then unthinkingly have committed some sin or failed to correct some fault, fear they have committed the unpardonable sin and take the attitude of "What's the use?" or grieve constantly because they believe they may be lost.

Let us digress a moment to see if we can decide what constitutes this "unpardonable sin" that worries so many people. In Mark 3:29, Jesus said: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." If we look at this text alone, it does sound like a pronouncement of doom on unknown individuals who might never be sure whether or not they were guilty of this particular sin. No text, however, should be taken by itself, but the context should be studied with it. Looking at the situation reported here, we find that, though Jesus was healing many afflicted with plagues and unclean spirits, the scribes came and accused Him of casting out devils by the power of Satan. Instead of the gospel of life Jesus was bringing, they saw only deception and devilish teaching. His teaching of a new righteousness in the coming Kingdom of the loving Father they could see only a devilish plot to overthrow the established religion, and lead the people to ruin, and the work of the Holy Spirit they declared to be evil. Thus

the sin which is unpardonable is the sin against the light of the gospel. It is unpardonable for the simple reason that impenitence is inevitable. The man who so sins cannot repent, for he deems himself righteous and does not believe in, nor feel the need of, a Saviour. This should make it clear to the man who is conscious of sin, and desirous of being saved from it, that he has definitely *not* committed the "unpardonable sin." Every man who is not Christ's should search his heart and beware, for the issues of the spiritual are as vital as are the physical and a man may keep his life or lose it here, as well as physically

—but the man who has accepted the gospel and is repentant for sin need have no fear on this score. Christ came to save repentant ones, not to condemn them.

Chiefly, I wish to bring to your attention the similarity between the working of psychiatry and of Christianity, and ask you to note how the church, teaching as Christ taught, could be the means of helping people to develop a full, useful, satisfying, well-balanced life. Remember Jesus said to His disciples, "He that believeth on me, the works that I do shall he do also," and Jesus' works were on this wise: *(Please turn to page 10)*

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## CHILDREN

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By E. E. Giesler, Moorefield, Nebraska

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**MY FRIENDS**, your children by right belong to God. Are you doing anything to decoy them away from the Lord? Is it not better to guide them into the path of light and everlasting life, than it is to leave them in ignorance of Christ and the everlasting promises God made to Abraham, and thus willfully expose them to the

*"Lo, children are an heritage of the Lord" (Psalm 127:3). "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).*

sin and temptation of this evil world?

Christ said, "Suffer little children to come unto me." Are we willing to obey His kind voice and place our little ones in His hands and in the care of the church? Or do we think it best for them to take their chance, unprepared, with the cruel, cold world, and maybe lose them forever? "Train up a child in the way he should go" means much more than a harsh scolding for a wrong deed, or to be taught to say, "Please," or "Yes, Sir," and "No, Sir." All children should be taught good manners and proper respect for their elders; still there is something far greater. Children should be taught the truth of life, the truth of creation, the truth of God and of Christ.

The home is a good place to train the child to walk in the path of light and life. Father, Mother, if you wish to safeguard your children against the evils of this world, you should begin their spiritual training very early in their lives. They should be taught loyalty to Christ and His church. The best way to teach loyalty to a child is to be loyal yourself. The average intelligent child could not have much confidence in Christ and His church unless his parents attended church. Children are bound to wonder why mother and father lie in bed too late Sunday

mornings to attend ten o'clock Sunday school. They also probably wonder why their Christian parents put their non-church-going-Sunday guest above Christ. Actions, friends, speak with a more impressive language to your child than just words.

Why not bring that precious child to Sunday school? There is always an open church on Sunday morning, a warm building, comfortable seats, good Sunday school literature, and, best of all, able teachers.

Have you never thought that it may be discouraging to your pastor and Sunday school teachers to have to carry on the work without you? A good question, my friends, to ask yourself is this, Would there be a Sunday school if all Christians were like me? Sure, you console yourself by saying, I listen to radio sermons. Did you ever try calling your "radio pastor" in time of sickness, or ask one of them to come for the funeral service? Your home pastor is your best friend, if only you knew it, but he has some feeling and he is always happy when you attend church. What are you going to do about it the rest of this year? Are you going to let the church struggle along the best it can without your help? or will you "get in" there and help pull the heavy load as you should do?

For the church to grow and be the blessing it should be, it must have faithful members. A church without children is doomed finally to die. Yes, children are "an heritage of the Lord." Will you give your child to Christ now? Go to Sunday school and church services throughout this year.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**INTERNAL STRIFE.** The sons of Israel could well say today, "Unto us belongeth confusion of faces." There is a struggle within the forces of Zionism today that may render its effectiveness in pushing the battle for Zion's freedom. This difference of spirit and purpose is noted in the recent resignation of Rabbi Stephen Samuel Wise, founder of the Zionist Organization of America. He said, concerning his withdrawal: "I do not, I cannot withdraw from Zionism, but I withdraw from . . . Zionist Organization of America."

Also, in the recent World Congress of Zionism, the ousting of Dr. Chaim Weismann as president reveals an element of discontent there. The spirit of unrest is everywhere manifesting itself. Jewry has stood well united down through the centuries. Will it, at the most crucial moment of many centuries, permit radicalism to dictate its policies and frustrate its aims?

The prophets' cry of "peace in the homeland" may sound good to ears that have heard the cries of "persecute, persecute" for so many centuries throughout the world, yet those who know the Word of God's prediction know that such hopes are the hopes of false prophets. It is the cry of "Peace, peace, when there is no peace."

**CHURCH ARCHITECTURE.** At the recent conference of church architecture in New York City, it was stated that contracts for church construction were let amounting to \$650,000,000. The outside architecture is mostly along standard lines, with the church appearance being maintained. The interiors of the churches are to be modernly arranged with "recreational halls, bowling alleys, kitchens, and parlors with cozy fireplaces."

It is not the structure that determines the spirit within. True, worshipful appointments contribute to reverence and a worshipful atmosphere, but it is the worship and conduct within that governs the spirit. The nominal church is going modern in its weekly program. The logic that it is better for young people and adults to play pool, bowl, and dance in the recreational hall or rooms of the church than at road houses and other places of worldly amusement, seemingly, sounds good to many. Candidly, folk, where do such things fit into the gospel work of preparing members of the body of Christ for the high calling and the work of the Kingdom in the ages to come?

**BUYING PEACE.** Peace is easily obtained, but it cannot be bought with money. Speaking before the Freedom House Forum in Wilkie Memorial Building, New York City, Chester Bowles, in reporting his recent survey trip in Europe, expressed himself as feeling that world peace could be obtained if Americans were willing to "invest their resourcefulness and at least 2 per cent of their

national income, or \$4,000,000,000 each year, for the next twenty years in helping to stabilize world peace." In this humanitarian effort, Mr. Bowles thinks Americans "might well change the entire tide of world history."

If world peace could be obtained at the figures which Mr. Bowles suggests, it would be a good investment and an inexpensive one, too. Why is it that people generally think of security and peace in terms of money? Just as though silver and gold could buy peace! There is no peace to the wicked, says God. The only peace that is of lasting value is that which is centered in the heart, branded "made in Jesus Christ." Jesus says, "It is my peace." How long is it going to take people to learn that peace is something in the heart and not in the pocket book?

**MODEL COUNTRY.** The heir apparent to the throne of Saudi Arabia, Amir Saud, is visiting America, as result of the recently negotiated oil treaty, between the oil interests of this nation and Saudi Arabia. He is being shown the urban and rural developments in this country for the purpose of interesting him in permitting Saudi Arabia to be made over with the royalties from the oil contracts. It is the desire of the State Department to make a model country out of Saudi Arabia through this new relationship under American tutelage. A six-point program is under consideration:

- 1) Opening of King Solomon's gold mines;
- 2) Development of road and rail networks;
- 3) Construction of a deep water pier on the Persian Gulf;
- 4) Electrification, water, gas, and sewage systems;
- 5) Educational program;
- 6) Air base rights (these have already been granted).

It is significant to remember that Arabia is going to be allied against the Northern Confederacy that is to come against the mountains of Israel. "Sheba and Dedan" will be the first to question the purpose of the hordes under the leadership of Gog in coming against Palestine. This oil contract, lately negotiated, may be a significant step in bringing the defenders of Israel into an alliance.

**DISABLED.** The New York Times, in a late issue, carried a story about the crippled in the United States, in which it was stated that there were 23,000,000 in this country disabled from infantile paralysis, cerebral palsy, accidents, arthritis, tuberculosis, strokes. What an army of "mained and halt"! Only the good Lord knows the physical suffering and mental anxiety suffered by these millions. When the Lord brought Israel out of Egypt, there was not one feeble person among them. Much is being done for the sick and disabled, yet the number is constantly on the increase. It is only the Lord who can reduce their big army until none will be sick or crippled. With such a magni-

ficent work before Him in bringing into being a condition in which the inhabitant will not say, "I am sick," and the lame shall "leap as an hart," etc., why should not we daily sing the praises of the soon-coming Redeemer? Blessed event! Come, Lord Jesus, and come quickly!

**CHINA REDS.** Peace efforts with the Reds in China have bogged down. They have rejected the latest peace moves, and authorities feel that the possibilities of ending the civil war are very remote.

The China Inland Mission reports work in the area where the Reds are operating as being very difficult. It says: "Communism seems to have a strong hold in North China. Christian work is made almost impossible in Communist-controlled areas. Bibles are destroyed, churches confiscated, and innumerable difficulties put in the way of worship. Certainly there is need of prayer for poor old China."

This is characteristic of Communism. These militant godless are doing all in their power to stir up the nations and make them angry. Faith in God must be uprooted before the scene which John on Patmos saw, when "the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." It's coming!

**A GOOD YEAR.** The New York State Tax Department reports the liquor industry and tobacco trade as having a very good year. It reported 299,500,000 gallons of beer, liquor, and wine consumed in 1946, and 34,354,462,550 cigarettes sold, or a per capita of 122½ packages. If put end to end, the cigarettes smoked in New York State alone in 1946 would belt the earth at the equator sixty-five times. Just think of all the time wasted smoking all these fags, and all the fire losses incurred through carelessness of those smoking! I wonder what will happen to these two big industries when the "world passeth away, and the lust thereof." What do you think?

**HOMELY TRUTH.** In an address at the University of Pennsylvania on Founder's Day, Rear Admiral William S. Parsons, Navy Director of Atomic Defense, said: "In the atomic energy field, it is not the atom that may get out of control, it is the human."

This short comment is one of the best nuggets of truth concerning atomic dangers that we have read from any source. It is man we need to fear. The human, carnal, Adamite nature of man is the source of "wars and rumours of wars." These all come from the lusts that war in our members. The Atomic Energy Commission would make a worthwhile contribution to world welfare, if it would come forward and recommend to the world that nations adopt God's method of Atomic control—bringing man into subjection to the higher powers.



# Will Israel Be Saved?

By B. F. Skeels, Perryville, Kentucky

**WHY DO WE ASK** this question? Well, there are people with whom we come in contact, who profess to believe the Bible, but say Israelites cannot be saved unless they do what the Bible plainly tells they cannot do—believe on Christ and be baptized. "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:39, 40).

Someone said in my hearing, "They could see if they wanted to." The Word says "they could not," and I believe it. Do you? Would you say those that were murdered in the most brutal ways imaginable, suffering martyrdom because they were Jews, would go into everlasting destruction? Were they baptized? I do not think they were; do you? If not, were they all cast into everlasting destruction, with their eyes blinded so they "could not believe"? Is that your opinion of God's mercy? Does God sanction this attitude? Let us see.

"Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after" (Jer. 31:16, 17).

"Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, and say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them: and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant

vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God" (Ezek. 28:20-26).

"Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought"—like Hitler! (Isa. 41:8-14.)

"Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over" (Isa. 51:22, 23). "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. 54:17). I would not expect any work that was directed against God's chosen people to prosper, for it is against God—whether it be the armies, or the government, or the church. I would not try it.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. 40:1, 2). After they pay double for all their sins, what next? Someone would say destruction. "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains,

O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel" (Isa. 44: 21-23).

I firmly believe these following scriptures: "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. 11:25-29). God does not repent of His promises, but *keeps* them.

"As ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:25-33).

When we have a "thus saith the Lord" in a direct promise to any people, would you think anyone should doubt or dispute it? "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." That promise sounds binding to me. (Ezek. 37:12-14.)

If anyone would study the foregoing scriptures, without prejudice, he could come only to one conclusion. Or—cannot a Jew get an unprejudiced consideration of any case? I realize that I am taking a very unpopular position on this subject, and will not make many friends, if I do not make more enemies, but I realize that I am presenting God's truths. Therefore, I am willing to risk it! "If God be for us, who can be against us?"

### ANSWERS TO "LET'S PLAY!"

(Problem on Children's Page)

Under "Lord" list: triumphed, strong, powerful, holy, fearful, wonderful, merciful, guided, reign forever. The other words belong in the list under "Egyptian."

## THE GREAT PHYSICIAN

(Continued from page 7)

PSYCHIATRY DEMANDS:	CHRISTIANITY DEMANDS:
1. Utter frankness, admission of need of help.	1. Confession, admission of sin.
2. No rationalization about maladjustment.	2. Recognition of need to change.
3. Confidence that integration can be effected.	3. Faith in the power of God.
4. Reliance on help of some better-adjusted person of stronger will.	4. Yielding to God's will.
5. Willingness to follow suggestions of superior will precisely.	5. Willingness to follow example of Jesus.
6. Gradual adjustment to living and inner peace.	6. A realization of forgiveness and a new start.
7. Full return to normal living.	7. Growth in useful living, helping others, and inner peace.

Knowledge so new to mankind was understood and used by our Lord many, many years ago. Truly, He is the Great Physician! Grasping these truths and applying them to daily living, one cannot but grow in knowledge of God and out of grateful love grow in service to others. Here all unaware and unsought, happiness comes; for happiness is not a goal to be sought. It is a reward for unselfish service.

I have no patience with those who would have us believe that followers of Christ will be spared all illness or misfortune. God has not promised that for this day is man's dominion. Now we are beset by the results of sin and mistakes in living; subject to all the ills to which flesh is heir, but *praise His Name!* the Day will come when all these things are past. Jesus will come, bringing rewards for all who have served Him faithfully here and now.

### STUDYING "GODHEAD" AND "LORD"

(Continued from page 3)

of persons. Here the word is in the feminine gender. In Colossians 2:9, the revisers have inconsistently retained the word "Godhead." The word "bodily" (*somatikos*) is a derivative from the word *soma* (body). If it suggests anything, the suggestion is certainly physical, and would commit the "orthodox" idea and interpretation to the absurd conclusion that Christ Himself is the Trinity, with the consequent result that the other two members of the Trinity lacked even bodily personality as well as the *personness* mentioned, for the Christ had it "all" dwelling in Him. The word "Godhead" here is in the feminine gender, preceded by the article in the feminine gender.

Now, let us consider the word "Kurios," concerning which you inquire. Paul said in 1 Corinthians 8:5, the verse just previous to the one you mention, "For there be that are called gods whether in heaven or on earth, as there be *gods* many and *lords* many . . ." (italics)

mine). With regard to the first, there can be no dispute, for there are thousands of gods (so-called). On the other hand, there can be no question that in its *primary* sense, God makes the claim *many times* that He alone is God in the most strict sense of the word—"I am the LORD, and there is none else." "Besides me there is no God." (See Isa. 45:5, R.V.) In no sense is He derived. He was neither "made" nor was He "created." Time and again, He claims unique distinction; and the titles "Most High" and "Most High God" are His and His alone.

The case of *Kurios* is entirely different. *Kurios* means—"Lord, Sir, Master," according to *Young's Concordance*. It quite properly may be applied to any personality of varying degree entitled to respect; and, because of that, the *status* implied by the word can be determined only by the connection in which it is placed. In Mark 12:29, it is linked with God, and its status is indicated thereby. In 1 Corinthians 8:6, it is linked to Jesus Christ. Here again the status of the word "Lord" is measured by the status of the person to whom it is applied. Jesus is the *name* of the Person; and Christ, *which means "anointed,"* is testimony to His position in subjection to the Father who anointed Him. (Acts 10:38.) Your remark that "but" is not in the Greek in verse 6 does not in any way alter the numeral "one." However, the word "but" is in the Greek in verse 4. There was no necessity for its occurrence twice in verse 6.

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## "BORN OF THE SPIRIT"

(Continued from page 5)

and praise his glory for it" (Eph. 1:13, 14; Goodspeed's Translation). "You must not offend God's holy Spirit, with which you have been marked for the Day of Redemption" (Eph. 4:30; Goodspeed). Let us notice, also, 2 Corinthians 1:22, which reads: "Who hath also sealed us, and given the *earnest* of the Spirit in our hearts." The word "earnest," as defined in the dictionary, means: "A token of what is to come; a pledge." Shall we say a *pledge* of the Spirit? This is the thought presented in the Companion Bible; the word "foretaste" is given for the word "earnest," and I like it a little better.

The foretaste of the Spirit and being begotten of the Spirit are the same. We are now *begotten* of the Spirit. At Christ's coming, we shall be born of the Spirit, be motivated entirely by the Spirit or the power of God, will be able to go and come like the wind and like Jesus did upon occasion after His resurrection. "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). Jesus was mortal as we are. He is now immortal. We, too, shall

be immortal, if we do not have a miscarriage of faith. I do believe that we become "new creatures," *begotten* creatures of God. We should be more earnest in the Lord's work, knowing that our place in the Kingdom is conditional, based upon hope.

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"I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1).

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## LIVING THE GOLDEN RULE

By W. G. Moffet, Magazine, Arkansas

**T**HEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Sometimes one sees members of churches representing different denominations living so close together that it seems they cannot approve of one another's actions. This should not be. Each member is worshiping God in a way that seems right to him, and he should not expect his neighbor to do differently than he does. One member should not "fall out" with another, for in so doing he is breaking the Golden Rule.

Why do people "fall out" over the way others worship God? It seems queer to me that they can discuss best methods of farming, stock raising, and other business projects, though they differ, and they enjoy the conversation and one another's advice, yet these same persons become unfriendly toward each other in Bible conversations. There is something wrong somewhere! It is a fact that if two persons differ on a Bible subject they cannot both be right, and they both could be wrong—one or both believing a false doctrine condemned by the Bible, but why "fall out"?

Every Christian should teach God's truths to others to the best of his ability. If one refrains from teaching truth as taught in the Bible merely to keep his friends from thinking hard of him, he does a serious wrong. God would style him as a man pleaser, and God really condemns that. (Gal. 1:1-12; 1 Thess. 2:4.) Always, in keeping with the Golden Rule, we should try to please others when we can please God, too, by doing so (Rom. 15:1-3), but one must please God, regardless. Every Christian, in attempting to teach other Christians and members of other denominations, should be kind. There should be a loving spirit manifested, as each is doing God's will as he understands it. It is the duty of every Christian, too, to learn more of God's will.

Let us all attempt to do God's work in God's way, in full love to those we serve. After the pattern of Paul, let us not shun to declare "all the counsel of God," and let us be friends one to another, standing for Jesus always.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Then believed they his words; they sang his praise" (Psalm 106:12).*

### They Thanked God in Song

"Then sang Moses and the children of Israel this song unto the Lord." (Ex. 15:1-13; 18.) They sang that the Lord "triumphed gloriously: the horse and his rider hath he thrown into the sea." The Israelites, in their song, claimed God as their strength and song. He became their salvation because He delivered them from the Egyptians. It was *then* they decided to prepare or build for Him a dwelling place or habitation. They wanted to exalt Him and have Him near them.

The Lord was praised as a "man of war." He caused Pharaoh's chariots and soldiers to be lost in the sea. The Lord's people were saved. You remember the story?

The pillar of the cloud which had gone before them now went behind them. Moses stretched out his hand over the Red Sea. In his hand, he held his rod. The sea was divided, and the children of Israel went across on dry ground. (Ex. 14:16, 19.) All the night long, a strong east wind, which was caused by the Lord, made the passage dry and divided the waters. (Ex. 14:20-22.)

God looked upon the Egyptians through the pillar of fire and of the cloud. He caused them to have trouble in their crossing after the Israelites. Their chariot wheels came off. The Egyptians learned to fear God at this time, but it was too late to save their lives. Moses stretched out his hand over the sea again at God's command. "There remained not so much as one of them." The Egyptians would trouble God's people no more. (Ex. 14:28.)

"Pharaoh's host and chosen captains were drowned," the Israelites sang. They sang, "Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy."

Other praises they sang were, "Who is like thee, glorious in holiness, fearful in praises, doing wonders"; and "The Lord shall reign for ever and ever" (Ex. 15:11, 18).

### Have You Forgotten?

When Jesus healed the ten lepers only one returned to thank Him. Jesus said, "Where are the nine?"

Have you forgotten to thank Him? Has He delivered you from sin or the enemy? Has He given you length of days? Even little girls and boys know sometimes how they are kept safe from some accident.

Just to say "Thank you" is not enough. Service is better than just saying thanks.

When we realize how much Christ has done for us, we can more fully understand what Jesus meant when He said to Peter, "When thou art converted, strengthen thy brethren." The weak are to be helped by the strong brethren. Study the Word, go where you have opportunities to strengthen the faith of the brethren. True service demands self-denial and carrying your cross in working for Him. Christ pleased not Himself, neither should we continually do as we please. (Rom. 15:1-3.) Live your thanks; do the will of God.

### Let's Play!

Write these two words to head two lists of words: 1) Lord; 2) Egyptians. Separate the following words by putting them below the proper heading:

Triumphed, thrown, weak, strong, powerful, cars, horses, rider, holy, fearful, chariots, captains, wonderful, merciful, captains, covered, guided, enemy, drowned, reign forever. (See page 10 for answers.)

### Happy Birthday Wishes

Wanda L. Macy, Jan. 27, age 6, West Milton, Ohio.

Bobby Rose, Jan. 27, age 5, Welland, Ont.

Glenna Rae Hoskins, Jan. 28, age 12, Sauk Rapids, Minn.

### God's Care

"God takes very good care of His creatures, especially His faithful children, who repose all their confidence in Him and strive to do His will. At any rate, He does not allow them to go unfed, even if He has to spread a special table and get an angel to serve, as He did in the case of Elijah, who was both hungry and discouraged. Poor fellow, he was cut off from court favor and fellowship, and was tried within an inch of his life by the prevailing wickedness of the people. Finally, he sought the seclusion of the desert, where the rocky wilds afforded him rest. God sent an angel, who brought him a drink and baked him a cake, and sent him on a special mission rejoicing."

"It is not so much what comes to you as what you come to, that determines whether you are a winner in the great race of life."—*Frances Willard.*

Feed my sheep



A BEREAN MESSAGE ON

# DOING THINGS

FROM THE BEREANS

James M. Watkins, Guest Editor

*DOING THINGS* is the keynote of this message from Don McBride, Grand Rapids, Michigan, who says—

"I think that Berean members should take turns preparing and giving the lesson. When each one's turn comes, he should be ready and willing to take part. I think most of them are willing to participate.

"There should be a meeting each week. I would suggest that this meeting be held on Sunday, so the members may assist in the evening services by helping with some of the following work:

- (a) Helping with the ushering.
- (b) Leading the singing.
- (c) Reading the Scripture.

"I feel, too, that members should have a part in the discussions of the church and the planning of the church board. The young people should have an older person for a leader who is on the church board to counsel with them, so they may share in one another's ideas. In too many churches, the young people are left out and forgotten by the older members, which I do not feel is right.

"Perhaps once a month or so, there should be some relaxation such as a skating party, all-games party, hike, picnic, or weiner roast. Also, to add interest after meetings, there should be a little snack. I do not mean a big lunch, but just a little popcorn or something in which all may join. Perhaps each member can bring something to add to this social period."

Don also suggests the value of attendance buttons and other campaign helps to encourage everyone to work harder at being present for all meetings. This thought is also presented by Leo Ray Lloyd of Eldorado, Illinois. Leo Ray also says:

"Every church should have a young people's club. They should work to help take care of the church, especially to help keep the yard clean and the lawn mowed. Young people can also help to usher and help to find chairs and seats for people when they are needed. Likewise, there should always be a junior choir of the young people,

"The young people should have a special leader selected to lead the prayer and other parts of the meeting. Leaders can be selected in the A-B-C order of their initials, or the leader can choose the one for the next meeting.

"There should always be an older leader present to help keep the meeting going right and to help out if it gets hard for the leader. At the end he should take over and add something to the meeting and offer the close. At the close, they should also have a paper to hand out and read."

Leo Ray also agrees with the many who have suggested the value of picnics and proper form of recreation. Incidentally, while we are speaking of papers, does your society receive the new Berean monthly with all its valuable suggestions on study, news, and activity suggestions? The name is *The Guiding Star*. A letter to Beth Hardesty, Oregon, Illinois, will put your society in line to receive as many copies as you need. It is our new publication devoted entirely to the interests of young people.

Jim Niles of Grand Rapids, Michigan, also seems to feel that the only route to a real interest in Berean work is by having interest enough to do something ourselves. He puts it this way:

"I think there are a few ways to improve our Berean societies: first by having all pupils take part in the lesson. By this I mean that one may lead the singing, one may offer prayer, and someone else teach, etc.

"We should also have more discussion between groups during the lesson. In order to have this, I think my first suggestion would be to encourage more of the pupils, if they are shy or afraid to say things in a discussion. The only way to get them over it is by having them take part in the lesson."

Jim also brings out the value of an occasional party and taking part in the Sunday evening service. But his prize suggestion is in working at the job at being friendly to the newcomers. So here we have it. We all seem to agree that we will never be interested with doing something ourselves.

# AMONG THE CHURCHES

## CALENDAR

March 1, 2.—Northwest Quarterly Conference at Corvallis, Ore.

## TEMPE, ARIZONA

Whenever any of our church people anywhere travel west, or east, for any reason, they usually manage to visit our church or some of its members. Among those who have done so recently are the following: Mr. and Mrs. A. G. Townsend, Richard and Martha, of the Pennellwood Church, Grand Rapids, Mich.; Mr. and Mrs. Val Mattison of the Oregon, Ill. Church; Mr. and Mrs. H. S. Lasher of Los Angeles; and Mr. and Mrs. William Fey of the Ripley, Ill. Church. The latter plan to stop on their way back from California. We hear rumors of others planning to visit or locate here, and we welcome them heartily.

Mr. and Mrs. Francis Howell and small daughter recently have arrived in Tempe and plan to make their home here. Francis is the son of Mr. and Mrs. Laurence Howell.

There has been considerable sickness among us recently, and some have been kept away from services. They were: Mrs. Mary Laning, Mrs. Don Mumford, Mrs. Joe Bunch, Mrs. Larry Miller, and John Edward Lapp. Little Carol Townsend had the measles which kept the entire family away. We pray that these and many others will be back in their usual places, even before these words are read.

In the absence of our pastor, Clarence Lapp, the writer conducted services on January 26 and February 2. Bro. Lapp attended the midwinter Ministerial Conference at Oregon, Ill.

A service for the children of the Sunday school recently has been added. The pastor makes a talk exclusively for them. In this way, many who do not stay for church are benefited. The adults listen quite attentively also.

Our church already is looking forward to a Bible school in June, which will be conducted, the Lord willing, by Sr. Verna Thayer.

Gerald L. Cooper, Secy.

## HERALD RECEIPTS

Mrs. Ethel H. Watson; Gordon Landry; Mary E. Howard; D. C. Dovenbarger; Mrs. Ella Skuiner; Zenas Murphy (3); Lillie Larington; Anna Cochran; Cora Shipman; R. L. Funk; C. Alan McLain; Mrs. Emma Smith; Mrs. Ray Maysilles; Lois Ruhn; Ruby A. Johnson; Almeda C. Wertz; Norma Kirkpatrick; Walter C. Kuhlmeier; Mrs. B. H. Ealy; Mrs. Nora Mallory; George Hanson; Mrs. Alma Lyman; Mrs. L. M. Kiger; Mrs. C. P. Morgan; Claude B. Sandifer; John G. Peters; Mrs. B. Bartlett; Mrs. W. H. Holland; Lee Fish; E. E. Giesler (5); Elliot Goodwin; Mrs. John Pifer; Laurel Macy; Dr. J. B. Crundwell; Clint Scott; Mrs. H. L. Davis; Mrs. J. A. Macy; Mrs. R. L. Custello; Otto Dick; Mrs. R. F. Dumber; Mrs. Mauvine H. Greene.

## DIXON, ILLINOIS

The new Sunday school officers elected recently at Dixon, Ill., are: Albert Kastner, 249 Graham St., superintendent; William Ford, 305 E. Fellows St., assistant superintendent; Alice Gabelman, 606 Park Row Ave., secretary; Mrs. William Wagner, 914 N. Hennepin Ave., treasurer; Helen Zbinden, 522 Squires Ave., pianist. There is an increased interest in the Sunday school since the first of the year. A contest is on with two groups participating. The group captains are Helen Zbinden and Ivan Grobe.

This church mourns the death of Charles Anderson, a faithful member, who died December 25, 1946.

The officers of the young ladies' Bible (Borom) class are: Mrs. Lyle Drew, 631 N. Galena Ave., president; Mrs. Robert Burrs, 916 University Pl., vice president; Alice Gabelman, 606 Park Row Ave., secretary and treasurer. This class had a very enjoyable party last Wednesday evening at the home of Mrs. Jean Riggers. They liked very much the youth rally in Oregon last Sunday afternoon. The picture shown in the evening was inspiring.

The pastor and his wife enjoyed their vacation in Arkansas with her parents.

Weekly attendance at the three Bible classes is increasing. The worship service on Sunday morning is encouraging.

Mr. and Mrs. William Frye are the proud

parents of a daughter, Sheryl Jean, born Friday afternoon, January 17. Mrs. Frye is a member of this church.

The new officers of the Dorcas Society are: Mrs. Ross Drew, 629 N. Galena Ave., president; Mrs. C. Gabelman, 606 Park Row Ave., vice president; Mrs. Lloyd Wagner, 906 N. Hennepin Ave., secretary and treasurer.

C. Alan McLain, Pastor.

"Some people not only want their religion free, but they want the preacher to deliver it to their homes."

## LADIES! PLEASE NOTICE!

The Ladies of the Blood River Church of God, Hammond, La., are planning to make a quilt, and we would like for the names of all the women's organizations in each church to be autographed on it. The quilt, after completion, will be donated to the Oregon Bible College.

We are asking the president of each club to send her name and address to Mrs. Vernis Wolfe, Rt. 1, Box S-18A, Hammond, La. You will receive more information after your name and address have been sent in. All names must be in by February 4, 1947.

Let us try to have a hundred per cent representation of our clubs on this quilt.

Mrs. Vernis Wolfe.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. John E. Miller, formerly of Saint Jacob, Ill., are living now in their newly purchased home at 345 Teller, Rt. 8, Box 534, Lakewood, Colo. They extend a welcome to brethren who may be traveling within reasonable distance of their home.

"The very small group here in Carlsbad is doing its best to get a meeting place. If any member anywhere over the country have any offering whatsoever to help in such a way, it would be deeply appreciated. We meet at Bro. E. H. King's house for Bible study and worship every Sunday morning. We also have Bible study one night each week, usually Thursday night."—Mrs. B. Bartlett, 208½ S. Lake St., Carlsbad, N. Mex.

First three ministers to arrive in Oregon, Ill., for the Midwinter Ministerial Conference were James Mattison, pastor at Hammond, La., Linford Moore, Jr., pastor at Macomb, Ill., and Edward Goit, pastor at Eldorado, Ill.

We rejoice to learn that Bro. A. J. Hoke, business manager of National Bible Institution, recently returned to his home in Dayton, Ohio, from Saint Elizabeth Hospital where he had submitted to surgery.

Sr. Shirley Smith, a member of the Church of God at Oregon, Ill., now completing a nurses training course at Dayton, Ohio, was married, December 14, 1946, at the Broad Creek (Ohio) Church of God to Dyer E. Pappaw, New Madison, Ohio—pastor G. E. Mars' reading the service. We regret being late with this announcement, but data about the marriage came only recently to our attention.

Jon Paul Vanderwall was born to Mr. and Mrs. Richard Vanderwall (nee Erma Jane Hunt), South Bend, Ind., on January 28, 1947. Congratulations!

Sr. Ella Skinner, 4803 E. Washington, Indianapolis, Ind., recently visited at the Hatfield and Magaw homes in Oregon, Ill., again!

"Grandma" Magaw, Lester Prairie, Minn., still detained by sickness at the home of her son Vivian and family, Tipp City, Ohio, is well on the road to recovery and plans within a few weeks to be back in Oregon, Ill., en route homeward. She takes this means of thanking the many friends who remembered her with greetings during her sickness and at the holiday season.

THE POEM CORRECTED

The Restitution Herald regrets having pried the poem, "Roses Will Bloom in the Desert," by Mary Mae Nedrow, published on page 7 in last week's Herald. The poem is here published in corrected form. Thank you for it, Sr. Nedrow, and please forgive last week's jumble.

There's solitude in the desert today,  
And sandy wastes abound;  
All desolate, and parched, and drear—  
No myrtle or fir tree found.

But roses will bloom in the desert again,  
"And the desert shall rejoice."  
On sandy wastes will be silver streams,  
And we'll hear our Saviour's voice.

Beside the streams we'll walk refreshed,  
When Eden is restored;  
And we shall see Him "face to face"  
And crown Him King and Lord.

And when all enemies and sin,  
Shall cease their arrogant sway,  
God again will walk with man  
Some happy, sunlit Day.

A Golden Age will then be born—  
No hate will flourish there;  
Transcendent joy, with "peace on earth,"  
Will touch the fragrant air.

Then roses will bloom in the desert again,  
Crimson roses expand  
On emerald hills, and by silver streams—  
Resplendent throughout the land.

ELDORADO, ILLINOIS

Officers were elected recently at the Restitution Church at Eldorado, Ill., for the coming year. They are: elders, H. J. Edmister, Wilbur Mosby, and Marshall Wiggins; trustees, H. J. Edmister, Wilbur Mosby, and Ray Barlow; deacons, Ray Barlow and Robert Barlow; deaconesses, Lillian Boatright, Pauline and Bernice Leithliter, and Virginia Dawson; secretary, Lillian Boatright; treasurer, H. J. Edmister; Sunday school superintendent, H. J. Edmister; assistant superintendent, Marshall Wiggins; director of Bereans, Marshall Wiggins; church reporter, Virginia Davenport.

On Sunday afternoon, January 19, 1947, Miss Beulah Murphy was baptized into Christ by Bro. E. H. Goit. At the close of the evening service, our pastor gave a short talk of admonition to us in our duty toward our new sister, and the right hand of fellowship was extended to her. As a fitting conclusion, the Lord's Supper was observed.

While our pastor is attending the Ministerial Conference, Bro. Edmister will deliver the morning sermon, and the young people's Berean class will have charge of the evening service, January 26. Virginia Davenport.

OREGON BIBLE COLLEGE NEWS

A week that is greatly dreaded is now past, and all are rather weak from the ordeal. Perhaps the worst is yet to come, though, and I do mean the results. All that can be done now is to sit and wait, which in itself is quite nerve-wracking. Oh well, we can hope—at least until the results are given out.

Progress, slow though it may be, is being made in connection with the securing of College pins. Certain delays are necessary, of course, but we are doing the best we can to speed things along. Should any of the alumni, or ex-students whom we have failed to contact, wish pins, they can be had by sending an order to Howard Baemer, Oregon Bible College, Oregon, Ill. Send \$3.50 for pin and guard (giving year number desired on guard) or \$2.25 for pin alone. Please send order immediately if pin is desired, as we have to complete the transactions by the first part of next month.

The students conducted one chapel service this week, Kirby Davis and Bud Goodwin being the speakers. Sr. Verna Thayer spoke at the other chapel service. She gave us some very inspiring and practical thoughts. Milton Hall preached recently in Reusslaer, Ind.

Dean Moore has sent his luggage through to Oregon, and it is hoped that Dean is not far behind. We hope very much to have you with us this coming semester, Dean.

The Student Council met last Monday night and discussed plans for the forthcoming semester and also the old business left from our last meeting. Plans are being made to put on a play this spring, and a search is on now for a suitable one.

Several new students are expected for the second semester. So far we have heard from only three. They are, Dean Moore, Calif., Bobus Holt; Tennessee; and Mabel Payne, Ont. It is hoped that more will be with us when classes commence on Monday morning, February 3.

We hear that a correspondence course in Sunday school teaching is being planned by the College faculty. Anyone interested in such a course should write to Bro. Otto E. Dick, in care of Oregon Bible College, Oregon, Ill.

The courses offered this coming semester are excellent, and we shall list them here for you, that a better picture of the work to be done in the second semester will be yours. The courses are: World Missions, Otto E. Dick; Principles of Teaching, Otto E. Dick; Voice Training, Alta Samuelson; Religious Journalism, Otto E. Dick; Proverbs and Ecclesiastes, Sydney E. Magaw; Religious Art, Mrs. Benjamin Carpenter; Major Prophets, Sydney E. Magaw; Public Speaking, Otto E. Dick; Expository Preaching, Sydney E. Magaw; Composition II, Otto E. Dick; Old Testament Studies, Otto E. Dick.

Howard Baemer, Reporter.

"One reason why some people don't talk much about their religion is that they don't have much to talk about."

NATIONAL BIBLE INSTITUTION

Mrs. Virda Sittler	5.00
E. H. Magaw	1.00
Mrs. C. P. Morgan	20.00
Mr. & Mrs. John G. Peters	10.00
Mrs. H. L. Davis	2.50

CHARLOTTE GUSTAFVA SEALINE

Charlotte Gustafva Samuelson, daughter of Samuel and Stina Lisa Samuelson, was born in Smoland, Sweden, March 31, 1856, and died at her home in Stanhope, Iowa, January 16, 1947.

When she was six years of age, her father died, leaving her mother with a family of six children, which in those days was a laborious task. In some way or another, they all survived the voyage across the water to the United States. At the age of fifteen years, she came from Sweden with her twin sister to Moline, Ill.

She came to the Stanhope community in 1880. On May 27, 1880, she was united in marriage to Oliver Sealine. They started housekeeping on the farm three and one half miles southwest of Stanhope where he was living with his parents—the place now occupied by their son Arnold.

To this union were born eight children. The seven children surviving are: three daughters, Nettie Lundquist, Elvira Berggren, and Esther Jenkins; and four sons, Arvid, Anton, Arnold, and Reuben. Eighteen grandchildren and twelve great-grandchildren also survive.

Her whole family was reared on this same farm. In the fall of 1929, she and her daughter Esther moved into Stanhope. For the past seven years, her daughter Nettie has lived with her, under whose care she was at the time of her death.

She was preceded in death by her husband, an infant daughter Nora, one grand-daughter, two great-grandsons, four brothers (Sam and Alfred Samuelson, John and Andrew Lindquist), and a twin sister, Matilda Gustafson.

Her religious life began in Sweden when she was confirmed in the Lutheran faith. Later in life, she became a member of the Church of God, to which she was faithful unto death. She led a quiet and peaceful life, gave full devotion to her home and family, and was loved by all who knew her.

Brief services were held at the home prior to the service at the Church of Christ in Stanhope, Sunday, January 19, 1947, officiated by E. O. Stewart and C. F. Schmidt. Mr. and Mrs. Clayton Kent sang, "Under His Wings" and "God Will Take Care of You." Also, a solo, "Just when I need Him Most," by Clayton, with Mrs. Clarence Ober as organist. Six grandsons acted as pall-bearers. They were Conrad and Eldred Lundquist, Alton Berggren, Donald, Melford, and Edward Sealine. Interment was in South Marion Cemetery.

Mrs. Oscar Jenkins.

ELIZABETH OLIVE FRIER

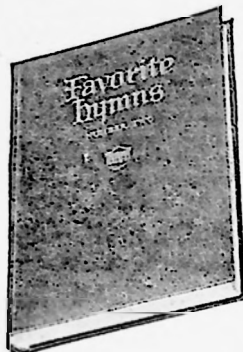
Elizabeth Olive (Thatcher) Frier was born May 22, 1851, in Fayette Co., Ind., and died, January 3, 1947, at her home, 323 E. College St., Whittier, Calif. She was married, November 21, 1878, to James Frier. Two children were born: Charles E. Frier and Mrs. Nona D. Cline, who are of the same address in Whittier. Mrs. Frier was a member of the Church of God for more than sixty-five years, maintaining an active interest in the church to the end. Funeral services were conducted by the writer and Mrs. E. C. Ralsback. Interment was in the cemetery at Santa Ana, Calif.

J. W. McLain.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Ferris Zechiel	\$ 15.00
E. H. Judd	2.00
Mr. & Mrs. A. J. Hoke	100.00
Deborah Magaw	4.00
Eckford, Ill. Church	55.08
Alliance, Nelar, Church	33.50
Edy A. Johnson	2.50
Alvada C. Wertz	7.50
Norma Kirkpatrick	17.50

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**NATIONAL BIBLE INSTITUTION  
OREGON - ILLINOIS**



# THE RESTITUTION HERALD

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NUMBER 18

## PROPHECY

By C. E. Randall, Fonthill, Ontario

TO GET at the root of this great subject, one must first consider the prophet. The prophet (*nabi*) has been variously described as a "pouurer forth," to "bubble forth as a fountain," "an utterer of the will of God," "a fore-teller of future events." All these definitions are true, but they do not express the full mission of the true prophet.

In Samuel's day, the term used was "seer." This name came from the Hebrew *raah*, meaning "to see." In Chronicles, the term often used is that of *chozeh*, a "beholder of a vision," also, *charah*, a primitive root meaning to "glow, become warm," oftentimes, to blaze with anger at the sin of the people. Fausett speaks of these three messengers of Jehovah as "Samuel the seer (*roeh*), Nathan the prophet (*nabi*), Gad the gazer (*chozeh*)."

It has been said, "Nothing is more peculiarly characteristic of the religion and history of Israel than the mission of the prophets, and the exercise of their unique gifts. Greece is famous for its poets, philosophers, and artists; Rome for its soldiers, statesmen, and legislators; Israel for its prophets. The prophet was not simply, nor was he chiefly, a seer of the future. He was a messenger of Jehovah, a man inspired by God to see his Lord's will, and sent forth to declare it." Sanford, in his encyclopedia, puts them in this area of service. Says he: "God was the true King of Israel, and the prophets constituted His ministry. Austere and sublime, they stood out as the national conscience incarnate, as the voice of God pleading with the people." Bagster sees them in this light. He says: "The prophets, whose special function it was to interpret from time to time the meaning of Jehovah's dealing with the nation, may be distributed into five different classes, according to the part they played in the history of the theocracy, each affirming a principle and taking a step in advance of his predecessor, as well as defining more clearly the ultimate destiny of the nation, and the final purpose of God in its election." Dr. O. R. Jenks,

in his study outline of Jeremiah, defines the role of the prophet as God's messenger speaking, first of all, to the people of his own time and generation and then to the people of all times.

Putting these purposes together, we see the prophets in the light of Jehovah's messengers, inspired, guided, and strengthened by Him, to reveal His will to His people

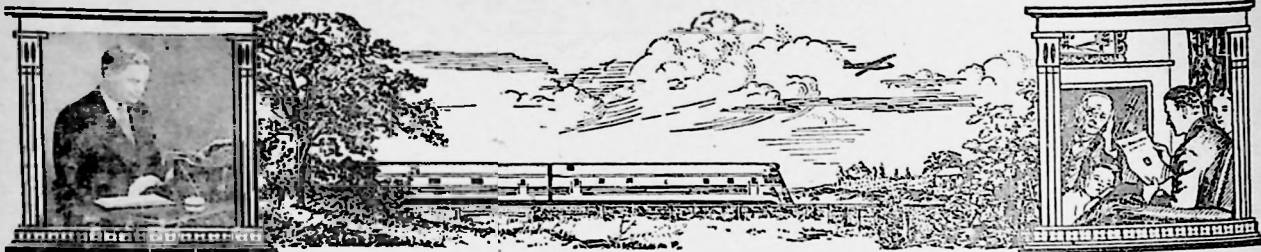
Israel (largely), to reprove them for wrong doing, encourage them in times of apostasy to renewed consecration to Jehovah and the strengthening of their faith, and the progressive revelation of His eternal purpose. Prediction was a leading function of the prophet. (Deut. 18:22; Jer. 28:9; Acts 2:30, 31; 3:18, 21; 1 Peter 1:10; 2 Peter 3:2.) It is with this phase of the subject that we present this message. Before entering into this part of the subject, there is another side of the prophets which we feel led to consider for a little time, and that



C. E. Randall

is the "school of the prophets."

Though Abraham was called a prophet (Gen. 20:7), and Moses, of course, was so classed (Acts 3:22), it remained for Samuel to organize them into a "permanent order." He instituted the schools of the prophets: one being located at Ramah (1 Sam. 19:19, 20); another at Bethel (2 Kings 2:3); still another at Jericho (v. 5), and a fourth at Gilgal (4:8; 6:1). These official prophets seemed to have continued to the close of the Old Testament period and were much like the Levites, in that there appears to have been a lineal descent. "The law was the main study, it being what they were to teach," observed Fausett in his encyclopedia. They oftentimes reprovved priests and appeared to have been a supplement to the priesthood. There are two things concerning the order of the prophets that I would like to call to your attention: 1) There were prophets in the order that were false, given to a philandering type of message that tickled the ears of the people. People then were like folk (Please turn to page 3)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## The Ministerial Conference

The Midwinter Ministerial Conference at Oregon, Illinois, January 28-31, brought together many active ministers of the Church of God in a series of meetings that were edifying, unifying, and inspiring. Every congregation whose pastor was present will be benefited, we believe, by a renewed faith and energy in its minister. Excellently prepared papers on various religious themes opened the way for discussions on practical and doctrinal questions, leading gradually to a unifying of faith and understanding. Two of these articles appear in this issue of THE RESTITUTION HERALD: 1) "Prophecy" on pages 1 and 3 by C. E. Randall, Fonthill, Ontario; and 2) "The Psychology of Preaching," on pages 5-8, by Otto E. Dick, Oregon, Illinois. Though these messages were prepared especially for this Ministerial Conference, they will be interesting and helpful to all our readers, serving also to give brethren at large a glimpse into the type of work and study that characterizes the Ministerial Conferences.

As heretofore, students of Oregon Bible College were guests of the Ministerial Conference. The ministers attending were:

(Mrs.) Lucille Appleby, Arlington, Nebraska,  
 F. L. Austin, Oregon, Illinois,  
 John Denchfield, Grand Rapids, Michigan,  
 Otto E. Dick, Oregon, Illinois,  
 Harold Doan, Chicago, Illinois,  
 T. A. Drinkard, Arlington, Texas,  
 T. M. Ferrell, Holbrook, Nebraska,  
 H. G. France, Wenatchee, Washington,  
 Harry Goekler, Hector, Minnesota,  
 E. H. Goit, Eldorado, Illinois,  
 G. J. Gordon, Cleveland, Ohio,  
 Ernest E. Graham, Minneapolis, Minnesota,  
 Robert Hardesty, Omaha, Nebraska,  
 C. W. Howe, Waterloo, Iowa,  
 Alva Huffer, Michigantown, Indiana,  
 J. Arthur Johnson, Sac City, Iowa,  
 A. M. Jones, Saint Cloud, Minnesota,  
 Delbert Jones, Michigantown, Indiana,  
 Harvey U. Krogh, Jr., Grand Rapids, Michigan,

C. E. Lapp, Tempe, Arizona,  
 J. R. LeCrone, Woodstock, Virginia,  
 M. W. Lyon, Oregon, Illinois,  
 Emory L. Macy, Kokomo, Indiana,  
 Sydney E. Magaw, Oregon, Illinois,  
 James Mattison, Hammond, Louisiana,  
 C. Alan McLain, Dixon, Illinois,  
 Linford Moore, Jr., Macomb, Illinois,  
 C. E. Randall, Fonthill, Ontario,  
 C. R. Randall, Ripley, Illinois,  
 (Mrs.) Verna C. Thayer, Oregon, Illinois,  
 James M. Watkins, Oregon, Illinois,  
 Walter Wiggins, Eden Valley, Minnesota.

In addition to all-day devotion and discussion meetings, three evening-preaching services were open to the general public—the speakers being Harold Doan, J. R. LeCrone, and C. E. Randall. Plans already are being made for the next Ministerial Conference, same to be conducted during the annual General Conference early in the month of August. We hope for even a larger attendance at that gathering. Let us see if we cannot reach an attendance goal of fifty ministers!

Brother J. R. LeCrone is staying at headquarters for a series of chapel talks to be given before the College students during the week of February 3-7. These Bible discourses will be presented at 10:15 each morning. Local members of the church who may be interested are invited to attend.

## Standing for Christ

The recent Ministerial Conference, recognizing deploring social trends, adopted a resolution tending to unify brethren in standing more firmly for Christ. The resolution will be published later. . . . That clean living pays is illustrated by conditions in Iceland. Iceland's seventy-eight thousand inhabitants are total abstainers. That may explain in part why Iceland has no jail, no penitentiary, and only one policeman. Instead, there are well-developed educational facilities—"seminaries and colleges, newspapers and printing establishments," so reports Brother Glenn M. Birkey, Rochelle, Illinois.

## PROPHECY

*(Continued from front page)*

nowadays—they liked to hear what they wanted to know, and such as pleased their lusts; 2) The measure of a true prophet was the accuracy of his prediction in the fulfillment. (Deut. 18:22.)

Coming now to a specific treatment of prophecy, I wish to deal with the seventy weeks of Daniel. This has been described as the "backbone of prophecy." Dr. Ironside, in his treatment of this chapter in his book on *Daniel the Prophet*, says: "If the seventy weeks be misunderstood, then an effort will necessarily be made to bend all the other prophetic scriptures into accord with that misinterpretation. But if we have a correct understanding of the teaching of this chapter, we can then see readily how all prophecy, without any forcing, falls right into place and is intimately linked up with this the greatest of all time-prophecies."

In dealing with this prophecy, however, as with all other prophecies, for that matter, we should endeavor to get a message that will serve to invigorate our spiritual lives and quicken our interest in the great purpose of the Almighty. The beginning of this chapter reveals Daniel studying the great prophecies of Jeremiah, and as he does, he is led to see that the time of their deliverance from Babylonian captivity is drawing to a close, and he leads his people in confession of their sins and a sincere repentance. Our study of Daniel should do all this for us. If this purpose is not achieved, I am afraid our study has served little gain. . . . Read Daniel 9:20-27.

Gabriel came to Daniel to cause him to understand the vision. Daniel was engaged in prayer. Some of our greatest experiences come when we are lost in prayer. It is not necessary for us to interpret the vision—Gabriel did that for Daniel. All we need to do is to accept the interpretation of this heavenly champion of Israel, who came to Daniel to give him understanding and skill.

The first statement is that "seventy *heptads*" ("sevens"—generic term) of years "are determined," cut off, marked off, "upon thy people," that is, upon Daniel's people Israel, and "upon thy holy

city"—that is, Jerusalem. This picture is an Israelitish scene in relation to God's eternal purpose. Seven distinct missions are set forth to be accomplished during these seventy sevens, or four hundred ninety years, all told.

1. Finish the transgression,
2. Make an end of sins,
3. Make reconciliation for iniquity,
4. Bring in everlasting righteousness,
5. Seal up the vision,
6. Seal up the prophecy,
7. Anoint the most Holy.

What a magnificent outline of God's great work with His people and His holy city! It almost staggers the imagination. Well did Nebuchadnezzar exclaim: "How great are his signs! and how mighty are his wonders!" This great prophetic time period was divided by Gabriel into three separate periods: the first into seven sevens of years, the second in sixty-two sevens of years, and the third in just one seven of years. The first period is well defined as to beginning and end. By adhering to Gabriel's instruction, we encounter little difficulty. Dr. Herbert Willet, University of Chicago, finds the four hundred ninety years here, but disregards the instruction of Gabriel as to the events when the first period starts and ends; so he becomes confused and, like so many

other modern commentators, places the fault on the Word. He says: "It is easy to see that the numbers employed in the vision (i.e., sixty-two week-years, 434 years) do not fit the facts of history. Neither does any other scheme that has been proposed by the commentators. The writer's chronology is too uncertain to be squared with the events of those centuries as they are now known to the student of history." People are prone to charge the Word with inaccuracy when they are unable to explain some of its teachings, rather than admit their own weakness to understand.

The first marked-off period of forty-nine years was to start with the decree to restore and build Jerusalem until its completion, which would be accomplished under trying times. Under Astyages, in 454 B.C., according to Dr. Bullinger, the decree to rebuild was made. Forty-nine years later, the wall was completed—"in troublous times." See (Neh. 4:10-23.)

*(Please turn to page 9)*

## DANIEL'S VISION

"Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said:

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee: for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

(Daniel 9:20-27.)

# The Reason for Church

By Harold J. Doan, Chicago, Illinois

**D**R. F. A. LOWERY of the Baptist Church says that today the American people spend less than thirty-nine cents apiece for evangelism, while the per capita debt for war is \$2,300.00. The cost of the first atomic bomb would have financed 10,000 missionaries in the field for one hundred years at an average cost of \$2,000.00 per year per missionary. The Metropolitan Church Life reports that 92 per cent of the young people in New York City have no church connections. Only 25 per cent of the people of the United States will attend church next Sunday morning. Less than 1 per cent will attend that night. Yet, in the face of these facts, some have the audacity to call this a Christian land, and maintain that righteousness is making progress.

The question which naturally evolves from these facts is, "Can a person be a Christian and not attend and support a church?" The answer is, "Yes, he can be, but nine times out of ten, he will not be." As attendance at church has decreased and people have become less interested in anything religious, morals have crumbled proportionately.

Notice the opinion expressed by the Chicago *Herald-American*: "The nation's moral standards are crumbling to dust, Chicago sociology authorities said. . . . A disintegration of religion was blamed for the shattered standards of the times by George Gibson, president of the Chicago Church Federation. . . . Dr. David Rotman, Municipal Court psychiatrist, believed emancipation of women was the greatest responsible factor. Alcohol was second."

As the church has been scorned (partially because it has lowered its own standards to conform to liberalism), crime, drunkenness, divorce, and other evils have increased in enormous proportions. Since the church has been sacrificed to so-called "individualistic" or radio-type Christianity, the Devil has been rubbing his hands in glee and reaping a harvest of new converts.

If we are to prosper as Christians, our church must be more than a week-end hobby; it must become a power in our lives and in the lives of others.

Many people are misguided as to the Scriptural purpose for maintaining a church and a pastor. The church is not an end in itself, but the means to an end. To join a church does not culminate your Christian experience, it only marks the beginning. You have united with others to increase the scope and benefit of your Christian service.

What are the reasons for church? Why must we work wholeheartedly with the church to maintain our Christianity?

The first purpose of the church and all its services should be worship. Since the beginning, God has desired that His people worship Him, and He has provided them a place and a time of worship.

In the creation story, Adam talked each morning with God in a place upon which he and God had agreed. The first indication of Adam's sin was that he was not in his accustomed place of worship in the cool of the day. Sin and failure to worship God at the accustomed time always have walked hand in hand. Of course, Adam had an excuse for not being there!

When God began His associations with the nation of Israel, one of the first things He required of the people was the building of the tabernacle. The tabernacle, a portable church, was the center of the camp, the unifying force of the people, the place where they went to find God. This is the point: Israel had a building, a priest, and a regular form of worship, so that the people would not forget to worship God.

Then, when Israel was established in the Land of Promise, God required the building of the Temple. This was a permanent place of worship with priests and regular services. The Temple, the house of God, was from then on the center of the whole life of the people. It unified them, reminded them of their obligations, and brought God near to them in a very tangible way.

All this was done under specific direction of the Father, because He knew, as we now know, that humans must have a definite place of worship, a time for worship, a form of worship, and a leader in worship, or they will drift rapidly away into neglect and indifference. Adam had the garden, Israel had the tabernacle and then the Temple, and we have our church.

Jesus recognized the spiritual need for a definite place, and a definite time for worship, and He regularly availed Himself of the opportunity offered. Luke 4:16 reads: "As his [Jesus'] custom was, he went into the synagogue on the sabbath day, and stood up for to read." Jesus was accustomed to going to the synagogue. It was His regular habit, His usual practice, to worship God on the day and in the place set aside for that purpose. Jesus was the Son of God and our Example in all things. Are we better than He? Are we so spiritual that we could be like Jesus without regular meetings when He so faithfully attended and assisted?

The apostles, who were truly spiritual men, we

(Please turn to page 10)

# The Psychology of Preaching

By Otto E. Dick, Oregon, Illinois

THE AIM of this work is to accumulate and organize current thought as to what contribution can be made to the profession of the ministry by the relatively new science of psychology. The subject has been limited to a discussion of how psychology can help the minister to understand himself and how he can better understand his congregation. No attempt will be made to discuss other specific phases of the subject; such as sermon writing, visiting, prayer meetings, Sunday school work, and counseling. I hope you will realize that the field is too large to be covered adequately in the time allotted and that you will be encouraged to read or study further. I trust that what is here presented will be of some help.

To the public at large, psychology is thought to be a branch of mysterious magic. The "psychologists" belong in the same category with clairvoyants, palmists, and astrologists. One "psychologist" describes himself in grand style as "numerologist, biographer, psychologist, astrologer, crystal seer, psychic, and prince of mystics." Like the witch doctor and the sword-swallower, the "psychologist" is supposed to have at his command secret powers which enable him to perform miracles. For reimbursement proportional to the remarkable abilities that he claims, the quack psychologist fraudulently promises to reveal to you the secret of getting what you want, be it money, luxury, success, or love.

Another view of psychology is that it is just merely common sense. The extreme of this view is expressed by Bertrand Russel when he says that "modern psychology consists of the discovery by the professors of what everybody else has always known." The most severe critics would have us to believe that it is a science invented by the professors by which they can discuss common sense in technical terminology and premeditated ambiguities. Psychologist Link confesses, "The findings of psychology in respect to personality and happiness are largely a re-discovery of old religious truths." To a certain extent this would seem to be true. Furthermore, every parent is a psychologist when he faces the task of rearing children; all husbands and wives are psychologists when they work out their mutual adjustments for the best interests of the family; and all are psychologists when they deal successfully with others in all walks of life. The "common sense" view of psychology has its drawbacks, however, because

much "common sense" does not make good sense. Furthermore, much that seems sensible or reasonable is not scientifically true. For example, we have heard many times such contradictory "common sense" sayings as the following: "You can't teach an old dog new tricks" and "A man is never too old to learn"; "Out of sight, out of mind" and "Absence makes the heart grow fonder"; "He who hesitates is lost" and "Look before you leap"; "Don't put all your eggs in one basket" and "Jack of all trades and master of none"; "A bird in the hand is worth two in the bush" and "Nothing ventured, nothing gained."

In considering the psychology of preaching, it is essential that we recognize some of the rather contrasting effects of this science on religion. On the critical side, it has sought to prove that all religious experience is an illusion, that the idea of God is nothing more than a projection of man's struggle and need for protection or a regression to an infantile level of thought in which the Father-image plays an important part; and that the religious

life of prayer and service is almost wholly due to auto-suggestion or self-deception. There are those who insist that psychologically religion is a handicap to free thought and progress, that it is an opiate to humanity.

A further criticism regarding the psychology of preaching is that psychology and true preaching are in conflict; that attempts to use psychological methods in preaching have often resulted in a perversion of the gospel. We are reminded that Paul, Peter, and Stephen, under the guidance of the Holy Spirit, boldly pointed out the sins of those to whom they preached with no attempt to be tactful. We are told also that psychology opposes negative teaching, while the Bible abounds in negative commands. Such critics point out that the words, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake," is hardly in harmony with the principles of psychology.

It is significant that leaders in scientific thinking are not in themselves agreed as to the basic principles of psychology. They are opposed in their views of the basic impulse of life. There are three different views in this respect. The first contends that the basic impulse of life is sex; the second that it is self-preservation or the will to live; and the third that it is the will to power. We should



Otto E. Dick

not be too much disturbed about this, however, but should use the discoveries and findings upon which most of the leading psychologists do agree and resolve to keep informed as to authoritative trends of thought. If we examine the constructive contribution of modern psychology to religion, we shall find that the psychologists have brought light upon many difficult problems. They have made clearer and more accessible the roots of religion in man and have taught us much about human behavior.

True psychology is a scientific approach to a better understanding of human nature, so we may consider it an attempt to understand or interpret what God has tried to tell us about ourselves. If the man of the street is to benefit from a study of psychology; if the professional man is to benefit from a study of psychology he must learn to distinguish between true science and that dispensed by quacks. He should learn not to rely upon the thousands of self-styled counselors who write columns of advice in newspapers and magazines.

If the minister is to benefit from the discoveries of psychology, he should know enough about the subject to understand himself. He should know why he strives to achieve a feeling of pride, why he is sometimes envious of others, and why he seeks freedom from want, fear, and monotony. He should know enough about psychology to have a fair understanding as to why he behaves as he does. Through a study of the basic principles of human behavior, he should be able to make adjustments that will improve his personality and consequently increase his power as a minister of the gospel. Perhaps the answer to the whole question of power is to be found in a more diligent search of Scripture and more consecrated life, but surely psychology can make a contribution that will help us to become better Christians through a better understanding of ourselves and of others.

It should be comforting to you to know that few other professions are so psychologically inviting as is the ministry. This is because of the number of pride-sustaining activities associated with the ministry. Every normal person receives satisfaction from a feeling of personal pride. Since this is true, an activity which will sustain our pride will promote a feeling of satisfaction and be conducive to mental health. There is no such thing as human happiness without regard for oneself, no repose or peace in a feeling of worthlessness. It is interesting to notice how often Christ laid emphasis upon the worth of the individual no matter how young or how poor. We should have a sense of self-esteem. One should get genuine pleasure from having done a task well. One should be greatly sustained by the knowledge that through service to the Master he has enriched the lives of others. Everyone likes to feel that he counts for something to others, that they are better off because of him, or that they will be better off because he has lived. In the ministry, you have the chance to exercise your

initiative by which you can achieve praiseworthy goals. The fact that the ministry is a profession of social service and winning people to Christ should impress you with your worth to society and bring you ultimate satisfaction. The fact that your work is more important than any other type of work should be a source of great satisfaction to you. Greatest of all is the feeling of the Spirit of God and the pleasure of imparting that Spirit to others.

Mr. G. W. Pepper, a distinguished American lawyer, defines preaching as follows: "Preaching is the revelation of truth through personality" or "the public use of speech with the intent to reveal God to man." While thus its purpose is to reveal God to man, that revelation comes through the expression of the preacher's inmost self; it is the unconscious self-revelation of the preacher. In this sense, preaching is the highest act of worship possible to man. The preacher is called upon to give himself fully to the impulses of the Spirit of God and to interpret God to others. Psychology can give the minister some light upon analyzing the congregation to whom he is to reveal God. It can throw light upon the elements of his own personality which give power to his appeal and upon the elements in personality of the congregation to whom the appeal is to be made.

A minister may know the Bible by memory and not be able to reveal God to his congregation. He may know the Scriptures and be a fairly good speaker; but if he has not given himself to God, if he has not attained a Christ-like personality, he cannot effectively interpret God to his congregation. The successful preacher must have that personality which will enable him to draw people to the truth; which will enable him to arouse in them a passion for Christ. Therefore, unless nature has blessed you with a magnetic personality, you should make personality training a must on your list of necessary improvements. It is in the improvement of one's personality that true psychology can help us most. Many good books have been written upon the subject. One should be sure, however, that he is reading from authoritative sources. To give an example, the widely read book "How to Win Friends and Influence People" has some good advice, but it is not well received by learned psychologists. Much of it seems to be unscientific and nonsense. We shall be upon safer ground if we rely upon the knowledge accumulated through definite rules of investigation and organization. If you have studied psychology, you probably have a good foundation in general psychology and will find interesting and profitable reading any of the many works on practical psychology or the use of psychology in one's daily living. One can learn a great deal about the effects of personal appearance, the danger of favoritism, the necessity of dignity, and the standards that the general public sets up for ministers.

There is ample ground for the psychological theory that

there is an impact of one personality on another, a kind of outflow of personal influence, and that this influence is determined in the final issue, by the quality or character of the personality involved. Here, then, must rest the minister's power to stimulate in others the sense of God, and it must spring from the purity of his motive and the reality of his own contacts with God. Likewise, through intimacy with God the minister shares His life, receives His Spirit, and is thereby enabled to communicate His Spirit and presence to other men. It, then, behooves us to become the model for Christians. Furthermore, the spiritual depth of any congregation is in direct proportion to the spiritual depth of its leadership.

There are certain features and habits of ministerial life that either deepen the impression of the minister's personality, or detract from it. For example, his personal bearing at public gatherings may magnify his calling or detract from the dignity of his profession. At all such gatherings, the minister should remember that he stands for his church, and behind all this he stands for his Lord and Master, Jesus Christ. He must strive to fulfill his engagements and should be punctual at every gathering. He should be well prepared if he is to have any part in such gatherings. It would be wise to be prepared to say something suitable to the occasion in case impromptu remarks are called for. If he is righteously indignant concerning things said or done, he should protest in a dignified and Christian manner. He should remember that more is expected of him than of other men, because he represents a cause that stands for the making of character and the mastery over self.

Another psychological theory of preaching that might be worth our considering is as follows: A certain college professor advised his student pastors never to go home with members of their congregation immediately after preaching a sermon. He explained that when the tension of preaching is over, and the reaction sets in, there is a certain relaxation of emotional control, a loosening of the tongue, and a tendency to flippancy and light talk that may undo the effect of a good sermon. He contends that many a holy impulse has been dissipated under such conditions as these, and that it is better for the minister to relax in his own home. By this same line of reasoning, the congregation is confused by a minister who seems to have a dual personality, one in the pulpit and another out of the pulpit. A "comedian" seems out of character in the pulpit and is not taken seriously. Once a women's college

asked Mark Twain to give the commencement address. He wrote out a serious address, and the young ladies refused to believe that anything he said was serious. When he took his manuscript out of his pocket, the audience giggled because they thought that was a signal for a laugh. When he started to read in a serious vein, thinking he was trying to be funny, the audience burst into laughter. It is said that Mark Twain pocketed the manuscript and gave a humorous talk. He resolved never again to try to be serious.

Emerson put manliness at the head of his qualifications for an orator. Cato defined the orator as "a good man skilled in speaking." Elizabeth Barrett Browning believed that pure motives were necessary to persuasion. She said:

**SCRIPTURAL YARDSTICK**

"Whoever aspires to the office of superintendent sets his heart on a fine work. A superintendent must be a man above reproach, only once married, temperate, sensible, a man of good behavior, hospitable, able to teach; not addicted to drink or pugnacious, but a man of moderation and peace, not avaricious, managing his own house well, and keeping his children under control and perfectly respectful—for if a man does not know how to conduct his own household, how can he look after a church of God? He must not be a new convert, or he may grow conceited and incur criticism from slanderous people. He must also be a man of good standing with outsiders, or he may get into disgrace and be entrapped by the slanderers."

(1 Tim. 3:1-8; Goodspeed.)

"It takes a soul  
To move a body; it takes a high-souled man  
To move the masses, even to a cleaner sty;  
It takes the ideal, to blow a hair's breadth off  
The dust of the actual."

The nobility of the Gettysburg Address and the Second Inaugural Address is partly explained by their utter sincerity. Downright good intention will carry a speaker farther into the good graces of a congregation than any artifice or technique the speaker can muster. Incidentally, you can render an invaluable service by assisting the College to enroll young men and women with seriousness of purpose, locating prospects who are sincere. This is said with no thought of doubting the sincerity of any former or present student.

In addition to helping the minister improve his personality, psychology can lead him to a better understanding of his congregation and to a better interpretation of his relationship to the congregation. Professor Thomas Hywel Hughes of London says in his book, "The Psychology of Preaching and Pastoral Work" that a Christian congregation differs from every other kind of crowd. He points out that Christians are in your congregation for two related purposes whether they realize it or not. The first is to receive something which will satisfy their needs. The second purpose is to give something, to offer themselves to God through Christ. He explains that this twofold purpose or attitude is the psychological opportunity of the minister. It is in his favor, and he should foster it.

Mr. Pepper, who has been mentioned before, says, "Irrespective of our church relationships, we men in the pews are, as a rule susceptible to the influence of the

spoken word. What we in the pews need most of all is to be taught to see the spiritual and the material in true perspective." He maintains that the man in the pew does not have carefully conceived religious ideas, and that, "in the majority of instances, thoughts of God play no appreciable part in his daily life. . . . They have no reservoir of spiritual power upon which to draw in time of need." He explains that this is because the environment of life for most men does not tend to drive them to thoughts of God. Mr. Pepper points out that this very condition is the preacher's opportunity of interpreting life to each man in such a way that he begins to discover traces of God's presence all around him. He further insists that if the preacher is to succeed in this task, he must speak in a language that the man in the pew can understand; and he must strive above all to understand the point of view of the members of the congregation and their ways of thinking.

If we carry the analysis further, we shall find that members of the congregation differ widely. They differ in sex, age, attitudes, life interests, and in abilities. Professor Hughes points out that young people want "a minister who is alive and who has abundant hope and good cheer. The preaching that appeals to them is the vigorous advocacy of great causes, the fearless denunciation of social wrongs, the call to heroic endeavor and the adventurous giving of themselves to service and noble achievement. The aged, on the other hand, tend to live in bygone days; their golden age is in the past; and if they look forward, it is to the promise of a life that is to come. The kind of preacher they desire is one who is full of sympathy, rendered wise by experience and a safe guide; whilst the preaching they ask for is that in which the comfort of the gospel is the main ingredient, making clear the way of peace and carrying at its heart the promise of rest." We have noticed that the older members of the congregation are slow to accept radical changes. They often consider traditional practices in the church almost sacred, and changes must be gradual, almost imperceptible. Professor Hughes points out further that the middle-aged need a preacher who can be a friend, who with a strong hand and sure conviction can hold them to the eternal verities, making real to them the safe refuge and the conquering Christ. The women in the congregation, he thinks, "have a different attitude still, more emotional, less given to abstract thinking, dwelling more on persons and personal qualities than on ideas; they desire to be led to intimate personal contact with God through Christ."

Professor C. S. Gardner in his book "Psychology of Preaching" gives a lengthy discussion upon the psychological effect of occupational differences in the congregation. He believes that the man who labors with his hands is "definitely materialistic," that "the steady output of energy leads to mental inertia, as has been abundantly proved in countless psychological tests. . . . When his time

of leisure comes, what he generally needs is excitement, a break in the usual routine, something sensational that stirs his torpid mind to wakefulness or makes him forget." He believes that this type of person needs that kind of religious service which will be of the rousing kind. The hymns must be enthusiastic and fervid of the simpler type, and the preaching must stir his emotions.

"The professional and business type are more intellectually keen and alert. Their own religious lives will be of the nonmystical type; they dislike high emotional outbursts and futile dreams and rely on plain, practical religious living. The ministers they value are the manly type with a certain element of worldly wisdom. Emotional appeals touch them on the surface only; but straightforward common sense and good advice gets home." To these specific classes in the congregation, we must add a number of other individual types: doubters, old attendants hardened to the gospel, backsliders, secret drinkers, and among them what Dr. Gardner calls "contrary" folk who will challenge everything that the preacher says.

"The introvert is the type that forever looks within. moody, retiring, and introspective; he shuns company, broods over things and problems, delights in abstractions, is slow to act, and seeks to live his life to himself. On the other hand is the extravert, who ever looks outward toward the larger world, active and energetic, a little fussy, perhaps, ready for any adventure, spending himself in many ways, rather quixotic and articulate, pushful and aggressive, with currents of life flowing outward." Incidentally, if a minister of the extravert type tries to work in a church where most of the members are "set in their ways," he is almost sure to experience difficulty, a conflict of purposes and interests. His aggressiveness will irritate the congregation, and their complacency will irritate the minister.

Preaching would seem to be an impossibility after considering the conglomeration of interests and characteristics, but fortunately there is a brighter side to the picture. Though the individuals in a congregation differ in many respects, they are united in the basic needs of their personal lives. The late Dr. Ian Suttio, a well-known medical psychologist, in his book, "The Origins of Love and Hate," suggests that these needs are the need for love, for significance, and for security arising from the instinctive nature of man. Professor Whitehead says that the instinctive urge of self-preservation has at its heart more than the urge merely to live; "it has the urge to live well and to live still better."

Mrs. Grace Stuart in her book, "The Achievement of Personality," sought to show that the three needs of human kind can find complete satisfaction only in God. The basic needs of man are due to the fact that "there is eternity in his heart," as the Bible says, and that God breathed something of His nature and likeness into man. Robert



Browning said, "The acknowledgment of God in Christ solves . . . all questions in earth and out of it." Since the basic needs of man unite in God, the principal task of the preacher is to make God real to men.

There is another point of unity by which community of thought and life is established. The field of crowd, or herd, psychology reveals that in the realm of the emotions there is a measure of personal fusion and when the emotional reactions are deeply stirred, the congregation can become all of one mind and one heart. The task of the preacher is to appeal to the elemental instincts and stir the affections which are the basic factors of conscious life. A winning personality can gradually dominate the crowd and can be used effectively in moving people to greater consecration and more devoted service for their Lord.

The congregation looks to its minister not only for spiritual leadership but also for advice on many other matters. They expect a man of God to be able to give good counsel on almost any problem of life; therefore he should endeavor to become well-informed upon the psychology of occupational adjustment, marriage, education, and many other phases of life. He should make himself an authority on personal adjustment to family and community life. He should be able to advise young people how to select a life companion. Psychology has organized data upon these and many other vital problems of daily living, and the progressive minister will familiarize himself with such information.

I realize that this discussion has been incomplete, but trust that the importance of psychology in the minister's work has been established. My hope is that even a few will be benefited. May some of you be inspired to make a further study of psychology to the end of gaining power for the invaluable work that you are doing. We should feel that the slightest chance for improvement in our quest of souls for Christ is worthy of our careful consideration. As a parting thought, avail yourself of all the tested and proved techniques applicable to your calling but remember that "the best way to do good is to be good," and pardon the remark if it sounds too much like preaching to preachers.

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## PROPHECY

(Continued from page 3)

The second marked-off period starts at this point and reaches unto the cutting off of the Messiah, *but not for Himself*. This sixty-two sevens of years (or a total of 434 years) reaches from 405 B.C. to 29 A.D., when Messiah was rejected and His Kingdom refused. "He came unto his own and his own received him not." To them He said: "How often I would have gathered thy children together, even as a hen gathereth her chickens under her wings,

and ye would not! Behold, your house is left unto you desolate." (John 1:11; Matt. 23:37-39.)

Now, as this vision concerns Daniel's people in the land and the city of Jerusalem, we must wait for the next week of years until Daniel's people come back home and are re-established in the homeland without walls and gates. The seventieth week cannot take place while their house is desolate, without sacrifice and worship. A remnant must be in the city.

The work that is to be done during this last week is both destructive and constructive. The prince that shall come is the Man of Sin—the Antichrist whose end will be destruction by the brightness of Christ's coming. (2 Thess. 2:8.) Now it is said that the city will be destroyed by the people of the prince that shall come. Most commentators apply this to the destruction that was wrought under the siege of Titus in the year 70 A.D. Perhaps those seventy first years ending the clawing down of the Temple, so there was not one stone left upon another, were a part of this over-all prophetic picture, yet I am unable to see how the 70 A.D. destruction can fit into either of the two time periods—the sixty-two years or the seven years—for all that Gabriel revealed to Daniel was to be fulfilled in the three periods mentioned. My own thought is that the destruction of the city is that which will come under the last siege mentioned by Zechariah, when "the city shall be taken," "the women ravished," and so forth. (14:1-3.) There is to be a war in connection with the destruction, accompanied by "desolations" which will be upon Daniel's people. The half of the city that will go forth into captivity, as mentioned by Zechariah, I understand will be Daniel's people: as in this last war, the first people to suffer under the heel of the invader were the Jews. They were the first to be sought out and persecuted. So it will yet happen when the "city and the sanctuary" will be destroyed.

Our chief interest at this time in the interpretation is the "prince that shall come." He is designated as a "covenant breaker." Surely this cannot be applied to the true Messiah and the New Covenant, as so many prophetic interpreters have done. Christ is not a covenant-breaker. He keeps His covenant—even to every jot and tittle. This "prince that shall come" makes a covenant with Daniel's people for the remaining or last week. In the middle of the week, he breaks the covenant. Now, it does not say that the prince breaks the covenant, but the very work which he does in causing the "sacrifice and oblation" to cease in the middle of the week is to me evidence that he does betray those with whom he has entered into covenant relationship, which appears to respect the temple worship for the first three and one half years (the time, times and a half of Daniel, or the 1260 days of Revelation, or the forty-two months). This prince, to me, is the little horn of Daniel 7:8, 9 (read), latterly described as the elev-

enth horn in verses 24-27, also, the king of fierce countenance of 8:23-25. In all these references, this "prince" is outstanding in his opposition to the Lord and the Lord's people. Yes, he is going to overcome the saints and they will be given into his hand for a time, times, and the dividing of time, which is three years and a half. At this point, the Lord will help His people, and will nourish them in the wilderness for a time, times, and half a time. (Rev. 12:14.)

Now it should be noted that this division of time and the interposing of Jehovah in the midst of Israel's troubles has a rich background in the days when the Lord with a mighty hand delivered Israel out of Egypt. The first three plagues came on Israelite and Egyptian alike; then God put a division between His people and Egypt, and Israel was nourished by Jehovah. (Ex. 8:22, 23.) This interceding and protecting of Israel in the midst of trouble again will be enacted when "the prince that shall come" brings desolation and trouble on God's people. When the daily sacrifice is taken away in the middle of the week, it is then that the "abomination of desolation will follow" (Dan. 12:11), when this false messiah will set himself up as God in the Temple of God, "showing himself that he is God" (2 Thess. 2:4). It was when Belshazzar desecrated the vessels of the Temple that God brought his abomination to a close with the handwriting on the wall, "*Mene, mene, tekel*"—"thou art weighed in the balances and art found wanting."

Many in Israel will accept this false Messiah. Jesus said, "If one came in his own name ye would receive him" (John 5:43). Those who will not bow down and worship this man who speaks great swelling words against the great God will suffer death. Upon all his followers a brand mark will be placed, and to enforce people to receive this mark, the economic factor will be brought to bear. One will be unable to buy, sell, or barter, unless he has this number. It is the number of the beast.

Paul said the spirit or mystery of iniquity was working in his day. Certainly it is operating today. The conditions leading up to the rise, reign, and fall of the Antichrist is a long and progressive development of the forces of unrighteousness. The years of rationing through which we have been passing, while not a mark of the beast, have, nevertheless, been preparing the people for the day when the Antichrist will impose his own rationing system. The spirit of the Antichrist is being developed throughout the world. Personally, I do not believe that the man of sin has appeared yet. We are witnessing the falling away from the faith which must precede his rise. We are seeing the anti-Christian — the anti-God — spirit becoming bolder and more militant every day. I believe the Communistic spirit partakes of the spirit of the Antichrist and that it is preparing the way for the Man of Sin to come and set him-

(Please turn to page 15)

## THE REASON FOR CHURCH

(Continued from page 4)

grounded in faith and knowledge, receivers of the power of God, did not try to get along without attending church. Luke said in Acts 3:1, "Peter and John went up together into the temple at the hour of prayer." When worship services were conducted in the Temple, the apostles attended. They, too, recognized the necessity of a place of worship, a time of worship, and attendance at that worship. They knew that, leaders though they were, they might drift away if their faith was not regularly renewed by worship with other people.

Worship alone, however, is hardly sufficient reason for maintaining a small church and hiring a pastor. Actually speaking, we can worship any place, as Adam worshiped. We could worship as well in one large building, where all the people who felt the desire could gather, as we could in small groups scattered here and there.

Worship, however, is not the only reason for church. The second great work of the church is to promote Christian service. "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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:24-26).

The writer is here telling converts that they should never forsake assembling themselves together. Until the last days, no matter when that may be, we should band together regularly. For what purpose? To provoke one another to love and good works. This, to me, is one of the great values of the church. It encourages and promotes the concrete work of Christianity.

One of the first of these necessary Christian services rendered by the church is instruction in righteousness.

When Jesus and the apostles went to church, it was not to hear the political situation discussed, or to review the latest Roman novel, but it was to instruct and be instructed in righteousness. When Jesus went to the synagogue, He stood up to read; and Luke 4:17 says, "There was delivered unto him the book of the prophet Esaias." Jesus read a message, then preached from what He had read.

Second Timothy 3:16, 17 tells us, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Word is to be used for instruction in righteousness. This is one of the primary purposes and services of the church. Here at a regular time in a regular place, we can hear the Word of God read and discussed. In the various classes of the church, we can study and discuss together the things of God. We have

the benefit of various ideas and experiences which would otherwise be missed.

Another reason for the church, which comes under promoting Christian service, is works of charity and hospitality. This is one reason for our existence which we have not yet begun to explore and enlarge.

First Corinthians 12:25, 26, speaking of the church organization and in defense of it, says, "There should be no schism in the body: but that members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." This is one of the most beautiful reasons for the organized church. The members are united in a common bond. They care for one another, helping to bear each other's burdens and rejoicing in one another's success.

When the church at Jerusalem became poverty stricken, it was the offerings collected by Paul from the other churches in the Roman Empire that kept the people alive. During the recent depression, the Christian Church of Holland, Michigan, cared for all its own members so none went hungry or was on relief.

We have a responsibility, as a church, to all men, as Galatians 6:9, 10 states, "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As ye have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." To assist charitable organizations and maintain our own works of charity and hospitality is one of the reasons for church.

The fourth and last good reason why it is necessary for Christian people to maintain active interest in church is in that it rebuilds personal faith and spiritual strength. We gain strength for daily living through fellowship and communion with one another.

It is natural for people of the same belief to band together in a strong union to promote those beliefs and to strengthen one another. In this union of kindred hearts is strength. We see it in politics, with different political parties. We see it in labor unions, where men of common ideas with similar work unite to promote their ideas. These facts alone are enough to justify different churches, where people of common goal and similar beliefs can unite to promote those ideas and strengthen one another's service.

Jude 19 says, "These be they who separate themselves, sensual, having not the Spirit." Those who say they do not need the church, more easily fall into sin. Jude implied as much in this saying. The ones who separated themselves from the early church soon drifted into sin and indifference.

Hebrews 10:25, 26 implies the same truth: "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. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." As the days become darker and more sinful, draw nearer to one another to strengthen one another. Those who separate themselves will soon fall. There is a spirit, a common strength, knowledge, and comfort which is felt in the close communion of a church with a purpose, which is missed by one trying to be a lone-wolf Christian, or one spasmodic in his church work.

We are told that men cast away on desert islands soon forget how to speak their native tongue because they have no one with whom to talk. So it is with the Christian who lives in self-inflicted isolation. He soon forgets his worship and service, because he has no renewed strength from meeting with others like him.

Not only do we receive strength and comfort from one another, but from the Lord who is present in spirit when we meet. Matthew 18:19, 20 says, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

When we gather to worship, be instructed in righteousness and praise God; Jesus is with us in spirit to strengthen us and to help us.

There is a power in meeting together which the Christian cannot afford to miss. No matter how poor the speaker may be, you can worship God and be strengthened by your communion with others and with Him.

In this modern age when church has come to be considered a failure because it has lowered its moral and doctrinal standards, people think they can get along without it. Consequently, sin is increasing by leaps and bounds.

There are several reasons why church is indispensable to Christianity.

First, the church fulfills God's desire for a definite place and time of worship.

Secondly, church offers a place for instruction through sermons and class discussions.

Third, the church sponsors and promotes works of charity and hospitality, which would be neglected or impossible to the average single Christian.

Last, the church offers us a place and time for renewing faith and spiritual strength by communion with others of like mind and problems, and partaking of the power of the Saviour who meets with us.

Support your church, for it is your means of worshipping God regularly and serving Him more abundantly!

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MATCH THESE SENTENCES answers. 1-7; 2-5; 3-1; 4-2; 5-10; 6-3; 7-9; 8-6; 9-4; 10-8. (See page 12.)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"These things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:6).*

### Our Examples

Let us discover some helps or hindrances from the lives of the Israelites to help us in our Christian living. The whole group sang in thanksgiving to God in our lesson of last week.

Today we find the whole group murmuring or complaining against God. God had chosen their leaders. He had guided their path. Now they were in the wilderness. They were hungry and thirsty. They forgot their God was able to provide for their needs. They forgot He knew what they had need of before they asked Him. They told Moses and Aaron they wished they had died in Egypt on the Passover night—"by the hand of the Lord in the land of Egypt" (Ex. 16:3). At least, they had food and were filled. Now, they complained, they would all die of hunger in the wilderness.

### They Were Afraid

The Israelites were filled with fear because they forgot God's mercy and goodness. They would not have been afraid if they had kept their faith in God.

Is it not true today that we become filled with fear when we forget God's promises and way? When we do not grow in Christian graces (2 Peter 1:5-7), we become "blind, and cannot see afar off, and hath forgotten" that we have been purged from our old sins (2 Peter 1:9). But, when we grow and God's Word is in us, we need never forget, never fear. Then we will not be guilty of murmuring as were God's people Israel.

### God's Mercy Shown

The Lord God told Moses He would "rain bread from heaven" for them. Then He gave exacting rules to them about gathering it and the amount each should take.

The manna God supplied was small, white, and seed-like. It tasted like wafers made with honey. (Ex. 16:31.) Each was to take only enough for one day.

Nevertheless, some tried to keep it over until the following morning. It was spoiled and worms were in it. The only exception was that they were to gather enough extra for their Sabbath so they would have food without working on the Sabbath. (Ex. 16:22-26.)

### When Evil Seems Good

We say Eve only ate an apple. Now to eat fruit seems a good thing, but she was disobeying God's rule. That was why it was evil. We say the Israelites sometimes gathered a little too much manna, but God's rule was only so much should be gathered. To take more was evil.

To see a pencil a friend has is not evil. To desire it, however, so much that you plan how you might get it unlawfully for your own would be lustful and sinful. That is one reason we study the Old Testament. We want to know God's rules. Then we can help to keep ourselves from doing evil.

In itself, to desire food was not evil for the Israelites, but their lack of faith in God, their forgetfulness of His mercy and kindness was evil.

We know God will supply all our needs today.

### Match These Sentences

- |                                       |                                |
|---------------------------------------|--------------------------------|
| 1. The whole congregation             | 1. the glory of the Lord.      |
| 2. God said, I will rain              | 2. murmurings against him.     |
| 3. In the morning ye shall see        | 3. every man.                  |
| 4. The Lord heareth your              | 4. with them.                  |
| 5. Your murmurings are not against us | 5. bread from heaven for you.  |
| 6. Gather an omer for                 | 6. and it stank.               |
| 7. They hearkened not                 | 7. murmured in the wilderness. |
| 8. Some left it until morning         | 8. examples.                   |
| 9. Moses was angry                    | 9. unto Moses.                 |
| 10. These things were our             | 10. but against the Lord.      |
- Look for the correct answers on page 11.

### We Are So Happy

We are so happy to introduce Jeannene, Olaree, Erna Marie, Gwendolyn, and Molly Jo Morris of Beaumont, Texas. Olaree sent the names in to us.

### Happy Birthday Wishes

Ruby Wendroth, Feb. 5, age 6, Eden Valley, Minn.  
Lee Philips, Feb. 5, age 12, Hammond, La.



# National Berean Society

*Arlen Marsh*  
EDITOR

THE QUESTION of social activities in connection with the work of the church has been a problem for many years. In the early days of our nation, with its Puritan tendencies, such activities were no doubt frowned upon. Later, the church became the very center of activity, for there was nothing else to claim the attention of the residents of a community during the long winter months. With the advent of the automobile and the movie, social activities of the church have become, in most cases, almost nil in number and in interest. It is not my purpose to state whether or not a church should necessarily have such activities as a part of its program, but rather to discuss pro and con their merits.

In the first place, the church must realize that it cannot enter into competition with the worldly places of amusement. These have too much money for decorating and for providing for the comfort of their patrons. On the other hand, we must realize that we cannot hope to isolate ourselves from the world altogether. It is my belief that the only person who could successfully do that would be a hermit who took to the hills and never saw a newspaper, heard a radio, or communed with his neighbors. He would be attempting to live according to the admonition to "be separate," but he would not be recognizing the admonition, "Behold how good and how pleasant it is for brethren to dwell together in unity!" One of the outstanding characteristics of a Christian, especially a youthful one, is to "be in the world, but not of the world." That this is an impossibility is not true, for we have all known men and women, boys and girls, who have attained it.

Today the accent is especially on youth. In a recent page of church advertisements in a Phoenix newspaper, there were no fewer than five churches that were advertising youth rallies. All people are coming to recognize that unless the youth of the church is salvaged there is but little hope for the future. This is as true of the Church of God as of any other. It was gratifying to see so many

young people in attendance at the last General Conference, but we realize that they were but a small percentage of our total potentialities.

How shall we accomplish our purpose in bringing young people into the church? Is increased social activity the answer? Several of our pastors believe so, and have arranged their programs to appeal to youth out of the church as well as to the youth in the church. Contests are held, games are played, and movies of an educational or religious nature are shown. Such activities serve to attract many who otherwise might become actual "juvenile delinquents." If some of these, because of their contacts with Christian people, are actually led to Christ, all the efforts put forth are more than worthwhile. However, when Jesus was teaching on the earth, multitudes followed Him to partake of "the loaves and the fishes" and to, perhaps, witness a miracle or two. When He told them to "take up your cross and follow me,"



Gerald L. Cooper

the majority stopped following Him. So it is with social activities. Many are attracted by the contests, parties, and movies, but drift away when the study of the Bible is suggested, or at least ere they come to Christ.

In conclusion, I think that social activities are necessary and will succeed in being an asset to the church in some places, while in many others they will be a hindrance. The pastor, church leaders, and the young people themselves must decide what course to follow. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

Gerald L. Cooper,  
Tempe, Arizona.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and . . . our Saviour Jesus Christ" (Titus 2:11-13).

# AMONG THE CHURCHES

## CALENDAR

- March 1, 2—Northwest Quarterly Conference at Corvallis, Ore.
- March 29, 30—Illinois Spring Conference at Ripley.
- April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.
- June 11-22—Indiana Bible School and Conference at North Salem.

## OREGON BIBLE COLLEGE NEWS

An invasion of the College took place last week. It would appear that the ministers might well adopt that famous statement of Julius Caesar, "I came, I saw, I conquered," as they quite literally did! Seriously though, we all are most happy that they visited us, and hope they can come back again.

Dean Moore arrived last week, and has now enrolled for the second semester. Welcome back, Dean! Dean traveled here from the State of Washington with Gary France. Also traveling with Gary were his brother Clell and Alva Huffer.

The student body and faculty met, Monday morning, January 27, to discuss the courses being offered the second semester. The meeting was opened with singing and prayer. A short talk was given by each instructor dealing with his own courses, past and future, examination results, hopes and aims for the future.

The students have been attending Ministerial Conference this past week, and have gained much from listening to the many subjects discussed by the ministers. The papers presented by the ministers were excellent, and we intend to have them bound and placed in the College library. Wednesday evening, January 29, the Alumni Association met at the College for its annual meeting.

The "Campus Caller" came off the press a few days ago; and, in a few days, it should be in the hands of those who are on the mailing list. Anyone wishing to be placed on the mailing list need only to write to the circulation manager, Rand Smith, Oregon Bible College, Oregon, Ill.

Bro. J. R. LeCrone is to be at the College all this week, and will give one lecture each day to the student body. It is felt that these lectures will give to the second semester a unique and extremely beneficial beginning.

A Companion Bible has been presented to the College by the Parent-Teachers' Association and Dorcas Society of Southlawn Church, Grand Rapids, Mich. This is indeed a priceless addition to our library, as this book is practically unobtainable and it is held in high esteem by all Bible students. Thank you, Southlawn! We also would like to thank Bro. Harry Sheets for his gift of several books. They are excellent.

The second semester began on February 3, and we are once again back at our studies. We thank the Lord for His wondrous blessings in the past and pray that He will be with us and guide us in the future.

W. Howard Bamber, News Editor.

## THE LOGSDONS RESIGN

Bro. and Sr. Albert Logsdon, caretaker and matron of Oregon Bible College during the last two and one half years, have resigned their positions. They have served faithfully and well. Their work has been heavy, and Sr. Logsdon's strength has been broken to such an extent that she felt physically unable to continue her work. Much as we regret losing Bro. and Sr. Logsdon's services at the College, we are happy to report that they will be living only a very short distance from the College. Bro. Logsdon has accepted employment at Mrs. Strong's castle on the bluff north of the College. They plan to move within a few days.

Oregon Bible College is grateful to you, Bro. and Sr. Logsdon, for your faithful and loving service. We pray now for your success and happiness in your new work, and hope you will have many occasions to visit your former home and family back at the College.

Sydney E. Magaw, Supt.

Bro. and Sr. James M. Watkins and Sr. Verna Thayer, all of Oregon, Ill., motored to Hedrick, Ind., February 1, where Bro. Watkins preached and Sr. Thayer introduced visual education especially for children.

## HERALD RECEIPTS

Mrs. Arthur Otto; Mrs. Mina Crosby; Mrs. Merle C. Aisbury; Mrs. Ray Saylor; Mrs. Margaret Berek; J. H. Anderson; Mrs. M. C. Shewmake; Pearl E. Kellogg; Walter H. Weinberg; V. R. Kincheloe (2); Freeman Fike (6); Mrs. Jessie K. Bullard; H. U. Krogh (8); Mrs. Chas. Warren; Mrs. Lulu Metzger; John Denehfield (11); Mrs. W. H. Holland (9); E. H. Goit (6); Mrs. Ralph Kennard; John Lehman (3); Percy Murphy; Mrs. F. Hamm, Jr.; Floyd Swihart; Lucille Appleby (2); Vivian Magaw (2); Vivian Kirkpatrick; B. H. Carpenter; Emory Macy (6); Terrence Ferrell (5); Jennie Salisbury; Frances Gillespie; Peter Ingram; Georgia Holmesley; James Kessler; E. F. Carpenter; Mrs. R. S. Cooper; George D. Redfern; S. H. Boyer; William Kiltfoyle; Mrs. Eska Evans; Sarah B. Manuwal; M. W. Lyon (9).

## NATIONAL BIBLE INSTITUTION

Mrs. Elizabeth Bird	\$ 2.00
Mrs. L. R. Hillard	9.00
W. A. Reid	5.00
Pennellwood Missionary Society, Mich.	4.82
Oregon, Ill., Church	31.02
Frank Partlow	25.00
Mrs. E. F. Williams	2.00
Miss Emma Sissle	5.00
Mr. & Mrs. C. E. Lapp	5.00
B. H. Carpenter	6.00
Mr. & Mrs. F. Carpenter	5.50
Mrs. T. J. Ellis	100.00
Mrs. R. E. Murdock	5.00
S. H. Boyer	15.00
Mrs. Eska E. Evans	5.00

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Green Heralds. By reason of paper shortage, this week's Herald is published on green stock. One has to use what he can purchase, and this is the best we could secure at present. Soon, The Herald may be changed necessarily in size. Sorry.

"The Hymn Book Committee has assembled at Grand Rapids, Mich., and is now busily engaged in final preparations for arranging the new Church of God hymnal. Plans will be presented for consideration of the coming General Conference, after which publication will get under way. If you can wait a year for your hymnal needs, it may be to your advantage."—James M. Watkins, Promotional Director.

According to present plans, the Editor will preach at the Morning Star Church of God, South Bend, Ind., the Sunday mornings of February 9 and 23 and March 9 and 23. Also, he will preach there Easter Sunday, April 7. On the February dates, at least, he will preach in the evenings at Hope Chapel Church of God, there addressing a young people's group.

"Brothers here were privileged to hear two forceful sermons, January 26, by Bro. T. A. Drinkard, en route to the Midwinter Ministerial Conference at Oregon, Ill."—Mrs. Lelie LeCrone, 515 N. Third St., Arkansas City, Kan.

"Peggie" Pearson, Washington, D. C., is visiting her parents, Bro. and Sr. Charles Pearson, at Golden Rule Home.

Sr. T. J. Ellis, Waterloo, Iowa, and Bro. and Sr. Harlan Bell, LaCrosse, Wis., visited friends in Oregon, Ill., last week. Also, accompanying their husbands to the Ministerial Conference were Sr. Harvey Krogh, Sr. James Mattison, and Sr. C. E. Randall. Bro. Dan Dunbar, Swanton, Ohio, was at headquarters recently, too, having come for a meeting of the Executive Board.

Sr. F. L. Austin, Oregon, Ill., accompanied the Krogh family back to Grand Rapids, Mich., following the Ministerial Conference, where she will be working with others on plans for the contemplated Church-of-God songbook.

"Preparations are nearly completed for Oregon Bible College to begin extension courses by mail. The first course, carrying two semester hours of college credit, will be conducted by Bro. Otto Dieck. It will be a background study of religious instruction for children of interest to both parents and teachers. Announcement of this course will be made in an early issue of The Herald."—James M. Watkins, Promotional Director.

FEBRUARY 4, 1947

## FONTHILL, ONTARIO

As this is the first report since the holidays, I will mention some of the events leading up to the Christmas and New Year season.

Sunday night before Christmas the pageant, "The Child of Prophecy," was presented by the married fellowship group and some of the truth seekers' class. This play, and the accompanying music, were much enjoyed by all.

The next night, the Sunday school varied program was an enjoyable event. The teachers helped their respective classes to take their parts, and reports were to the effect that it was one of our most successful entertainments.

Awards for faithful attendance at Sunday school during the year were made during the evening, as well as distribution of gifts and cards of the two beautifully decorated Christmas trees. Music also was given by the senior and junior choirs.

On the evening of December 29, we were shown pictures of "Palestine Today." The accompanying interesting address showed the great prophetic importance of this country.

The annual New Year's watch service was held as usual. At this time, Mabel Payne was honored by the church group and given some suitable notebooks. We will greatly miss Mabel in our work here, but we bow to the greater and wider field of the Oregon Bible College.

On the two Sunday nights the Oregon Bible College students were home at vacation time, they conducted the church services. Bro. Howard Beemer, Jr., gave us two sermons from which we received good help. We could see various ways in which we could improve, especially in always giving all of ourselves in service to Christ, instead of just some part, at some time. Irene and Harry Payne gave us a very interesting chalk talk, as well as giving us pleasure with several musical numbers.

The annual Sunday school business meeting was held on Friday night, January 3. The reports were very gratifying. Average yearly attendance showed an increase over last year, of eleven per cent. This gain in attendance was one of the most encouraging features of the reports. Collections were up proportionately. The officers elected were: superintendent, W. H. Holland; assistant, Joe Fletcher, Jr.; secretary-treasurer, Maurice Anger; organist, Doris Fletcher; assistant, Betty Elliott; social committee chairman, Wilson Kirkwood; Bible roll superintendent, Mrs. W. H. Beemer.

Recently the junior Bereans did a splendid job of conducting the opening services of the evening service. This junior group meets every Sunday evening for an hour before the evening church service. Bro. Randall directs their studies at this time. I will not say more about the junior Bereans, as a little bird told me that they are thinking of giving their own reports.

A new cradle roll member has arrived. A daughter was born to Bro. and Sr. Orlin Bousfield, Wellandsport.

Those who recently have been on the sick list are: Granny Smith, Camie Elliott, little Joe Elliot, Dan McCombs; and Marilyn Jones. All are improving.

Friday night, January 17, the annual meeting of the Fonthill Church of God was held. Bro. Randall, chairman, opened the meeting by reading Ephesians 4 and offering prayer. Reports of various branches of the work were

given. The treasurer's reports showed good balances at the end of the year, and all in all, a very much blessed year has been enjoyed by our church. This last year, we have given three more of our young people, making a total of four Canadians, at Oregon Bible College, in training for greater service in the Lord's work. The following people were elected to office for 1947: first elder, Bro. Joe Fletcher, Jr.; second elder, Bro. W. H. Holland; deacons, Maurice Anger, Ross Anger; assistants, David Elliott, Melvin Haines; deaconesses, Addie Haines, Thelma Barnhart, trustees (new) Howard Beemer, Sr., and Velmer Bousfield; those already in office, Arthur McClellan, Frank Lane, and William Anger; secretary, Horace Haines; treasurer, Irvin Barnhart; auditors, Doris Lane and Marion Brown; property committee chairman, Maurice Anger; kitchen committee chairman, Addie Haines; Herald reporter, Irene Holland; press reporter, Doris Lane; social committee chairman, Wilson Kirkwood.

The congregation extended to Bro. Randall an invitation to stay with us for another year. Bro. Randall has now given us sixteen years of the best of his life, and we have been greatly blessed. The meeting was closed by Elder Joe Fletcher pronouncing the benediction.

Friday night, January 24, we conducted a membership supper. A happy time was enjoyed together in Christian fellowship.

We have started our drive here for new Herald subscriptions.

Repeat to yourself every now and again: "What kind of a church would my church be, if every member were just like me?"

Irene Holland, Reporter.

## CHARLES W. NOAKER

Charles W. Noaker died Thursday morning, January 16, 1947, at his home in Marengo, Iowa. A son of Henry and Isabelle Noaker, he was born January 13, 1864. His entire life was spent in Iowa County. He was affiliated many years with the Church of God.

Funeral services were held Saturday afternoon at the Methodist Church in Koszta, in charge of E. O. Stewart, assisted by the Methodist minister, F. B. Hebron. Three songs were sung by Miss Elette Scharbach, accompanied by Mrs. J. M. Kiger. Interment was in the Koszta Cemetery.

Those who survive are his wife, one son Claude, two grandchildren of Marengo, and three sisters, all of Koszta.

Mrs. Nora Wanamaker.

## PROPHECY

(Continued from page 10)

self up as God. Communism is a godless society. It is opposed to religion. It despises the Book and hates the people of the Book.

What does this all mean to me? It indicates that we are in the day so often mentioned in Daniel as the "time of the end." My admonition to brethren is that we pursue the course of Daniel when he understood by books that the time of their deliverance was at hand, that he confessed his sins and the sins of his people and led them in seeking the forgiveness of sins through genuine repentance. We should do no less with ourselves and our people. The day is at hand. Let us arise and purify ourselves ere the cry goes forth, "Behold, the bridegroom cometh, go ye out to meet him."

## NORA BELLE CLAYPOOL

Nora Belle, daughter of William and Eliza Ann Combs, was born on January 29, 1868, in Dolson Township, Clark Co., Ill., and died January 27, 1947.

On September 12, 1897, she was united in marriage with Sperry Claypool. To this union were born three children: Ophir of Danville, Ind., Lolita Elizabeth who died, August 7, 1903, and Osby of Marshall, Ill. Her husband preceded her in death in 1933, and a stepson, Alpha, died two years ago.

She leaves to mourn her death besides her two sons, three grandchildren, two great-grandchildren, two sisters: Mrs. Lola Roberts, Seattle, Wash., Mrs. Clarice Jeffler, Saint Louis, Mo.; two brothers: Edward Combs, Emden, Ill., and William Combs, Marshall, Ill., also several nieces and nephews.

Mrs. Claypool was a member of the Salem Church of God of the Abrahamic Faith, located near her home, and attended church and Sunday school when her health permitted. Her hope was that she may be found worthy to receive a crown of glory when Jesus comes.

She now sleeps in death, awaiting the coming of the Master when the faithful will receive their reward.

Funeral services were conducted by the writer, Wednesday, January 29, 1947.

Harry Gockler.

## ZIMRIS RAY MELROSE

Zimris Ray Melrose, born, March 1, 1875, died, January 14, 1947. Our beloved brother in Christ was born in the State of Indiana. He had one sister and five brothers, two of his brothers being in attendance at the funeral. Both of his parents died when he was quite young, and a family by the name of Galispie of Albany, Mo., gave him a home until he became able to take care of himself.

Soon after leaving this home, he began traveling about, visiting a number of the western states, then eastward to Omaha, Neb., where he spent some years. While living in this city, his eyes fell upon the large headline, "Hell caught fire and Pastor Russell put it out." Sufficient interest was created by this caption to start him thinking and investigating. Briefly speaking, he soon became a firm believer in Restitution and kindred truths. He came to Kansas City about fifteen years ago, where he died. He had much truth.

John F. Green, Pastor.

## CAROLINE L. STEWART

The morning of January 22, 1947, Sr. Stewart, age of eighty-one years, fell asleep in death, the great enemy of God's creatures. She was a daughter of William and Sarah Mills who were of the Church of God. She moved to Washington in 1901. While living at Wenatchee, she was a faithful attendant at the Lord's house. She moved to Spokane in 1937, to be near her son Art, and remained there until her death.

She is survived by two sons: Art of Spokane, Wash., and Cliff of Portland, Ore., six grandchildren, and six great-grandchildren.

Funeral services were conducted by the writer at the Jones and Jones Funeral Parlors in Wenatchee, Wash., Saturday, January 25. She was laid to rest in the Wenatchee cemetery, there to await the call of the great Life-Giver. May the call soon come to awaken the faithful.

Lyle Rankin.

*"Suffer the little children to come unto me," said Jesus to His disciples, who thought religion was only for the wise and learned. Are we guilty, as were these disciples, of neglecting the children and the young people of our time?*

*The Sunday school is the seedbed of tomorrow's Church of God. We can, by our interest and work, make that Sunday school an important part of the Lord's work, or we can sit idly by while the Sunday school loses potential Christians, who feel the lack of interest shown in them.*

*Our Sunday school and young people's societies need your interested co-operation. The future Church of God is not entirely dependent upon today's youth, but upon how well today's adults train the youth for service. Are you doing your part, or do you, like the disciples, silently rebuke the children who are serving Jesus in their own little way?*



**EAST OREGON CHAPEL.** "Attendance continues to grow, although we have had no social gatherings for almost a year, with the exception of our annual picnic. It only proves that people come to church for one purpose, and that is to hear the Word of God. We are, however, contemplating the joy of both old and young gathering together for a social hour or two, when the basement is completed. Gordon Landry, our superintendent, continues to preach the good old-fashioned gospel in the good old-fashioned way. Please God, may it continue to be that way."

**OREGON.** M. W. Lyon has transferred his membership to Oregon from Hope Chapel. (*May others soon follow the example of these Oregon brethren, who transfer their membership to the church with which they work.—Ed.*) Sr. Thayer and Bro. Watkins have been at home in Oregon the past month, working at National Bible Institution and assisting in the local church services. Sr. Thayer is teaching a class in religious education in the local school, as are Srs. Whitehead, Dick, and Austin. On January 6, there was a district meeting of Sunday school workers under direction of Sr. Frances Walls. (*If such meetings are a success, could similar district meetings be organized in other places?—Ed.*)

**RIPLEY.** A young people's party was given in the Herman Lewis home on December 27. Interest in young people is awakening! The annual Ripley business meeting was held, December 11, and the new officers met on January 3. A consecration service has been planned. Now is the time to begin planning to attend the Illinois Spring Conference to be held in Ripley late in March. You are welcome, as usual.

**MACOMB.** An attendance contest is being conducted in Macomb with Darrell Maddock, Jim VeNard, and Jean Dawson in the lead. A trip to Conference is evidently the prize. A calendar of average monthly attendance for the years 1945 and 1946 shows the following figures: Average attendance for 1945: Sunday school 31, morning worship 24, evening worship 14; average attendance for 1946: Sunday school 31, morning worship 22, evening worship 10. The young people enjoyed a Tangle Party, January 16.

**ELDORADO.** While Pastor Goit was attending Ministerial Conference, Bro. Herbert Edmister preached at the January 26 morning service. The junior Bereans had complete charge of the evening service, furnishing two speakers and special music. Good for the young people! On Sunday, January 19, Sr. Beulah Murphy put on Christ in baptism.

**DIXON.** The Christmas program was put on this year by the youngsters with the help of the adult choir. One of our oldest members, Charles Anderson, died December 25 and was buried December 27, with Sydney E. Magaw officiating.

**STATE OF THE TREASURY**

<b>Receipts</b>		
Cash on hand, December 20, 1946		\$ 58.22
Received from churches	\$100.77	120.77
Contributions	20.00	
		<hr/>
<b>Total</b>		\$215.49
<b>Expenses</b>		
Pastoral Aid	\$ 75.00	
Postage	1.00	
National Bible Institution	5.00	\$81.00
		<hr/>
Cash on hand, January 20, 1947		\$124.49
Building Fund balance		\$150.00

Mildred Somers, Treasurer.  
Monroe Center, Illinois, R. 1



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, FEBRUARY 11, 1947

NUMBER 19

## Our Commission —

● *Art thou down-hearted, child of God?  
If thou would'st courage seek  
FORGET thyself—go forth and tell  
Glad tidings to the meek.*

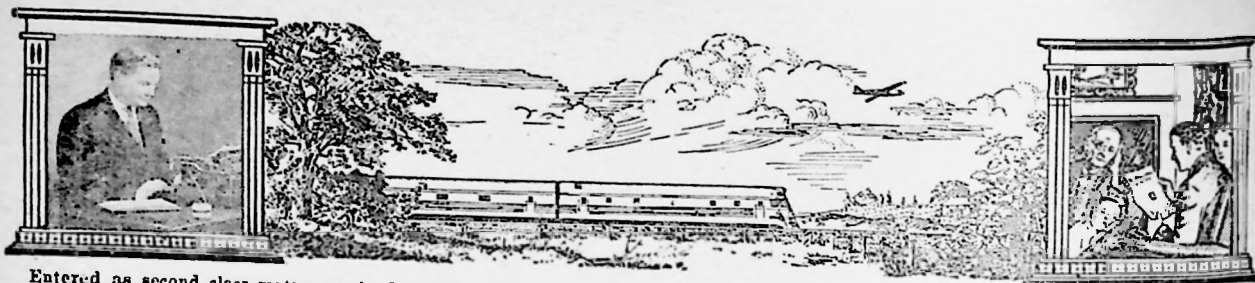
*Is thy heart sad because of loss?  
Go forth and take this token,  
Tell all that mourn, that soon our God  
Will death's great prison open.*

*For ashes, beauty—oil of joy,  
And praise as garments strong,  
Instead of hearts of heaviness,  
Their hearts will fill with song.*

*While God today His vengeance shows,  
'On nations great and small,  
Teach them to pray "Thy kingdom come,"  
God's blessings on them all.*

*This then is thy commission now,  
Go forth and do thy part,  
And thou wilt find the greatest joy  
Lies deep within thy heart.*

—Selected.



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 \$2.50 per year

Sydney E. Magaw, Editor

Paul C. Johnson, Associate Editor

## The Boy Jesus and Youth Today

The Bible presents Jesus in such an exalted position that one sometimes overlooks the truth that He was mortal and subject to all trials and disappointments common to life. Though very little is said in the Bible about Jesus' boyhood, mention is made that He was subject to his parents. (Luke 2:51.) Like other boys, He needed the care and training that can come only from a well-ordered home. That He accompanied Joseph and His mother, Mary, to Jerusalem for a Passover service, and this when He was only twelve years of age, shows Him to have been schooled by His parents in their religion. Emphasis in this story usually is placed on His tarrying in Jerusalem to discuss the Scriptures with learned men of His day—and this much to the surprise and chagrin of Mary and Joseph—but it is well to observe, too, that He went *with His parents* to worship at Jerusalem and later returned to Nazareth for further care and training as He grew into young manhood. God's Son had Godly parents!

Fortunate is the boy or girl today whose parents are interested in religion and devoted in their worship of God. Happy is that youth who goes *with his parents* to worship God, tarrying perchance longer than they may think requisite, and then returning again with them for further care and training at home.

Today, myriad temptations may lead youth to believe they are having a struggle in facing life that separates them from the Lord's understanding and love. Jesus was not required to take dancing lessons in public school. His boyhood associates had no occasion to mollycoddle Him for His declining cigarettes. There were no night clubs, no drinking parties, no motion pictures in Jesus' day. The Scriptures assure youth of today, however, that the Lord does understand their problems. In various other ways, temptations attacked the moral fiber of Jesus as viciously as they attack youth today, the Word of God saying that

He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). "Wherefore he is able . . . to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (7:25). "Let us therefore come boldly unto the throne of grace, and find grace to help in time of need" (4:16). Jesus is the "one mediator between God and men," even "the man Christ Jesus" (1 Tim. 2:5).

Isaiah the Prophet presented a wonderful prophetic picture showing Jesus as one who loves youth, even a child. The prophecy reads: "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (40:11). This prophecy was inspiration of the painting of Jesus leading a flock of sheep and carrying a lamb in His arms. What a picture of tender care of the Lord for a boy or girl in need of "a lift"!

Jesus showed considerable attention to children during His ministry. Indeed, He was so considerate of them that critics frequently accused Him of wasting time upon them. Here is comfort, though, to youth of our own day who may feel somewhat neglected by their seniors. The Lord has not changed in His attitudes. He still loves boys and girls—"for of such is the kingdom of heaven."

At least two of the three persons whom Jesus raised from the dead, and whose resurrections are recorded, were young people: the daughter of Jairus (Mark 5:41, 42), and the widow's son. (Luke 7:12-15.) Jairus' daughter was only twelve years of age, and the widow's son was a "young man." . . . Once, Jesus turned to "a lad" for the "five barley loaves and two small fishes" with which He fed the multitude. Happy boy! . . . Once, Jesus instantly healed a girl "grievously vexed with a devil," though Jesus probably never had seen her, personally. Happy girl! . . . When Jesus returns, the "streets of Jerusalem . . . shall be full of boys and girls playing." Happy Day!



# Youth in the Past and Today

By Glenn M. Birkey, Rochelle, Illinois

**O**FTEN, when in conversation with young people of today, they will tell you that the conduct of present-day youth is no different than when the writer and others of his age were young. They try to justify their position by saying that they do any questionable acts "out in the open," while youth of the past did the same under cover. Inasmuch as it has been my privilege to live during the past and the present, I feel justified in differing in this matter. I am not inferring that all youth were perfect in the past, but the percentage of God-fearing youth in relation to population in that day, contrasted to this, shows that morally and spiritually there has been a *radical* change. Headlines in the newspapers at the present time also show this change. What is the reason for this condition? Let us go to the Bible to learn the answer.

Goodspeed's Translation quotes Proverbs 23:13 as follows: "Withhold not chastisement from a child; for if you beat him with a rod, he will not die. Beat him with the rod and you will save him from Sheol." Of course, our young people and some older ones frown on this course of treatment. It is my sincere belief, however, if there is proper home environment and godly parents, the rod will not be needed to any great extent; but God's Word does say to use the rod if it is needed.

Proverbs 22:6 tells us: "Train up a child in the way he should go; and when he is old, he will not depart from it." This appeals to me as the true secret of success today in rearing youth. Let us take a look into a modern home: no Bible reading, no family altar, one or both parents out nearly every night to a bridge party, or even worse, in some saloon (modern name "tavern") where liquor flows and dancing is in progress. Here the parents stay until the wee hours of the morning. If the children are old enough, they are turned out into the streets after the evening meal to find their own entertainment and companions. If too young, the parents hire "baby sitters" to take care of their children for them. I know that both parents frequenting taverns and "baby sitters" were unheard of in my youth, which was in the "gay nineties."

In the last year, there has been an unusual amount of crime committed by American youth. There have been hideous crimes, such as murder, armed robbery, wrecking trains with loss of life, and these crimes have been committed oftentimes by those of tender years in their teen age. Why this change? Men who enforce the law say they know the reason—lack of parental discipline in the home! One could say these youthful criminals have no real home,

but only a place to stay while they are not out in some malicious deviltry. Here is a statement by J. Edgar Hoover, Director of the Federal Bureau of Investigation:

"Youths of today are restless. Excitement rules supreme throughout the land. Every boy wants to be a hero. Their vivid imaginations run riot as they hear guns and battle cries from across the seas brought to them by moving pictures and by returning heroes. Such is to be expected of red-blooded American boys. But their restlessness must not be allowed to smother their common sense. Their excitement must not give way to a desire to do something even if it is wrong. They must be guided subtly and gently—but firmly—into the paths of good citizenship and taught the difference between right and wrong."

Brother E. E. Giesler, in his recent article in *THE RESTITUTION HERALD* offers this good advice:

"The home is a good place to train a child to walk in the path of light and life. Father, mother, if you wish to safeguard your children against the evils of this world, you should begin their spiritual training very early in their lives."

There being so many homes in our land without Christian influence, and textbooks creeping into our schools with Communistic teaching of that way of life, our youth are in desperate peril. How different would be the picture of youth today if every parent could follow the advice God inspired the Apostle Paul to write in Ephesians 6! Here it is in part:

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: *but bring them up in the nurture and admonition of the Lord.*" Teach them, in keeping with Solomon's instruction, to remember their Creator "in the days of [their] youth." Every child would do well, also, to commit to memory Solomon's conclusion: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14). "Even a child is known by his doings, whether his work be pure or whether it be right" (Prov. 20:11).

Christian parents have a great responsibility in these last days. Non-Christian parents have still a greater responsibility: to get right with God themselves, then to rear their children as instructed in God's inspired Word.

# The King of the North Who Is It?

By Grover Gordon, Cleveland, Ohio

THE FIRST thing to be remembered is that the Bible is not a complete history of any nation, with the possible exception of Israel. Rather, the Bible gives only the history of any of the other nations as they come in contact with Israel, or with God's Son, Jesus the Christ, or with the church in its infancy.

There are perhaps four different views as to who or what nation is called "The King of the North" (Dan. 11: 6-40). They are, in order, Syria, Rome, Turkey, Russia (future). All these views may be seen to be correct in a measure, as history changes boundaries and dominions in the course of time. Alexander's kingdom (Dan. 11:1-3) was divided to the four winds (to his four generals) at the time of his death (323 B.C.) and "not to his posterity" (Dan. 11:4). The four generals were:

(1.) *Ptolemy*, who ruled Egypt and was called "The King of the South" as seen in verses 5-8 (south of the kingdom of Israel).

(2.) *Seleucus*, who ruled Syria and to whom, in the second partition, was given Babylon, and later (305-301) a part of the kingdom of Antigonus Cyclops. Syria became a Roman province in the year 65 B.C. Of course, Syria being north of Israel, was at that time and until she became a Roman province, "The King of the North."

(3.) *Antigonus Cyclops* ruled Greater Phrygia, Lycia, Pamphylia (the region of Asia Minor, now Turkey), but after a series of conflicts in which he increased his power, the jealousy of the other generals was aroused. They joined in a coalition and Antigonus was overthrown (305-301). His territory was divided between Seleucus and Lysimachus (king of Thrace) who married the daughter of Ptolemy to strengthen the alliance, and at her request, put his son to death. The widow of his son took refuge with Seleucus and brought a new pretext for war. (He hardly could be considered as "King of the North.")

(4.) *Lysimachus*, king of Thrace, was one of Alexander's generals. We have already noted that, by the elimination of Antigonus, there was left in Asia only the two, Egypt and Syria, which no doubt represented the Kings of the "South" and "North." Now that part of Alexander's kingdom which was in Europe was divided into several factions, each trying to gain the mastery. Lysimachus seems to have been the one who was a confederate of the other generals. When he was killed in battle it left the regions of Greece, Thrace, and Macedonia open to the

forces of the Romans, who were beginning to show their power. Eventually, these regions were incorporated into the Roman Empire, as was Syria, in 65 B.C. Therefore Rome was the only power which could have represented "The King of the North" at this period, and Egypt, which was independent of Roman authority, still as "The King of the South." So we shall consider events as pictured in Daniel 11:14-22 with this in view.

Daniel 11:14-19 seems to fit in with the history of Julius Caesar, and the wars between Rome and Egypt. Read the history of the Ptolemies, Pompey, Antony, Cleopatra (the "daughter of women"), Julius Caesar (corrupting her—v. 17). Cleopatra still is used as a symbol of the beauty of woman. She claimed that she gave birth to a son by Julius Caesar, and named him Caesarion, and that Julius lived with her and placed her on the throne, though they never were married. Also, she seems to fit in with what is said in verse 17. "But she shall not stand on his side, neither be for him." Verses 18 and 19 fit with the circumstances which occurred and caused Julius Caesar to go back to Rome where he met his death.

In verse 20, we have the greatest point of identity that Rome at that time was "King of the North." "Then (or after him) shall stand up in his estate a raiser of taxes." (See Luke 2:1-11, telling about the birth of Jesus, God's Son.) In the days of Augustus Caesar, there "went out a decree . . . that all the world should be taxed." Augustus was not destroyed in anger (as was Julius), neither in battle. He died in 14 A.D. He could not have commanded that "all the world should be taxed" if he had not first conquered Egypt, "King of the South," which he did when he defeated Antony and Cleopatra in the Battle of Actium (31 B.C.). Therefore, Augustus Caesar became ruler of the world, the first since Alexander, and therefore the only one up to that time who would be referred to as "a raiser of taxes." (No doubt, all countries had collected taxes of their own people, but here was an outstanding identification.) "And in his estate [placed—marg.] shall stand up a vile person" (11:21).

Tiberius Claudius Nero Caesar is said to have spent his later years on an island, giving himself over to satisfying his sensual appetites. He was the most vile of any of the Roman rulers. He was the adopted son of Augustus (because of his successful campaigns) and he transferred the election of magistrates from the popular assembly to the

senate. (Probably that is how he obtained the kingdom by flatteries.) Tiberius Caesar was of a cautious and suspicious nature. He perpetrated many cruelties upon his friends, was feared as an arbitrary despot, and gave orders to watch for aspirants to the throne. No wonder Pilate yielded to the demand of the Jews when they said: "If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar!" (John 19:12.) "When Pilate . . . heard that saying, he brought Jesus forth" again and said, "Behold your king!" (v. 14). "They cried out . . . We have no king but Caesar" (v. 15).

Thus, Tiberius was emperor at the time of the crucifixion of the Christ (Luke 3:1), having succeeded Augustus in 14 A.D. He ruled until 37 A.D. Read Daniel 11:22, describing how his powers were to overflow from before him, and shall be broken; yea, also "the prince of the covenant." We have here, therefore, two strong points of identity that Rome was "King of the North," and later she also could have been said to be the "King of the South," as well.

After the Roman Empire began to break up, it seems likely that Turkey or the Byzantine Empire more nearly fit the picture—or, in other words, the Eastern Roman Empire when Constantine established Constantinople as capital of the Empire (330 A.D.). He built it, after the pattern of old Rome, on seven hills and dedicated it to the Virgin. He had been cordial to the Christians (probably more as a compromise or for political reasons), but did not suppress paganism. Although sacrifices (by pagans) were discouraged, his object seems to have been to make Christianity into a unified, single establishment; to make his metropolis, Constantinople, a *Christian* capital; and partly to dissociate himself from the Roman democratic traditions. Constantine became sole ruler in 325 A.D. He claimed to have seen a flaming cross in the sky, and by that sign, he would conquer, but he was not baptized until late in life—some say, on his deathbed.

Constantine had convened the Synod of Arles (314), soon after the edict of Milan, to regulate the church in the West. (The edict was the tolerating of Christianity throughout the Empire.) In 325 A.D., he called the Council of Nicæa (Nicene Creed) to dispose of the questions raised by Arianism. Just before 320 A.D., the diocese of Alexandria was thrown into an uproar by the preaching of a priest named Arius. He taught that God, the Eternal Father, had created from nothing and begotten before the creation of others things a Son, the first creature, but also divine. Arius was excommunicated on the ground that he had made Jesus Christ, a divine creature, not the equal of God the Father, and that by implication he had set up a demigod besides God. It was at this Council that the Nicene Creed was adopted, including the "Trinity."

Constantinople was famous for more than a thousand

years as capital of the Roman Empire (New Rome) and headquarters of the Eastern Church, even as Rome was capital of the Western Church. There was considerable rivalry between the two, and there still is a rivalry as evidenced by the present conflict between the Pope (who is head of the Western or Roman Catholics) and Russian Communism. Russia always has been head of the Greek Catholics. It may be well to bear this in mind, so as to understand who will be "King of the North" in the "Time of the End." (Dan. 11:40.)

Russia has claimed guardianship over Palestine in the past. Will she not try to establish herself in this role in the future? She has of late (1946) made demands of Turkey. Will she gain control of the Dardanelle Straits, and thus become, as she has long hoped, a Mediterranean power? If so, she is perhaps the best candidate to become "King of the North"—which is exactly what many people believe will happen. Others look for a revival of the Roman Empire under the Papacy. Watch, both!

Now, let us get back to the question of Turkey. Probably coming from Turkestan in Central Asia, it is said that four hundred families under the leadership of Osman or Othman (1231) sought safety among the Seljuks from the advance of the Mongols and their conqueror Genghis Kahn. The Seljuks granted them land in Phrygia and converted them to the faith of Islam. Out of this came the Ottoman or Turkish Empire. Those of the ruling class called themselves "Osmanli" from their chieftan, Osman.

These invaders captured Constantinople in 1453 A.D. (Mohammed II). For almost five hundred years it was capital of the Turkish Empire. The Empire extended into Europe and around the Mediterranean Sea, in the sixteenth century reaching its height under Sulcimen II. In the Crimean War with Russia (1853-1856), Turkey was aided by England and France and Sardinia. France objected to Russia's claim as guardian of the holy places of Palestine; England feared dismemberment of the Turkish Empire and entrance of Russia as a power into the Mediterranean area. (That is still the fear of the British.)

In the war of 1877-78 between Russia and Turkey, which grew out of Turkish misrule, Russia gained a complete military victory, but the Treaty of San Stephano (which gave Russia all fortified places north of a line drawn from San Stephano) was revised at the Congress of Berlin, by intervention of the European powers, in favor of Turkey. This may have been the "hooks," by which Russia was drawn back. (Ezek. 38:4.) If so, Russia will be brought back again from her place out of the north parts (Ezek. 38:15), and become "King of the North." (Turkey usually is referred to now as the Sick Man of the *East*.) Russia, with her vast resources almost untouched, and having a population of about one fifth of the earth's population, to say nothing of her allies or, rather, the satellite states she (Please turn to page 10)

# Christian Colors

## (1 Corinthians 13)

By E. H. Goit, Eldorado, Illinois

**C**HRIStIAN COLORS reflect the "light of the world." Jesus, the Son of God, is that light! Science teaches that red, green, and violet are the three primary colors of light. Jesus' words teach Christians that faith, hope, and love are the three primary colors of Christianity.

Red can well symbolize faith. Faith is a necessity of life. Faith is needed strength for daily living. Without faith it is impossible to please God!

Green can illustrate hope. Green, as an emblem of spring, portrays the fact that it is from the death of winter that new life springs. The empty branches receive green foliage, the flowers shoot forth anew, and life in general takes a new lease. It was in the spring of the year that Christ rose from the dead. His resurrection guarantees ours. A literal, visible, and bodily resurrection of a complete man "like unto his glorious body" is our hope. This hope is reinforced with an unperturbed faith in God. Without this faith, our hope would be only wishful thinking!

Violet is a color of royalty. It embraces the love of God for a "sin cursed" world. Violet well illustrates the authoritative love the Creator had for His creations in that He gave His only begotten Son as a propitiation (covering or release) for our sins. God did not have to give humanity a second chance; but thanks be to Him as a compassionate Father, He had love for His children. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Now is man's second chance. There will be no third! If a man fails to hearken today, that man shall perish. To obey is eternal life.

The Apostle Paul said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." If one could say more than mortal man and have not love, his saying would be but meaningless sound.

If there were a man living today who had the gift of prophecy, understood all mysteries, had all knowledge, and faith like a grain of mustard seed that could remove mountains, and had not love, that one would be nobody in the eyes of God. Recognition of God depends on love!

To many, charity means giving to the poor. To the readers of 1 Corinthians 13, it means *love*. Paul said, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

To feed the poor is to bear fruit. To sacrifice for Christ is great. To have love is much greater. No matter how great the gift, how much the sacrifice, if there is not love, the works profit nothing.

In Hershey, Pennsylvania, where that world-famous Hershey chocolate bar is manufactured, there is an orphanage. Mr. Hershey, founder of the Hershey chocolate plants, endowed this orphanage with his millions and shares of stock in the ever-pyramiding chocolate industry. He was giving his all to the poor. This was sacrifice. It was done in love! If he did not do this in love, it will profit him nothing, no matter how much fruit is yielded. Indeed, love is a powerful Christian color!

Love is peculiar in its characteristics. It suffers long, is kind, envies not, for it is free from jealous thoughts, and is not puffed up with self-conceit. It does not behave unseemly, is not choosy, is not easily provoked, for it is well fortified with self-control, and thinks no evil.

Love "rejoiceth not in iniquity, but rejoiceth in truth." It rejoices in the triumphal joy of right. By its actions, it distinctly shows that there is no compromise between right and wrong. Wrong is wrong and right is right. "There is no compromise!

Love covers all things. Love is balm for a wounded heart, compassion for the mighty, and enduring to the aged. God is love! When love is instilled in humanity, there will be no more strife. When love is one's daily guide, there are no matters that cannot be met with courtesy. To receive love from God is, in turn, to radiate love in our homes toward those who serve us, and to the poor. He who radiates love, builds character!

There would be fewer broken homes, fewer divorces, and much more happiness in this world, if love were the basis of all marriages. Couples united before God are pledged to be one flesh. The little irritations, the ever-recurring bad points in one another would be satisfactorily covered with love as the cover. Love covers all! The million-and-one reasons given in the divorce courts would vanish before the threshold of love as the basis of all marriages. As musicians need to be in tune to produce harmony, two hearts must be keyed to the note of love to produce a wholesome marriage. As hope is wishful thinking without faith, so as a general rule, to have love without mutual faith is wishful thinking.

"Love never faileth"! Prophecies, tongues, and knowledge shall be destroyed, but love shall never fail.

There was a certain man who loved to hunt. One day this man gayly rode his horse into the woods, accompanied by his favorite hunting dog. After journeying a short way, he dismounted from the horse to inspect his guns. While doing this, his wallet, bulging with his life's savings, fell from his hip pocket, unobserved except by his dog. . . . The guns being inspected, the man mounted his steed and rode forth ready for game. His faithful dog remained close to the purse, however, seeking to attract his master's attention. This failed! Then the dog quickly ran to the front of the horse and started to bark vigorously to turn the master back. This continued until the master thought his dog was mad. Believing this, he raised his gun and shot the faithful animal. The animal's barks had failed. Being mortally wounded, the poor faithful animal dragged itself back to the lost wallet and lay down beside it to die. The dog's love succeeded. Love never fails!

Man in the nature of mortality can see only in part. When immortality is vested upon believers, then their mortality will be done away. Paul said, "When I was a

child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

As a child progresses in language, disposition, and mental process, so a Christian grows in love. As a babe in Christ, he speaks as a babe, he understands as a babe; but when he becomes a man he puts away milk and desires meat.

If one were to sail from Lake Huron to Lake Superior and observe the waters, he would be surprised. While journeying along Lake Huron, his eyes would accustom themselves to its muddy waters. Upon entering Lake Superior, if he looked over the prow of the boat into the water, he would think that the keel would strike the jagged rocks any moment. What this man would not know is that fifty to sixty feet of clear water was between the keel and the rocks.

Now in mortality, we endeavor in vain to fathom God's  
(Please turn to page 10)

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## A Headless Rooster Lives

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By (Mrs.) Florence Pease, Ashtabula, Ohio

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*"I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3).*

THE STRANGE phenomenon, recently reported in the press, of a headless rooster living more than three weeks after its head was chopped off in preparation for a New Year's dinner brought to my mind lessons the world could get from this incident. (In several instances, Jesus used poultry to illustrate His thought, as in Matthew 23:37; 26:74, 75; Mark 13:35; 14:30.) Consider how the people of the world are fluttering about without any spiritual head. They are spiritually blind, though they have physical sight. (2 Cor. 3:14; 4:4.) They have wandered from God as blind men. (Lam. 4:14.) They have no spiritual hearing. (Eccl. 1:8; Matt. 13:13.) Men think not spiritually; they have no spiritual feeling. Their mind is controlled by evil in their hearts. (Jer. 17:9; Eph. 4:19.)

A spiritual mind gets its nourishment from the Word of God, through Jesus Christ, but the spiritually headless get their nourishment from their own evil hearts (the Devil). They are cut off from the spiritual light of God. They do not think or meditate on the ways of God, scarcely being susceptible to them. Like a chicken with

its head cut off, they wander aimlessly over the earth. (Amos 8:12.) Man is born into this world with sight, hearing, thinking, and talking abilities as poisonous as the venom of a snake. It is no wonder that evil in human hearts is symbolized in the Bible as a serpent or snake!

Even a serpent is easier to tame than the tongue of man. "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:7, 8).

True, God created man with a head and brain, with power of sound and righteous reasoning, but man from the time of Adam chose to have a serpent head. (Gen. 3.) When Jesus comes to bruise the Serpent on the head (Gen. 3:15), mankind surely will be a headless wonder, even as this headless rooster. Mankind chose to receive poison of the Serpent, rather than the spiritual nourishment of God which gives eternal life, but poison of the Serpent leads him to death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SPIRITUAL FOUNDATIONS.** An open letter signed by 181 Greek scientists, artists, and men of letters, published in "Aktine," organ of the Christian Union of Scientific Men in Greece, says: "The future of humanity in general and Greece in particular depends primarily on laying spiritual foundations which are true and firm. It is impossible to lay such a foundation unless contemporary mankind makes use of the values preserved in the Christian faith . . . The need for the complete reconstruction of political and social life on a basis of justice and morality can be fulfilled only when the lives of individuals and the life of the community are inspired by Christian faith and the moral driving power derived from that faith."

Upon what are "spiritual foundations" to be laid? The inspired Word gives the answer: "Other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the only sure foundation, and yet, to build on Christ, one must be guided by the Word. It is the Word that reveals Christ. Apart from the Word of truth, there can be no building on Christ. The two go together.

**MICROWAVE UNIT.** Science is on the march and there does not seem to be any end to what can and will be accomplished. According to W. C. White, General Electric Company engineer, a microwave unit has been invented which combines characteristics of radar and the electric eye, which is a little larger than a large flashlight and weighs about four pounds. With this unit, it is possible to count passing objects by means of a hollow metallic pipe, even through thick walls and around corners. The possibilities of this new invention are numerous. There is one thing about it that appeals to me, and that is: if man with a little instrument can see through thick walls regardless of the nature of the wall and look around corners, why should folk allow doubt to rise in their minds about it being possible for "every eye to see" Christ when He comes in clouds of the sky? The curvature of the earth, even with man-made gadgets, no longer poses a problem.

**THEIR CRUSADE.** The Methodists are taking stock of the gains made during the first year of their "Crusade for Christ." According to their reports, 750 new churches were organized, and close to 1,000,000 new members enrolled. Complete reports are not as yet available, but every indication seems to support the conclusion that their extra effort for the Crusade brought big returns. Effort put forth in the Lord's work is never in vain. The more work invested, the greater will be the yield. We can learn a good lesson from this Crusade.

**DISPLACED PEOPLES.** In a press conference held in Chicago, Pastor Niemöller gave out this report on conditions in his home-

land. Said Niemöller: "I have not slept in my own bed, or lived with my own furniture for ten years. Like millions of others, I live in my own country as a stranger. For me the sense of property is gone. The political consequences of this general state of homelessness are not yet apparent, but they may mean much to the future. Political Communism means little to the homeless, but the fact that life for tens of years to come will never become normal means much." He estimated that 20,000,000 people had been uprooted in the Communist-controlled areas; 3,000,000 had died; and 10,000's shipped to Russia as gifts. This is the price one nation alone must pay for putting its trust in man. Over the centuries, man has failed to learn by his experiences the hopelessness in the rule of mortal man. The solution to the problems of the world can be found in only one, and that is the Prince of Peace. He will soon come and put an end to the beastly rule of man.

"There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand."—Milton.

**SUNDAY SPORTS.** The Ministerial Association in Lowell, Massachusetts, has entered a protest against high schools adopting the practice of professional baseball and football in playing their games on Sunday afternoons.

More and more, Sunday as a day of worship and rest is being used for pleasure and sporting events. This is not noticeable among the so-called worldly, but people who heretofore have given their time on Sunday over to a feeding of their spiritual natures are now devoting the day to a divided purpose—an hour or two to church and the remainder to pleasure that undoes all the effect of worship. One of the first signals of a "form of godliness" is the misuse of the day of worship. For spiritual growth and physical well-being, we need to keep our Sundays for the things of the Spirit.

**MERGER.** For several years, negotiations have been going on between the Episcopal Church and the Presbyterians with union in view. The unionists will be greatly aided by the recent election of Bishop Henry Knox Sherrill as Presiding Bishop. It is rumored that he is not opposed to contacting the Methodists, who have a rule by "bishops," in a move to unify the forces of righteousness. The unity of Protestant churches will be the big issue during the next few years. These unions cannot come about without a great deal of public discussion, thereby creating a unity of mind for the undertaking. For the larger groups, whose doctrinal views are quite alike on the great teachings of their churches—union does seem to be the better course to follow.

Where fundamental doctrines must be scrap-

ped to form a basis of unity, then unity becomes an evil. To give up conviction for unity's sake is to destroy "love for truth." The simple principle of faith, apart from the teachings upon which the faith is founded, is not sufficient. There are certain fundamentals of doctrinal teaching without which it is impossible to please God."

**SELFISHNESS.** One of the trouble-makers of the last days, Paul described as being "lovers of their own selves." Recently, I was taking a forty-mile bus trip to make train connections; and, during this ride which required an hour and fifteen minutes, my mind was repeatedly called to Paul's indictment of selfishness of people and especially of its control over the majority in the end-time.

Just across the aisle of the bus sat a middle-aged woman with a little baby of a few months of age on her lap. At least half of the time I was on the bus, this woman was smoking cigarettes and blowing the smoke downward, and at times the little tot was so enveloped in smoke I could not tell there was a baby on her lap. During the time I was on the bus, that little baby, to say nothing about the other passengers, was forced to breathe that smoke. That woman was selfish. She did not consider the welfare of that little baby or its health. She was thinking only of her own satisfaction. In so many ways of life, people think only of self, and overlook or willfully disregard the welfare of others—just "lovers of self."

**ARMAGEDDON.** This is the title of a three-part story which Leonard Engel is writing in "Reader's Scope" on the supposed "war between America and Soviet Russia." The articles are strictly imaginary as he envisions the atomic war between these two countries. What interests me most is not his forecast of a coming struggle between these two great powers, neither his picture of the catastrophic results of the use of atomic energy, but rather the use of the Bible term "Armageddon." Every little while, writers find it necessary, or at least convenient, to refer to a great and dire struggle among nations as Armageddon. They may not and usually are not professing Christians, yet, they do see in the shape of things to come—the pattern of events as foretold in the Word and are forced for clarity's sake to employ exact Biblical terms. Then, too, there is force to argument when one can bolster his argument with a "thus saith the Lord," though such teachings do not form the basis of moral behavior in the individual's life. The day of battle called Armageddon is on the list of current news topics, and, try as they will, the improving-world theorists are unable to take it off.

"Man's conscience is immediately aware of the wicked desires of his own heart, and as promptly sounds an alarm."—Edwin Dummer.



# Studies in Prophecy

## Article I

By J. M. Morgan, Bristow, Oklahoma

*Will the name of the Lord be called upon every one of the Gentile nations after Christ returns?*

ACTS 15:15-18 records: "To this agree the words of the prophets; as it is written, After this I will return, and will build *again* the tabernacle of David, which is fallen down; and I will build *again* the ruins thereof, and I will set it up: that the residue of men might [may] seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." The Revised Version omits the words, "unto God are all his works." The Emphatic Diaglott renders verse 18 as: "Says the Lord, who does these things which were known from the age."

We make no more reference to Acts 15 in this first article, but we study the scriptures on God's judgment and His demands upon the Gentile nations left when the battle of Armageddon is ended. This battle is called, "The battle of that great day of God Almighty." (Rev. 16:14-16.) God, through Christ, will fight on one side in this battle; and the dragon, beast, and false prophet will fight on the other side. The unclean spirits, out of the mouths of the three (Rev. 16:13, 14), will be sent to the kings of the earth and to the whole world.

Joel 3:1, 3, 9 prophesies of the same battle: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people."

This is the time Zechariah 14:1-4 will be fulfilled. "Behold, the day of the Lord cometh . . . for I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth, and fight against those nations." "Judah also shall fight at Jerusalem; and the wealth of all the heathen . . . shall be gathered together, gold, and silver, and apparel, in great abundance" (v. 14). Verse 12 tells the effect of the plague. It may be the effects of the atomic bomb. "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Verse 13 tells that the great "tumult from the Lord shall be among them"; and tells how neighbor will

rise up against his neighbor. This will be a great slaughter of people.

Psalms 110 describes this awful battle thus: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . . The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." This will be the last battle we have.

Also, in Revelation 19:11-23 is a full statement of how the Lord will fight. "In righteousness he doth judge and make war." Verse 15 says: "He shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God." Verses 17 and 18 tell of "an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." This war will be the last world war.

This same war is described in Ezekiel 38 and 39. God tells when and who will start this war and for what purpose and against whom it will be waged. I only can give a brief outline here. First: what will be the state or condition of Israel? Judah and Israel will be joined together in one nation in their own land, and "one king shall be king to them all." "And David my servant shall be king over them." (Ezek. 37:21-24.) In Ezekiel 38:8, we read: "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." I here refer to verses 10 and 11, so you can see that at the time Gog and many people go up to the villages to take a spoil, the children of Israel will be at rest, dwelling "safely all of them," dwelling without walls, neither bars nor gates. To date, the Israelites have not been gathered, nor do they dwell

safely. Therefore, Gog, Gomer, and Togarmah of the north quarters, and all Gomer's bands cannot now start the world's last war. Ezekiel 39 tells of the destruction of Gog and his allies, and how the beasts and fowls will eat their flesh, leaving only a sixth part of them living at the end of the war. In article two, we shall study the Lord's dealings with the nations that are left from this last war.

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## CHRISTIAN COLORS

(Continued from page 7)

judgments. It is in the great deep that they are hidden. Soon the muddy sea of mortality will pass, and we shall sail into the sea of immortality as clear as a crystal. It is through a mystery we shall see and understand.

In our lives, faith, hope, and love abide. The greatest of these is love.

Love is the key to service, truth, patience, happy homes, and life. There is a time to love and a time to hate. According to Amos 5:15, we are to hate evil and love good. It has been written that "the love of money is the root of all evil." I say, "The love of Christ is the root of all good." Let us have love for the Son of God. Let us as Christians be magnetized with His love, the greatest a man can have (John 15:13), and seek to attract others.

Life is a receptive canvas to the three primary Christian colors. These colors reflect the light to the world. Let us keep them in the path of true light. Even a Madonna can be turned into a daub of paint by not being in the right light. Christians, as one, let us radiate faith, hope, and love. To do this is to reflect the "Light of the World."

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## THE KING OF THE NORTH

(Continued from page 5)

gained in World War II, seems to be the big problem of the present.

It looks very much as though Russia may fulfill the role of "King of the North" in the "Time of the End," unless she is stopped by the rise of a power in the Mediterranean, such as the Roman Empire. What, though, if there be a coalition of the "East" and "West"? That really would be *some empire!* It would unite the Roman and Greek factions of the Catholic faith into a kingdom that would be almost world-wide.

At any rate, we have seen, one cannot apply the title of "King of the North" to any one power all through history, because the powers just do not last that long! Egypt may again emerge as "King of the South" (backed by the British). She is now leader of the "Arab League" and in ten years will be free from the occupation of British

troops. At present, she seems to provide residence for the "Grand Mufti," who is spiritual leader of the Moslem peoples, or Moslem world. (The Arab League consists of seven Arab states, at present.)

It is fairly certain that England will keep her eye on Egypt because of her life line through the Suez Canal and her many interests in the Middle East. England can be counted upon to give aid to Egypt and the Arab League, if necessary to protect her interests. Therefore, England may be considered as a candidate for the role of "King of the South" at the "Time of the End."

Possibility of a coalition of the Eastern and Western church factions at present seems out of the question, but we have seen stranger things than that happen in the past. John the Revelator prophesied of "a two-horned beast" who will make all the world worship "the first beast" which had a wound with a sword and still lived. Something to watch! This seems to picture a revival of the old Roman power. (Rev. 13.)

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## WHAT IS SUCCESS?

By Edgar A. Guest

"Success is being friendly when another needs a friend;  
It's in the cheery words you speak, and in the coins you lend;

Success is not alone in skill and deeds of daring great;  
It's in the roses that you plant beside your garden gate.

"Success is in the way you walk the paths of life each day;  
It's in the little things you do and in the things you say;  
Success is in the glad hello you give your fellow man;  
It's in the laughter of your home and all the joys you plan.

"Success is not in getting rich or rising high to fame;  
It's not alone in winning goals which all men hope to claim;

It's in the man you are each day, through happiness or care;

It's in the cheery words you speak and in the smile you wear.

"Success is being of big heart and clean and broad of mind;

It's being faithful to your friends, and to the stranger-kind;

It's in the children whom you love, and all they learn from you—

Success depends on character and everything you do."

—Selected.

## "WHERE IS THY BROTHER?"

By Milton Hall, Oregon, Illinois

THE LORD, knowing full well as to what had happened, inquired of Cain, "Where is Abel, thy brother?" God asked Cain this question, that He might teach Cain the true meaning of his crime and what was expected of him. Cain also was taught the degree of thought and consideration he should give to his fellow man in the future. If such responsibility was expected of Cain when God dealt and talked directly with people, how much more are we to respect and guard the well-being and moral standards of our associates.

Granting, now, that we are our brothers' keepers, let us ask ourselves these questions: "Who is *my* brother?" and "Where is *thy* brother?" First, who is *my* brother? Is everyone, anyone I meet, see, or hear, my brother? In Matthew 12:47-50, we read:

"Then one said unto him [Christ], Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Christ's example is a good one to follow. This does not mean that any person outside of one's particular faith is not, or cannot become, his brother. One must use his faith in God to know whom to help to become his brother.

Now, where is *thy* brother? Is he keeping himself in the will of God? Are you doing anything to help draw him closer to God, or something that will hinder his growth Christward? Truly, we must first examine ourselves, but in so doing, let us determine whether or not our influence is helping to shape those who know us into true Christian workers. Is anyone who was your brother going the wrong way because of you? Examine yourselves to find where your brother is.

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"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:16-19). . . . Sin not in these ways, but "give thanks unto the Lord."

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Children's Page True-False Game Answers: 1. F; 2. T; 3. T; 4. T; 5. F; 6. F; 7. F; 8. T; 9. T; 10. T.

## BOOK PARADISE

By Arlen Marsh

"To make a happy fireside clime,  
To weans and wife—  
That's the true pathos, and sublime  
Of human life."  
—Robert Burns.

A very considerable number of books and pamphlets has been produced by marriage counselors and general psychologists within the last few years, all aimed at the about-to-be-married. O. O. Geiseman has done something a little different; he, in *Make Yours a Happy Marriage*, has centered his attention on those already wed. At the same time, he has provided worth-while advice for engaged couples, too. He has nothing to offer those still hunting husbands or wives.

*Make Yours a Happy Marriage* (Concordia Publishing Co.; \$1.00) covers a wide range of material in amazingly small compass. The book is Bible-centered; Scripture quotations appear at frequent intervals. Two doctrinal errors appear: one, a mention of the "Triune God"; the other, a suggestion of the glory awaiting the Christian immediately after death.

"Marriage," in the Geiseman opinion, "is a divine institution and not, as you may have heard or read somewhere, the chance result of human experimentation." The entire tone of the book is founded on that one principle.

With certain ideas of Dr. Geiseman, we are forced, on Biblical grounds, to disagree; but these ideas are so rare that the book loses none of its basic value because of them. The practical aspects of inter-denominational marriages, the matters of adjusting to one another's whims and foibles, the problems of finance, the question of participation in social and church activities, the handling of what Havelock Ellis calls the "psychology of sex"—with these matters, there can be no debate.

A successful marriage, insists Dr. Geiseman, is made, not born. Like Dr. Wiggam of newspaper fame, he holds out love and pure emotion as having a major, but by no means all-inclusive, role in marriage. Marriage is, instead, plain hard work—work equally borne by both parties. It is not to be stumbled into as one would stumble over a stone and so accidentally find a buried treasure.

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24).*

### Meditation

"Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:12-14).

### God's Grace

Our lesson today lists some of the laws given to God's people, the Israelites. (Ex. 23:1-9.) While the laws were perfect (Psalm 19:7) and right, they could not bring salvation. They condemned all mankind because they told man what was right and what was wrong. If man disobeyed, he was under condemnation. The law is called our schoolmaster because it told us what sin was. When we understand, we are brought to Christ that we might be saved from sin. "By grace are ye saved through faith" (Eph. 2:8a). We are called to work for Christ (Eph. 2:10a), for we are all the workmen God and Christ have today. Let us, therefore, do "good works" and spread the gospel of Christ.

If a law could have been given that would have made us pure in heart and life that it could save us, such a law would have been given. (Gal. 3:21.)

But our righteousness is not holy or good enough. We need to accept Christ and His righteousness. When we accept Christ by believing in Him and accepting the seal of baptism, then we have His promise—"Sin shall not have dominion over you" (Rom. 6:14a).

### Faith of Christ

"The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

As we are all under sin, we see then how much we need Christ in our lives. We need His faith. We need His righteousness. We need to be in a position of son and heir that we can go to God through our High Priest, Jesus Christ, for forgiveness.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ

have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For through him we both have access by one Spirit unto the Father" (Eph. 2:13, 18).

No longer are people under the law. Today we are under grace. We are saved by grace through faith. (Eph. 2:8.) God's grace must reign in our lives through righteousness, the gift of Christ Jesus our Lord. (Rom. 5:21.)

### True - False

This game is based on our lesson: Exodus 23:1-9 and Galatians 3:13, 14, 24. (Answers may be found on page 11.) Place a "T" or "F" before each number.

1. We are justified by the law.
2. The law was our schoolmaster to bring us unto Christ.
3. We are children of God by faith in Christ (Gal. 3:26).
4. Kindness should be shown strangers, for the Israelites had been strangers in Egypt.
5. Christians should raise false reports.
6. It is best always to follow the crowd (multitude).
7. If we meet an enemy's ox that was lost, we should not return it.
8. It is wrong to accept a bribe.
9. Christ redeemed us from the curse of the law.
10. The Gentiles are blessed with Abraham through Jesus Christ.

### But Once

"I shall pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

### Happy Birthday Wishes

- Marilyn Haines, Feb. 10, age 6, Fonthill, Ont.  
Dorothy Richardson, Feb. 10, age 12, Hammond, La.  
Mary Overholser, Feb. 12, age 8, San Gabriel, Cal.  
Dale L. Larington, Feb. 15, age 2, McCook, Nebr.  
Wayne Thoms, Feb. 15, age 13, Eden Valley, Minn.  
Sara Beth Savage, Feb. 15, age 12, Waite Park, Minn.  
Rebekah Jane McLain, Feb. 15, age 10, Los Angeles, Cal.  
Tommy A. Kennedy, Feb. 16, age 9, Hammond, La.

# Berean Department

Arlen Marsh, Editor

132 North Gardiner Avenue  
Rockford - Illinois

## EXPERIENCE

### Relies on an Old Method

Maybe it's funny, when you think about it, but one of the biggest mistakes made in the average Bible class is that the teacher tries to cover too much ground.

It doesn't work. Especially, it doesn't work with young people and intermediates. It doesn't work, simply because people aren't built to think about a great many different things at the same time.

So, whether you're using a Berean lesson book, *The Guiding Star*, a Sunday school quarterly, or just the Bible, remember this: *don't try to do too much at once.*

Book Six, for instance, was deliberately planned to provide enough material in every lesson for at least two class sessions. If you use *one* class session to the lesson, you'll spend 95 per cent of your time reading—and 0 per cent of your time learning.

It's the same with other lessons, no matter what they are. So what if the lesson outline has three dozen texts? Do you *have* to use them all? Do you read every newspaper you pick up from the front page to the last, including the want ads and the death notices? Or do you read the things that particularly interest you?

Use the same idea in leading a class. Don't read all the texts; nobody will remember them. Read the ones you think are best; talk them over; try, at least, to pull some ideas about them out of your (and the class's) mental hat. That way, you'll do some good.

## EXPERIENCE

### Produces a New Book

*From practical experience with especially outlined lessons for the Rockford, Illinois, Berean Society comes this newest in the series of Berean lesson books for young people and adults.*

#### Senior Lesson Series Book Six

The book is illustrated with photographs and drawings.

It covers problems of practical living and problems of doctrine—and it shows the way the two must go together.

It is based on suggestions made by Bereans themselves over the last two years.

It contains more helps and lesson background material than any other book issued by the society up to this time, for young people and adults.

Enough texts and other helps are provided that each lesson easily may be divided into two or more parts for class or private study.

Price: 20 cents the single copy  
17 cents each, 5 or more

NATIONAL BEREAN SOCIETY  
OREGON, ILLINOIS

## AMONG THE CHURCHES

### ATTENTION, MULLIN AND ATER, TEX.

On Sunday, February 23, I will be at Mullin for preaching services, and at Ater, or Gatesville, on Sunday, March 2.

It is requested that brethren living near each place make a special effort to be there on those dates, for plans are to be made for holding a Texas conference, and we need the presence and counsel of every member far and near.

M. W. Lyon.

### JANUARY ON THE GULF COAST

Early in January, I took a swing eastward from Houston almost to the Louisiana border, to visit several isolated members. La Porte, Goose Creek, Baytown, and Beaumont were visited. Shirley and Nell Guthrie live at Goose Creek.

Sr. Morris has already reported on the services held at Beaumont, where almost a week was spent.

Returning through Houston, I stopped at Edna, where Sybil Guthrie lives, whom many will remember from former years as National Berean treasurer. A short stop was also made at Bayside.

At Corpus Christie, I found a fruitful field. Here Bro. and Sr. George Waters have built up an active little Sunday school in a building of their own. Attendance was up to thirty or more, including many children. It was good to see Bro. Waters again and to meet his wife. They gave me a fine welcome, and assisted me in meeting the other members who live there. It was good also to meet again, after many years, Elmer Goekler, brother of Harry Goekler, who is superintendent of the Sunday school.

Bro. Waters is the pastor and conducts services each Sunday morning. At his invitation, I spoke there, January 19. He has a little flock of twelve members as the fruits of his ministry. In addition to these, I located five daughters of Bro. E. M. Wilson who lived at Goldthwaite years ago. These all live, with their families, in the Corpus Christie vicinity, and six of them are members and much interested in the work. Neither group knew of the existence of the other. This makes nineteen members there, and will greatly strengthen and encourage the church.

It was a pleasure much looked forward to, to stop at Riviera, where the last Texas conference was held. Sr. W. L. Robbins still lives there, whom some will remember meeting at General Conference in former years. One daughter and she are the only ones left of the good congregation that once flourished at Riviera.

Four families and four members live at Kingsville. Down in the Rio Grande valley, visits were made at Raymondville, Lyford, Combee, Harlingen, San Benito, and Brownsville, at all of which we have members and interested parties living. A good many of them are of the Robbins family.

Returning to Riviera, preaching services were held, January 24 and 25, at Sr. Robbins

home, with several from a distance attending.

When I took the train, January 25, for the Ministerial Conference at Oregon, Ill., it was as warm and delightful there as it is in Illinois in June. Quite a contrast were the zero temperatures and snow-blocked streets that we met here in Oregon.

M. W. Lyon, Evangelist.

### HERALD RECEIPTS

Ernest E. Graham; Mrs. G. C. Wrenn; Mrs. Lottie Pickler; Mrs. F. T. Blyth; Mrs. A. H. Lindh; Mrs. Ada Updike; Wilda McCorkle.

### MINISTERIAL RESOLUTION

#### BE IT RESOLVED THAT:

We, ministers of the Ministerial Conference assembled at Oregon, Ill., January 31, 1947, recognizing need of a definite statement concerning dangerous social trends imperiling the Church of God, do hereby place ourselves on record as believing that dancing, drinking of alcoholic beverages, gambling, the use of tobacco, and attendance at taverns, night clubs, and other places of questionable amusement are detrimental to spiritual life.

Church of God Ministerial Association.  
Robert O. Hardesty, Secy.

## Gleanings From the Field

"The field is the world."—Jesus.

**Thank You, Bro. LeCrone:** Oregon Bible College much appreciates a series of Bible lectures recently given by Bro. J. R. LeCrone, pastor of several Churches of God in Virginia. Thank you, Bro. LeCrone, and come again.

**Sister Brewer's Return:** Sr. Edna Brewer, a former matron of Oregon Bible College, has been re-employed as matron at the College. She arrived recently from Tempe, Ariz., where she had been visiting her daughter and son-in-law, Bro. and Sr. C. E. Lapp. Sr. Brewer, now as House Mother, will have general oversight of the College students and may shortly occupy a place on the College staff. Sr. Nora Pearson will continue her work at the College, too, making an ideal partner with Sr. Brewer, we believe, as they are old-time and long-time friends.

Sr. Leota B. Hanson spent last week end with her niece, Lois MacDonald, at Rochester, Minn., where Lois is in nurse's training.

"On January 23, 1947, a daughter, Nancy Lee, was born to Mr. and Mrs. Alden Casey, 718 Culver St., Compton, Calif. Mrs. Casey is known to Conference young people as the former Betty Luper."—J. W. McLain, Los Angeles, Calif.

**February Birthdays at the Home.** Four residents at Golden Rule Home, born in the Washington-Lincoln cycle of the Zodiac, recently celebrated their birthdays: Sr. Olive Wood (89) on February 3; Bro. Charles Pearson, caretaker (44), on February 4; and Srs. George Loudenslager (73) and Clara Chaffee (87) on February 6, 1947.

Bro. Fred E. Hall, employee of National Bible Institution doing evangelistic work in Arkansas, is receiving good co-operation from the local churches he serves, most of his financial needs for the month of January having been covered by contributions from the churches at Bear, Morrilton, and Cleveland.

"Bro. C. E. Lapp, Tempe, Ariz., spoke for the brethren at Macomb, Ill., after the Ministerial Conference at Oregon. A goodly number were present to hear their former pastor."—Linford Moore, Macomb, Ill.

"I have an hour's ride on the streetcar to work, so I read The Restitution Herald, thoroughly, and when I have finished reading I lay it in the seat or window for someone else to enjoy."—Mrs. D. D. Lawrence, 3418 Indiana, Kansas City 3, Mo.

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With his stripes we are healed' (Isa. 53:5)."—Contributed by Mrs. Walter Croxton, Moline, Ill.

Accompanying the Editor on his trip to South Bend, Ind., for services, Sunday, February 9, were Bros. Charles Pearson, Moline, Ill., and Malcolm McLeod. Returning with Bro. Timothy Pearson also was with us.

Sr. Nora Pearson, employee at Oregon Bible College, reports that her son Ben, Dayton, Ohio, is recovering slowly from almost fatal injuries suffered several weeks ago from an automobile accident.

Bro. Arlen Marsh, pastor of the Church of God at Rockford, Ill., reports in "The Meeting Place" that the church's building fund has reached the figures of \$3,343.75. The Rockford brethren, now handicapped without their own church building, are looking forward to a better day.

"I hope the Lord will soon come to gather his loved ones home"—where there will be no more sorrow, pain, or death."—Miss Edna Sissle, 1865 Ave. 27, Columbus, Nebr.

HONORING THE AGED

On November 14, 1946, my mother, Mrs. Mary E. Fike, 8534 S.E. 16th Ave., Portland, Ore., celebrated her ninety-fourth birthday. Open house was held in her home, and many relatives and friends called, bringing gifts, flowers, and cakes. Those present included her son, Jay V. Fike and wife of Gladstone, Ore.; her daughter (the writer) and husband of Yakima, Wash. Two sons, Freeman and Morell, of Phoenix, Ariz., were unable to be present.

Mother has been a shut-in for more than ten years but attends meetings and conference at Felida, Wash., whenever she has an opportunity to do so.

Mr. and Mrs. Fike came to Vancouver, Wash., in 1890, and for eight years were active workers in the Northwest Conference. Then they moved to Phoenix, Ariz. Mr. Fike died in 1915. Mrs. Fike has been a resident of Portland, Ore., since his death.

Mrs. A. H. Lindh.

REPORT OF SERVICE IN GOSPEL WORK

Receiving a long-distance telephone call from Bro. Fred Williams on Friday night, January 24, I went to Sallisaw, Okla., to hold funeral services on Sunday for Bro. William Eugene Rasey. I arrived in Sallisaw at 3:30 p.m. I spent the night in the home of Bro. Fred Williams' father, Bro. J. T. Williams. We enjoyed a Bible study with Bro. Williams and sons and grandsons.

Sunday afternoon, Bro. Fred and I visited in the home of Bro. Rasey, where we met his widow and sons and daughters. We went to a nearby schoolhouse where a large crowd had gathered and read the obituary, as follows:

Bro. William Eugene Rasey was born in the State of Oklahoma, May 19, 1878. He was a member of the Church of God. He died, January 22, 1947. He is survived by his widow, Mrs. Katie Rasey; two sons, Clark, who is in the Air Corps stationed at Roswell, N. Mex.; and Haskell at home; five daughters: Josie and Charlotte, both at home, Geneva of Kitterman City, Calif., Mrs. Susie Trotter of Muskogee, Okla., Mrs. Ethel May Reeves of Kansas; two brothers: Mr. Charlie Rasey of Muskogee, Okla., and Mr. Clyde Rasey of Kitterman City, Calif.; and one sister: Mrs. May Hatfield, also of Kitterman City; six grandchildren, and other relatives and many friends.

I also spoke words of truth on the cause of death and the great need of being ready for a part in the first resurrection. We had splendid attention. After leaving the closing work in the hands of Bro. Fred Williams, I left for Muskogee, Okla. There, I visited in the home of Bro. Monroe Helleman and Sr. Frounie Ganns. They live in the home of their father, Mr. Joe Helleman, three miles out of Muskogee. After supper, we all engaged in a wonderful Bible study which all seemed to enjoy. They said, "Come again."

I will be happy to visit in the homes of the Williams and Helleman, and in homes of many others of the faith. Write or call me long distance and tell them to send a taxi to tell me. I live three miles east, one mile north of Bristow, at Mount Home School on Route 1. I will be glad to serve you. J. M. Morgan.

CALENDAR

- March 1, 2—Northwest Quarterly Conference at Corvallis, Ore.
- March 29, 30—Illinois Spring Conference at Ripley.
- April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.
- June 11-22—Indiana Bible School and Conference at North Salem.

OREGON BIBLE COLLEGE NEWS

On Saturday, February 1, a few of the College students traveled to Chicago with Gary and Clell France to tour the Museum of Natural History. An interesting and enjoyable day was spent at the Museum.

Harry and Mabel Payne now are living in town. They have an apartment with Milton and Joan Hall.

Milton Hall preached last week end at Rensselaer, Ind.

The new courses are proving to be fully as interesting as we hoped, and all are enjoying them immensely. In major prophets, we are studying the first few chapters of Isaiah at the moment. The course includes also the Books of Jeremiah and Ezekiel. In the course, Proverbs and Ecclesiastes, the students are studying the first two chapters of Proverbs. Bro. Magaw is teaching both of these classes. Old Testament Studies, under Bro. Dick, is progressing favorably. This course is a continuation of the course in Old Testament given last semester, and we are studying Exodus 20 at the moment. Bro. Dick's class in World-Wide Missions promises to be one of the most interesting we have had for some time.

Last Tuesday evening, some of the students visited Golden Rule Home. A College quartet sang a few songs, and Raymond Brown related some of his experiences in Rome. We enjoyed the visit very much.

Bro. J. R. LeCrone delivered a series of five lectures to the College, faculty, and students, last week. Some of our friends from Oregon and other points visited us during these chapel periods. The subject of Bro. LeCrone's lectures was "The Beatitudes." He covered from one to two of the eight beatitudes in each lecture. We wish to thank Bro. LeCrone for some extremely interesting and beneficial thoughts.

The College is now receiving the Chicago Daily Tribune. Thanks to Bro. Glenn Birkey, Rochelle, Ill., for this useful gift. Also, we wish to thank Bro. Edwin Graham for his gift of the book, "History of World War II." This book will be a valuable addition to the history section of the library.

A surprise party was held in honor of "Mom" and "Pop" Logsdon last Friday night at the home of Bro. Magaw. The students presented them with a gift as a small token of their esteem and appreciation of the Logsdons and the service they rendered to the College during the two and one half years they served here. They sacrificed much to serve the Master in their work here, and we realize that mere words are inadequate at a time like this. Therefore, we shall conclude with these few words: simply and sincerely they are, "Thanks very, very much, Mom and Pop, for all that you have done, both for the College and for us personally."

"Mom" Brewer is coming to take over the position of matron for this second semester, and is expected any time now.

W. Howard Beemer, News Editor.

ALVIRA HAINES

The death of Mrs. Alvira Haines, Buffalo, N. Y., occurred on January 12, at the Millard Fillmore Hospital. For many years, she, with her husband Reuben, who predeceased her by several years, made her home in the Fonthill community, where many acquaintances and friends were made. The past twelve years she has been making her home with some of her children in Buffalo. Upon her death, in her eighty-sixth year, she was brought back to Fonthill, Ont., for funeral services and interment.

The funeral services were conducted by the writer, who spoke on the "Resurrection" as the only basis for hope beyond this life.

It was through one of the sons, Horace, of Fonthill, who for many years has been a steadfast member and officer of the local church, that Mrs. Haines was known to the church folk.

She leaves five children to mourn: Mrs. Jessie Marsden, Mrs. Bert Weirich, Helen, George, and Horace Haines. C. E. Randall.

ETHELYN ALLARD

Miss Ethelyn Allard was born in Ogle Co., Ill., February 24, 1867, and died at Los Angeles, Calif., Saturday, January 25, 1947. Her death was attributed to complications incident to advanced age. She was the daughter of Isaiah and Alice Allard. They moved to La Porte City, Iowa, in her early childhood, and thence to Eagle Grove, Iowa, where her father died. She resided in Waterloo for many years, where she was employed as a book-keeper until she and her mother went to Los Angeles twenty-three years ago.

She was preceded in death by her father, mother, a brother, and a sister, Mrs. James Cassen of 315 Denver St., Waterloo, Iowa, is her closest survivor.

Miss Allard became a member of the Church of God early in life.

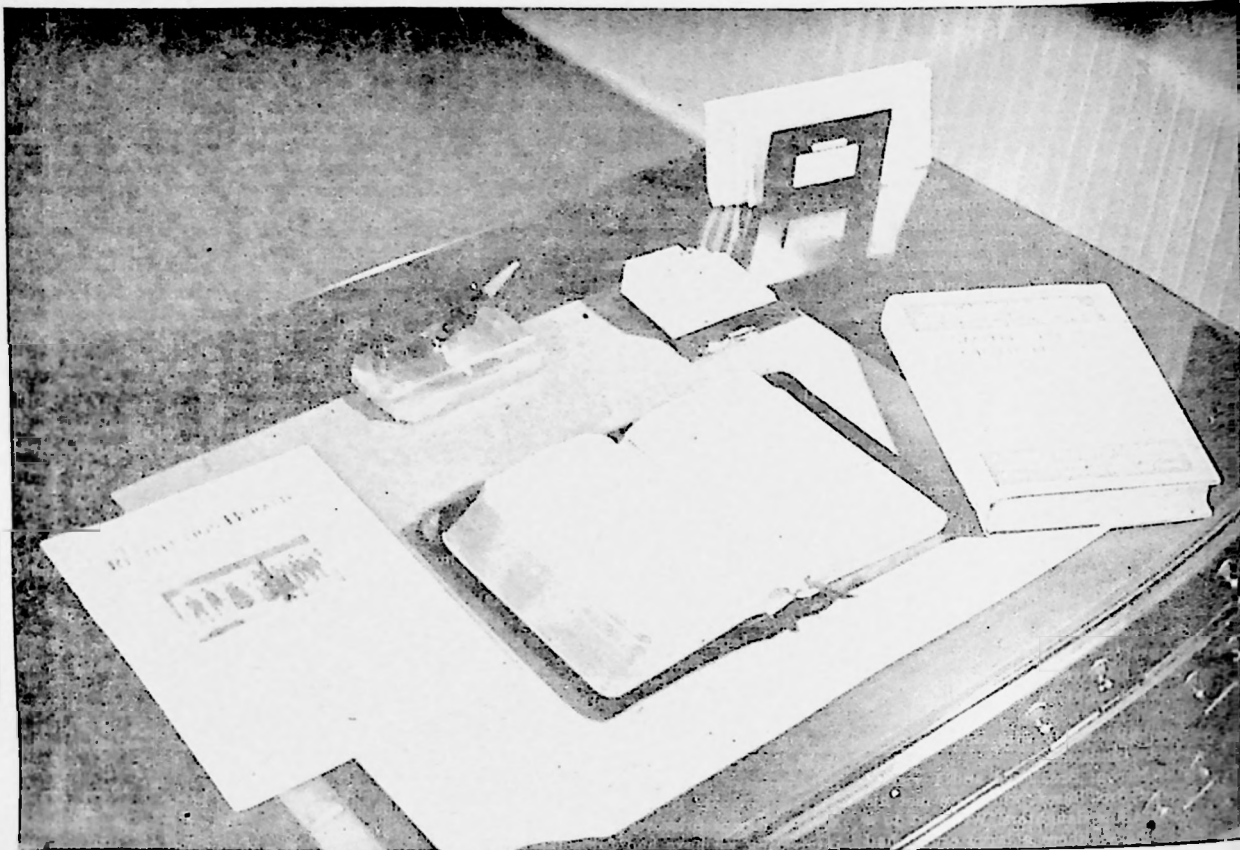
Funeral services were conducted in Los Angeles, Calif., by J. W. McLain, Tuesday, January 28, and in Waterloo, Iowa, Saturday, February 1, by the writer. She sleeps in Jesus, waiting the resurrection of the dead. When God calls, she will answer Him and He will have His desire concerning the work of His hands. Charles W. Howe.

NATIONAL BIBLE INSTITUTION

Maurertown, Va., Sunday School	\$20.79
Mrs. Alice Carpenter	2.00
Verna Thayer	4.00
Hedrick, Ind., Church	35.00
Arkness-Oklahoma Conference	40.00
McGintytown, Ark.	15.40
Little Rock, Ark.	30.00
Mrs. Olive Stephenson	5.81
Mrs. Rachel Morris	1.00
Elmer Gockler	20.00
Mr. & Mrs. Harry Payne	15.00
Clark Chapel, Ark.	10.00
Mr. & Mrs. Clarence Dimmick	20.00
E. H. Magaw	1.00
A Family	3.35
Mrs. F. T. Blyth	7.50
Mrs. Wilma Judy	5.00
Mrs. Virda Sirlor	5.00
Mrs. Kate Olmstead	6.00
E. F. Marsh	10.00
Omaha, Neb., Church	15.75
Delta, Ohio, Bereans	68.37

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Marjorie Bolhous	2.50
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## NATIONAL BIBLE INSTITUTION

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# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, FEBRUARY 18, 1947

NUMBER 20



*BLESSED are the poor in spirit: for their's is the kingdom of heaven.*

*Blessed are they that mourn: for they shall be comforted.*

*Blessed are the meek: for they shall inherit the earth.*

*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

*Blessed are the merciful: for they shall obtain mercy.*

*Blessed are the pure in heart: for they shall see God.*

*Blessed are the peacemakers: for they shall be called the children of God.*

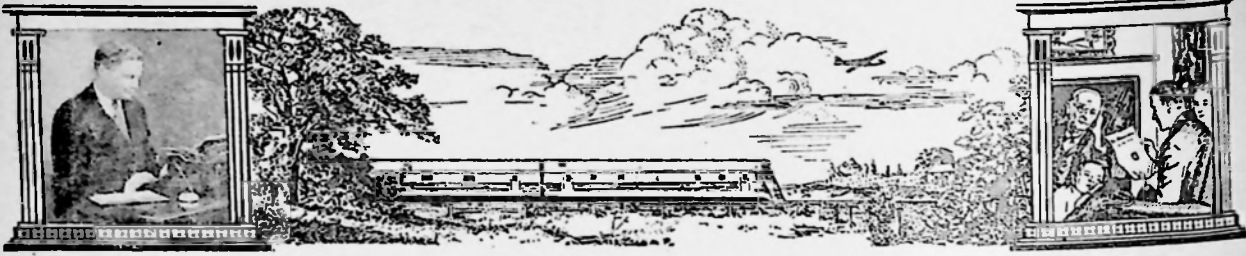
*Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.*

*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*

*Rejoice, and be exceeding glad, for great is your reward in heaven.*

—Matthew 5:3-12.





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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## Christ, the Great Physician

Though the Bible nowhere speaks of Jesus as being the "Great Physician," men of all races and nationalities have come to appraise the Christ by that title. There is good reason for choice of that title, for Jesus healed all manner of diseases, irrespective of the prestige or purse of the ones afflicted. Christ continues to this day, also, as the world's *Great Physician*. Through prayer, many have sought and found *His* help when the resources of other physicians were exhausted.

That Jesus was the *Great Physician* in His own day is evidenced throughout the New Testament. Mark 5:25-34 tells of a certain woman who for twelve years had a bloody wound that stubbornly refused to heal. She trusted many doctors, but to no avail: she "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but grew worse" (v. 26). Then she sought Christ. Because of the throng about Jesus, she was able only to touch the hem of His garment, yet "straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague" (v. 29). Who knows the names of those physicians who failed, yet took the woman's money? Whether they were honest or dishonest, their work was so fruitless that the Scripture says she "was nothing bettered, but rather grew worse." Then, instantaneously, she was healed by the *Great Physician*.

A physician of high reputation must work against several disadvantages. Most of his patients are persons who previously tried less expensive and less experienced physicians, during which time their ailments constantly grew worse. Finally, they come in desperation to the specialist. Because of his reputation, people expect almost the impossible from him; yet, because of the pathetic cases brought to him, he has a struggle to save the lives of any.

Work of Christ stands out so brightly, therefore, as never a life was lost that came in humble trust to Him. He healed everyone: the deaf, dumb, and blind; the lame, leper, and lunatic. "They pressed upon him for to touch him as many as had plagues" (Mark 3:10). At one instant, He healed ten lepers, though apparently only one

leper, a Samaritan, deserved His attention. When that leper expressed thanks for his miraculously received health, Jesus cried, "Were there not ten cleansed? but where are the nine?" (Luke 17:17.) Nevertheless, the *Great Physician* allowed the ungracious nine lepers to continue their enjoyment of restored health—and He charged them *not a dime!*

Onlookers "were astonished with a great astonishment" when Jesus raised the daughter of Jairus. (Mark 5:42.) Again, they "were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak" (7:37)—this after Jesus healed one who was deaf and dumb. "We never saw it on this fashion," cried amazed critics when Jesus healed one who was sick with palsy, giving him strength to take up his bed and walk. (Mark 2:1-12.) "What manner of man is this, that even the wind and sea obey him?" exclaimed the disciples who first had feared in Galilee's storm, then saw the wind suddenly cease and the waves recline into "a great calm" (Mark 4:39).

A good physician may become so engrossed in relieving the sick and afflicted, that he neglects and endangers his own health and strength. Jesus, the *Great Physician*, foresaw the day that He, in love, would die for the highest possible degree of salvation for His people—for their *eternal* health and happiness. He prophesied: "Ye will surely say unto me this proverb, Physician, heal thyself" (Luke 4:23). There is no question but that Jesus could have come down from the cross. Legions of angels would have leaped to His rescue, had Jesus made that request. (Matt. 26:53.) Instead, the *Great Physician*, knowing our need of atoning blood, chose rather to suffer and die that we might be healed. The full force of Christ's healing will be experienced only when He comes again, when His saints are *immortalized forever!* "We shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet." "We look for the Saviour . . . who shall change our vile body, that it may be fashioned like unto his glorious body." "When he shall appear, we shall be like him: for we shall see him as he is."

"Where are the nine?" "Where are the nine?"

# Thankful and Responsible

By Grover Gordon, Cleveland, Ohio

*Christians should be thankful for the privilege of studying the Bible and assume the duty connected with it, also.*

**F**IRST, we Christians should be thankful for the reformation through Jesus and the apostles. For three centuries, Christianity underwent many and varied persecutions. When Constantine came to power in Rome, his principal distinction was his regard for Christianity. He did not suppress paganism, however, although sacrifices were discouraged. Curiously, he promoted the imperial cult, a thing anathema to Christians. When he became sole ruler of the Empire, his attitude toward Christianity seems to have been that of mere cordiality. He seems to have been anxious to make it into a unified, single establishment.

Soon after the Edict of Milan (313) granting toleration to the Christians, Constantine convened the Synod of Arles (314) to regulate the church in the West. In 325 A.D., he convened the Council of Nicæa to dispose of the questions raised by Arianism.

(Arianism had shown that the Father must be older than the Son and that there was a time when the Son was not. It taught that God the eternal Father had created from nothing and begotten before the creation of other things a Son, the first creature, but also divine. Arius was excommunicated on the grounds that he had made Jesus Christ a divine creature, not the equal of God the Father, and that, by implication, he had set up a demigod besides God—a "half god." . . . The Athanasian Creed does the same in Article 31, describing Christ as God of the substance (essence) of the Father; begotten before the worlds; and Man of the substance (essence) of his Mother, born in the world.)

Indeed, the idea of an ecumenical council seems first to have occurred to the half-Christian emperor. Constantine's interests, however, lay not in theology, but in condition of the church; hence, conformity was desirable to him. He was not baptized until on his deathbed. He removed the imperial capital to Constantinople and dedicated it to the Virgin (330). Theodosius established Catholicism as the state church (380-381).

From the time of Constantine, many un-Christian practices and doctrines were added to the true and simple teachings of Jesus and His disciples. Study of the Bible was discouraged. It was taught that the pope could not err in matters of faith and that he alone could interpret the Scriptures or confirm the interpretation of them. So

there followed what is termed The Dark Ages, until authority of the pope and some of the practices of the Roman Church were attacked by Luther, Calvin, and others.

In 1534, during the reign of Henry VIII, king of England, "The Act of Supremacy" recognized the king as the only supreme head on earth of the Church of England. Thus the reformation in England under Henry and Wolsey was at first a matter of policy, not doctrine—the church still being state controlled. The theology of the church in England, as shown in Six Articles (1539) and the King's Book (1543), was unchanged in essentials. Henry authorized the Great Bible, a revision of the English translations of Tyndale and Coverdale, and some slight alterations in services. Changes came as rulers changed, the rulers being the heads of the church as well as heads of state. It is wonderful, indeed, that the message of Christ has been preserved down through the centuries!



Grover Gordon

*The Puritans* had no quarrels with the doctrine of the Church of England. They held (1565) that the Scripture did not sanction the setting up of bishops and churches by the state. In the year 1567, a group of lay rigorists began to worship in their own way in separation from the state church. Though the Puritans believed that if they searched the Scriptures long enough they would eventually agree, they differed very early on the nature of the church polity advised in the Scripture. The Presbyterians favored a central government, while the Independents defined the church as any autonomous congregation of believers, emphasized the point that a man could arrive at his own conclusion in religion, and opposed a national, comprehensive, coercive church.

(One often hears the statement, "according to the dictates of our own conscience," but it seems to me that religion based on individual conscience can very easily go too far in the opposite direction. "Dictates" means *rule or precept*. One's own conscience might allow for anything which anyone would choose, regardless of, or even in opposition to, the commandments or precepts of the Scripture. This very error seemingly has happened, each person having become his own judge in matters of faith and morality, oftentimes in direct opposition to plain, positive statements of Scripture.)

*(Please turn to page 10)*

# Sound Doctrine

By Mary Mac Nedrow, Oregon, Illinois

*"My doctrine is not mine, but his that sent me."—Jesus.*

**D**OCTRINE is teaching or preaching the principles of belief accepted as truth. There are doctrines of men, and there are doctrines of God. Timothy was warned by the Apostle Paul that in the last days some would depart from the faith, "giving heed to seducing spirits, and *doctrines of devils*" (1 Tim. 4:1). We who love the truth will adhere strictly to the truths Jesus preached and will not become confused. We will eliminate all man's theories that have no bearing on salvation. Teaching and proclaiming the gospel message will be uppermost in our minds at all times as we see the Day of the Lord looming in the distance, and each day drawing nearer and nearer. We will speak the things which become "sound doctrine."

Christ Himself was a missionary. He said that God sent Him. After His baptism, He was sent to preach the gospel. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. . . . And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:17, 23, 24). He said: "My doctrine is not mine, but his that sent me" (John 7:16).

Many have asked: "Now just what was this doctrine or teaching?" The Scriptures state the gospel was spoken by our Lord. Jesus called His disciples together and sent them to teach and to preach. (Matt. 11:1.) They were to teach the gospel of the kingdom, and to heal the sick. (10: 1, 5, 7.) When He stood on the Mount of Olives just before His ascension, He said to His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16). The people needed to be saved from their sins. The gospel was able to do this for them. It was good news; it gave them hope. It can do the same for us.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Since we have received the true gospel, we are debtors to those who have not heard. "How shall we escape [condemnation], if we neglect so great salvation" (Heb. 2:3). It was the message Jesus preached. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom" (Mark 1:14). The gospel of the Kingdom and the "great salvation" message are one and the same thing. It was told by Peter to Cornelius and his family. Peter preached Christ to them, tell-

ing them Jesus was the One of whom the prophets had prophesied. He told them how Jesus was crucified, was buried, but that God raised Him from the dead and He became the first fruits of those who slept, and that "through his name whosoever believeth in him shall receive remission of sins . . . and he commanded them to be baptized in the name of the Lord." (Acts 10.) Philip, the deacon, likewise preached Christ to the Ethiopian; and when he believed, he was baptized.

The Christ is the subject of this gospel message. It all centers about Him. Said Jesus: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24:14). The Apostle Paul warned the Galatians against those who would "pervert the gospel of Christ" (Gal. 1:7). He exhorted the Colossians to "continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23).

Said the Apostle Paul: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them. For we preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake." Faith, repentance, and baptism are essential to salvation.

If we truly believe the gospel message, we shall manifest our faith in works of righteousness. In Hebrews 11: 1-3, faith is defined. In verses 4-40, faith is illustrated. In chapter 12:1, 2, faith is exhorted. Is not faith the assurance that something hoped for will come true? Is it not a belief that something unproved by evidence will surely come true? It is a conviction that something unseen will come to pass. We believe the promises God made to Abraham will come true. "Without faith it is impossible to please him [God]" (Heb. 11:6). There is only "one faith" (Eph. 4:5). "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). How can one call upon the name of the Lord if he has not heard? Our faith must be built upon a sure foundation, and that foundation is Christ Jesus. The patriarchs of old all looked forward in faith to a Saviour. It is through "faith and patience" we inherit the promise. (Heb. 6:12.) If we have faith, we will exercise our faith in works. Let no one be guilty of speaking of different faiths. There is only "one faith, one baptism" (Eph. 4:5).

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). This is what constitutes saving faith. Jesus said: "My doctrine is not mine, but his that sent me." I want to teach and preach this same gospel that Jesus and the

apostles proclaimed. Do you? Although the Bible was written by many different writers, God is its Author. We know it is true.

Today, the world is infamous for its idolatry and wickedness; but God still has a faithful few scattered throughout the land who are "like a tree planted by rivers of water." Nothing can swerve them. (Turn to page 10)

## Christ's Second Coming

By W. H. Arrington, Russellville, Arkansas

*"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" (Hebrews 9:28).*

**T**HOUGH the day and hour of Christ's second coming is known only by the Lord, many signs are to be seen in the heavens and upon the earth, making clear to the student of divine prophecy when this great event is near at hand.

When asked concerning the time of His coming, Jesus replied: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, and with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:25-27; Matt. 24). He informed them that as the leaves appearing in the springtime indicate when summer is near at hand, so also fulfillment of these predicted signs would reveal with certainty when the coming of Christ is imminent.

Through ages of the past, God has sent special messages of warning to those who were destined to experience some outstanding event in human history. Let us notice just a few examples in proof of this. When the wickedness of the world became so great that God proposed to destroy the ungodly with a flood of water, He first made known to Noah what He was about to do. Noah, being warned of the coming destruction, "prepared an ark for the saving of his house." As a "preacher of righteousness," he told all men then living of their approaching doom and how to avoid it. (Heb. 11:7-11.)

In 2 Peter 2:5-7, a similar warning message was proclaimed to the people of Sodom and Gomorrah before fire and brimstone were rained from heaven upon them. Lot lifted his voice in solemn admonition: "Up, get you out of this place; for the Lord will destroy this city" (Gen. 19:14). Forty years before the overthrow of Jerusalem, the

people of that city had been warned of its fate, and had been instructed as to when and how they were to flee for their lives. (Luke 21:20-24.) A message of warning and reformation immediately preceded the first coming of Christ. Seven hundred years before His advent, the Prophet Isaiah had spoken of one, who, coming from the wilderness, would prepare the way for our Lord. (Isa. 40:3, 4.) At exactly the right time, John the Baptist appeared for the long-promised Messiah. (Matt. 3:1-11.)

John's work, as stated before, was "to make ready a people prepared for the Lord" (Luke 1:13-17). When the hour came for this preparatory work to be accomplished, the religious leaders of that day were silent. They were wholly ignorant of the very prophecies they needed to understand. When John the Baptist began his seemingly strange ministry and teaching, the learned doctors of religion scoffed at his work and tried to hinder those who would listen to him. They even accused him of being in league with the Devil. (Matt. 11:18.) This humble messenger of God spoke with such convincing power, however, that multitudes began to go out into the wilderness to hear him. (Matt. 3:5.)

Becoming alarmed at John's influence over the people, these religious leaders finally sent certain priests and Levites to him, inquiring as to who he was, and as to what authority he could offer in support of his teaching. (John 1:19-22.) John answered and said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (John 1:23; Isa. 40:3.) It is well to notice that John knew his calling and his place in the divine program. He understood the prophecies relating to his generation. He even could point to the very text wherein his work was divinely foretold. Will God leave us unwarned at the close of this Gentile age—before He sends His Son back to earth? No!

# The Fear of the Lord

By E. H. Goit, Eldorado, Illinois

*"The fear of the Lord is the beginning of knowledge" (Proverbs 1:7).*

**T**HE BEGINNING of knowledge is an introduction to God, and to know God is to fear Him. How should a man fear God? Should he hide in a corner, clutching his heart in terror of "hell fire," mount a post and stare into the sun, or tremble in each fiber of his body in worshipping of God?

When "fear of the Lord" is mentioned, many people say, "Yes, a man must reverence and respect his Maker." Every letter of what these brethren say is true, yet so often meaningless. Their actions deny their words as "lip service."

Surely, many brethren of the Lord are familiar with the occasion when the disciples washed not their hands when they ate bread. For their actions, Jesus was censured by the scribes and Pharisees, who said, "Why do thy disciples transgress the tradition of the elders?" Jesus, living not by bread alone, but by the Word of God, replied:

"Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:2-9).

"Hell-fire" advocates terrify people into fearing God with a terrifying fear. Many of these converts fear God with their lips, but their hearts are far from Him. In vain do they worship God, teaching the traditional but unscriptural "hell-fire theory" and believing the commandments of men.

Numerous children fear policemen and tab them as "cops." These children have never been taught that a policeman is not their enemy but their friend, protector, and help in times of civil trouble. Likewise, these "hell-fire" advocates fail to recognize God as one who is not a monstrosity of torture, but a loving, helpful, and saving God. Indeed, parents' duty is to instruct their children that policemen are their friends and merit their respect, but much more it is parents' obligation to rear their offspring with

a reverent respect for God Almighty, to whom they owe worship.

God did not sow the seed of terrifying fear through the gift of His Son, but gave Christ, His Son, *through love* for mankind. Man need have no heart-failing fear to qualify for salvation, but a godly fear that permeates with love and not dread. Such is how a man should fear God!

"Noah, being warned of God of things not seen as yet, moved with [godly] fear, prepared an ark to the saving of his house" (Heb. 11:7). Likewise, we, being warned of God of things not seen as yet (destruction of the wicked; salvation and restitution), should work out our "salvation with fear and trembling" (Phil. 2:12). When warned of God, Noah did much more than assemble the animals, food, and wood for the ark. He was a "preacher of righteousness" calling his sinning neighbors and friends to repentance. Christians have much more to do than believe, repent, and obey God through baptism. Theirs is a consecrated life dedicated to the service of God. Thus they will be preachers of righteousness, calling one and all to repentance.

"The fear of the Lord is the beginning of wisdom" (Prov. 9:10). Wisdom has been defined as "the knowledge of how best to conduct oneself in God's world and action consistent with such knowledge." The Apostle Paul said, "Preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18). Paul then elaborated that it is worldly wisdom that obscures God from the "worldly wise," and by the foolishness of preaching them that believe are saved.

"The fear of the Lord is the beginning of wisdom": the beginning of a knowledge of God and, in turn, of His Son Jesus. When an individual fears God, he can begin to receive an insight into God's wisdom in that He gave His only begotten as a Lamb of sacrifice.

The Psalmist wrote, "I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward the holy temple" (Psalm 5:7). David worshiped God in fear. He respected the house of God. Today, there is very little respect for the house of God, even among Christians. It seems that people nowadays regard God's house as a convention hall for the preaching of everything but His Word. God's house is used as a gossip assembly where wagging tongues bear tales of all kinds and as a place of general confusion.

Perhaps some of the good brethren have observed the mumble-jumble turmoil that exists immediately prior to the services of your church. This is not confined to any one church of the Churches of God, but is general everywhere. For this, we cannot praise the brethren, but in the name of a righteous God, we must condemn.

God's house is a place dedicated for the worship of Him through prayer and the preaching of His Word. The hubbub that exists today is far from this. A spirit of quietness and worship is lacking. Men, women, and children are in no frame of mind to enter a service of worshiping God

when aroused with devilous confusion. This ugly head of confusion must be decapitated, and in its place a spirit of reverence through the fear of God must exist. Unless it does, one cannot properly worship God.

"The fear of the Lord is to hate evil: pride, and arrogance, and the evil way, and the froward mouth" (Prov. 8:13). Mercy and truth shall purge iniquity; and, by the fear of the Lord, men will depart from evil. To depart from evil to do good is to leave the Devil his D-ue and give God your O-bedience. An individual who fears God will keep his lips from guile, (Please turn to page 10)

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## "Not Slothful in Business"

(Romans 12:11)

By Emma C. Railsback, Los Angeles, California

THE ABOVE admonition of the Apostle Paul is as important in the Lord's work as in one's own private business affairs. In fact, we think it is more important; as much more so as matters pertaining to our eternal welfare are more important than those of a temporary nature. Laxity or carelessness in the Lord's business, or the financial phase of the church work, has done much to hinder development and the spread of the gospel. Many times persons with little or no insight into the management of the financial program are given authority for expenditure of the Lord's money where little good results. Why do we so often hear the remark, "All ministers are poor financiers"? There are exceptions to this rule, of course. We personally have known a few ministers who were reasonably good financiers.

The apostles instructed the disciples that it was not reasonable for them to leave the Word of God to serve tables. Those who "give themselves to prayer and the ministry of the Word" cannot be expected to have as deep insight into the financial management, as others who do not specialize in teaching.

In former years, the development of Church of God work has been hindered in many instances, because leaders have chosen to ignore these principles. When the Lord comes, will He not declare us to have been unprofitable servants, slothful in His business?

We should give very careful consideration to the expenditure of funds coming into the treasury of our organizations, either local, state, or national. If this is not done, contributors are justified in withholding and placing their tithes and offerings where they are put to the best possible use.

Care also should be given to the solicitation of funds. If we divide and subdivide, the more important phases of the work are bound to suffer.

We recently received a copy of the *Berean Guiding Star*, which carried a statement that each issue would cost thirty-five or forty dollars. We fail to see the advisability of a movement of this kind. The Berean Society has been given one page of our *RESTITUTION HERALD* for many years. Just recently in two issues of the paper almost half the Berean Page was filled with heavy black lines. We know of no other reason for this but lack of copy to fill the space. Then, too, a silly cartoon which cheapens the paper appears occasionally.

Anyone capable of writing anything along Scriptural lines worthy of publication can have space in the columns of *THE RESTITUTION HERALD* any time. We have particularly enjoyed articles by Oregon Bible College students in the past and we understand that this is a permanent policy of our editor. Then why should an appeal be sent out for funds to support a new publication?

No one can have a stronger desire to encourage and promote the development of the talents of the young people in the church than myself, but we have seen so many efforts to draw them off by themselves to work independently of the older members prove to be a failure, that we have come to doubt the wisdom of the undertaking. Twice an attempt was made to separate them here in Los Angeles. Each effort resulted in failure and more than failure, as some never returned to the work in any way.

The Lord is coming soon. Let us pool our funds and our efforts to the honor and glory of our God and Saviour Jesus Christ.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**ONE WORLD.** The one-world theory continues to be a live issue of discussion among the folk who are seeking a solution to the ills of the world through the united efforts of mankind. Back in 1943, Wendell Willkie brought out a book that was really epoch-making, the "One World." In 1946, a group of atomic scientists became interested in promoting the one-world plan and put out a book called "One World or None." Later reading along this line can be found in William G. Carr's interpretation of the United Nations' accomplishments and aims in his book, "One World in the Making." Besides these three, there have been volumes and volumes written and sheaves of columns in the daily press on the necessity for one world, if the world is to be saved for mankind. This is the material outlook of man void of hope in the "times of restitution." This "one-world" plan will continue to receive the support of people, as such a set-up was foreseen by the prophets; and this "one world" will fall into the hands of the "Man of Sin" who will come into its leadership through flatteries, and will continue his leadership through deception and by means of the miracles which he will be able to perform.

**A NEW SCHOOL.** The Albert Einstein Foundation for Higher Learning, Inc., has been started in the initial stages, which will be located at Waltham, Massachusetts. The project will be financed by American Jews and enrollment will be open to students of all creeds. The purpose, as set forth in the official statement, will be to "found a university for students and faculty of all creeds and nationalities." The cultural and scientific life of our country has been greatly aided by the genius and humanitarianism of the Jews. Jealousy over their attainments in all fields of labor is to be found among so many Gentiles, who are wanting in the zeal and initiative which have carried the Jews of the dispersion to such heights of personal accomplishment and Samaritan labors. No doubt, this latest experiment of Einstein will contribute more than anything else he has done to the advancement of the welfare of his fellows.

**SPIRITUAL PROBLEMS.** In a late pamphlet issued by the Department of Public Affairs under the title of "The Most Serious Medical Problem Facing Our Nation," it is stated that "nervous and mental disorders reveal one in every twenty-two Americans as destined to spend some time in a mental hospital." It continues, "At least ten per cent of our population are emotionally or mentally maladjusted and require expert diagnosis and treatment."

Most mental and nervous troubles come from disordered and maladjusted conditions. Moral, social, economic, and spiritual upsets affect the mental balance and in turn create a nervous disorder and a physical disorganiza-

tion that upset the whole normal functioning of the body. If people would take their mental and nervous problems to the minister, he, in the majority of cases, could provide a solution that would be permanent and definitely uplifting to the individual. The physical "thorns in the flesh" respond better and quicker to "my grace which is sufficient" than any other type of treatment. The proved and tested Word offers the nervous and mentally ill a means of obtaining a mental poise and a steadiness of nerves that drugs and herbs cannot produce.

**OUR FAITH.** In the "New Palestine" for January, 1947, there appeared an editorial which had been written for the "Occident" in April, 1864, by Isaac Leeser. He said in part: "We must ever be in the minority; and no matter how just our cause may be, we shall always have to complain of slights and insults, of being overlooked by accident or design, of being scorned by the many and denounced by zealots and infidels, all for the sake of our faith."

The power of faith is well portrayed in these few lines. True, the Israelites have failed to recognize the first advent of the Messiah, but their faith founded and grounded in the Old Covenant, and their waiting for the "consolation in the Messiah" have kept the Israelites through centuries of suffering. More, they have been willing to be scorned and denounced by "accident or design" for their faith. In this respect, we can learn many things from the faithfulness of Israel. It was this faithfulness on the part of Israel that preserved the Scriptures for generations, and today we must join in the words of Jesus and say: "Salvation is of the Jews." For their part in giving us the Word of Jehovah, may they be richly blessed.

**STARS IN CONJUNCTION.** "What kind of a star was it that appeared at the time of Christ's birth?" has been a question that scientists have studied for centuries. Johannes Kepler, German astronomer, identified the "Star of Bethlehem" in 1603 as a conjunction of Saturn, Jupiter, and Mars, which occurs every eight centuries. Many modern scientists have concurred in this decision.

That a special star appeared at that time, which led the Wise Men to the place of the birth, seems evident from the teaching of the Scripture. If science is unable to identify the star, that is no evidence that it did not exist. The fact that science has made attempts to identify the star according to natural events in the sky is indication of their belief in its appearance. All attempts to discredit portions of the Word have ended with the Word being proved true and the criticism found baseless.

**ZIONIST CONGRESS.** As reports are given of the recent World Zionist Congress held at Basle, Switzerland, in which 400 delegates

took part, representing 2,500,000 Jews in all parts of the world, it becomes apparent that a "revolution" took place in this great policy-making body. Delegate representation in the Congress is obtained by buying a shekel. The great number of people that bought the shekel is indicative of the awakened interest in world Jewry. There were four great problems with which the Congress wrestled. 1) Decision on their attitude toward the London Conference. 2) Zionist's stand on the partition of Palestine. 3) Attitude toward the resistance movement. 4) Election of new leadership.

The deploring of bloodshed in Palestine was expressed, but approval of a militant resistance program to obtain a fair measure of adjudication of world opinion was a radical departure from former practices. The underground movement is becoming so widespread among the dissatisfied of all peoples, that responsible government and action is fast becoming an impossibility. The liberal element—perhaps we should say the radical section—of the Congress was so well entrenched they were able to direct the course of events leading to decisions of a militant nature. The Congress was unable to elect a president, so an alternative was adopted, in which an executive committee was chosen to serve in the capacity of a president. If the people of the covenant could only see that their best interests would be served if they would just ask God to do it for them and accept the Messiah of the covenant!

**HIS NUMBER.** In Revelation, the number of the Man of Sin is said to be 666. It is also stated to be the number of man. Especially, is six or its multiple associated with man when he is in opposition to God. When Nebuchadnezzar set up the golden image in the plain of Dura, the image was threescore (6 x 10) cubits high and six cubits wide. At the sound of six different instruments of music, all were to fall down and worship the image.

The story of Adonijah usurping the throne of David in the place of Solomon corresponds well to the Antichrist making a similar attempt. The numerical value of Adonijah was 666. He was a false heir of David's throne. He is a good type of the false Messiah that is to come. There are other examples in the Scripture that point forward to the prince that is to come, who will succeed in heading a world government, and in an attempt to insure the continuation of his rule will require all to worship him. His regime will fall with the coming of Christ. We quote:

"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" (2 Thess. 2: 8, 9). May God hasten the day when the Lamb of God will conquer the Beast.



# Studies in Prophecy

## Article II

By J. M. Morgan, Bristow, Oklahoma

*Will the Name of the Lord be called upon every one of the Gentile nations after Christ returns?*

IN THIS second article, we shall study the Lord's dealing with the nations that are left after the last great war prophesied in Ezekiel 38 and 39. In Zechariah 14:8, we read: "It shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Scripture teaches that at that time the kingdoms of this world will have become the Kingdom of our Lord. Revelation 11:15 says, "He shall reign for the ages of ages" (Emphatic Diaglott). Verse 18 in few words tells of the same terrible conflict concerning which I gave so many Scriptural proofs in Article I.

We quote: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy [corrupt] the earth."

Inasmuch as the Lord at that time will be King over all the earth, He *then* will fulfill His promises made in Matthew 19:28 and in Revelation 3:21:

"Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (This scripture shows that the twelve tribes of Israel will be restored.)

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

This also will be the time that Jeremiah 23:6 is fulfilled, saying, "In his days Judah shall be saved, and Israel shall dwell safely." The Lord at that time will begin using His authority settling world conflicts. Psalm 46:8, 9 says: "Behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder. He burneth the chariot in the fire." Zechariah 9:10 foretells: "The battle bow shall be cut off; and he shall speak peace unto the heathen [nations]: and his do-

*"It is written, After this I will return, and build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:15-17).*

minion shall be from sea even to sea, and from the river even to the ends of the earth." This will be the time, too, when Micah 4:2-4 is fulfilled. We quote:

"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we

will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Verse 7, speaking of the reassembled of Israel, says, "The Lord shall reign over them in mount Zion from henceforth, even for ever."

These conditions will come to nations and individuals in the time of the thousand-years' reign of Christ and His overcomers. "I saw thrones," said John, "and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years."

The foregoing scriptures teach that the nations will be judged and governed by the Word of the Lord that will go forth from Zion and from Jerusalem. The penalties and punishments will be inflicted upon nations and individuals who violate the law of the Kingdom. We next quote several scriptures that relate directly to the nations left over from the great Battle of God:

"Judah also shall fight at Jerusalem; and the wealth of all the heathen [nations] round about shall be gathered together . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain" (Zech. 14:14-17). Verse 19 says: "This shall be the punishment of Egypt, and the punishment of all nations that

come not up to keep the feast of tabernacles." Psalm 72:7 foretells: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Now, let us have a brief glance at the Age described in the Bible as "the times of restitution of all things." (Acts 3:19-21.) For many years after the fall of Adam, men lived to be many hundreds of years old, but none lived to be a thousand years old. The Scriptures teach that some men will live many long years after God creates Jerusalem "a rejoicing and her people a joy." (Isa. 65:18.) "There shall be no more thence an infant of days"—or there will be no such things as babies dying—"nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). This scripture may well be applied to the Gentile nations, for they will be required to keep the feast of Tabernacles, as will the house of Israel, and they will sit under their own vine and fig tree. We have found nothing said about the name of the Lord being called upon anyone of these nations left over for the thousand years.

In Article III, we shall give scriptures showing the end of these nations.

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### SOUND DOCTRINE

(Continued from page 5)

They will be among the great company of the redeemed when Jesus comes. He will establish a Kingdom of righteousness here on earth. In apostolic days, Christians were called saints. A favorite song we love to sing at East Oregon Chapel goes like this:

"When the saints go marching in,  
When the saints go marching in,  
Dear Lord, I want to be in that number,  
When the saints go marching in."

My earnest prayer is that we shall all strive to live the Christ-life, that when Jesus returns, we shall be among that great company who will be called to meet Him "in the air." "Even so, come, Lord Jesus."

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### THANKFUL AND RESPONSIBLE

(Continued from page 3)

The right and duty of an individual to study and rightly divide "the word of truth," to show himself approved unto God, is a Scriptural privilege and command, but he is not allowed his private interpretation of it, for the Bible is its own best interpretation. Therefore, let us as Christians in these last days thank God that we can enjoy without molestation the study of His Word. Let us realize, too, our obligation to God, taking advantage of the great opportunity while it is ours. Furthermore, let us be willing,

if need be, to sacrifice some of the theories or practices which we previously have held, for the sake of truth and righteousness as revealed in the Bible.

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### THE FEAR OF THE LORD

(Continued from page 7)

do good, and seek peace.

In the year 1947, there are innumerable evils abroad, but one of the bitterest dregs in the Devil's cup is drunken women. God's Word denounces drunkenness as an evil before the Lord. To fear the Lord one must flee this evil. During the past ten years, women admitted to mental hospitals for alcoholism has increased from six and three tenths per cent to seventeen and three tenths per cent. Forty per cent of all women in United States jails are there because of drunkenness.

To check this rising crescendo of abnormal drinking, we require no restrictive legislation or moral appeals. These have been tried and have proved failures. We must think of this problem as not only a sin against God but also against humanity. This situation must be dealt with as a social menace to Homo sapiens and the people must be educated to realize alcohol has poisonous fangs.

Dr. Robert V. Seliger, M.D., world renowned psychiatrist, and a member of the psychiatric staff of John Hopkins Hospital and University Medical School for sixteen years, has most intelligently said, "Our best hope for controlling alcoholism is to prevent new cases, and not in trying to cure the old."

A family's treasure is not its dollars and cents, but its members—especially its youth. As Dr. Seliger says, "The best place to start is in the home. The mothers of America could greatly reduce tomorrow's crop of problem drinkers right now by providing their children with a more secure environment and sounder spiritual armor with which to ward off the blows of later life."

It is with these jewels of youth that our educators must labor. A sounder spiritual armor must be placed upon youth. Parents must use their Bibles and by example show their children that alcohol is not for internal consumption. Alcohol must be shown in its true colors as a narcotic and not as a beverage.

To fear the Lord, one must not only flee this evil of booze, but abstain from all appearances of evil. One cannot be temperate where evil is concerned. To flee evil is to fear the Lord. As the Wise Man said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:14).

"The fear of the Lord is the beginning of knowledge" (Prov. 1:7). The beginning of knowledge is an introduction to God, and to know God is to fear Him.

Fear the Lord!

## PERSONAL WORKER'S GUIDE

(A Sermon Brief)

By C. Alan McLain, Dixon, Illinois

Recently, Brother C. Alan McLain, pastor of the Church of God at Dixon, Illinois, addressed students of Oregon, Bible College in one of their chapel services. We are grateful to Brother McLain, an alumnus, for his interest in the College and for this brief of his sermon.—Ed.

1. Desire to win the lost for Christ. Have compassion on them.
2. Know and love Jesus as your Saviour. Know the Bible: love and believe it.
3. Know the person: as to his interests, habits, business, and characteristics.
4. As a salesman, you must "be sold" on your product, the Bible, and all it contains. Present Jesus, the Saviour of the world, the Son of God. Let Jesus and the Word of God be first in your lives.
5. Live righteously, "unspotted from the world." Practice what you teach.
6. Pray for the one you wish to win for Christ. Pray that God will help you in speaking to the sinner, and He will guide you. Pray for him after he accepts Jesus, and help him understand the Scriptures.
7. Be tactful in approaching the lost. Approach kindly, lovingly, mercifully, through his interests. Help him by deeds of thoughtful kindness—not like a show horse.
8. The Approach Spiritually:
  - (a) All have sinned. (Rom. 3:23; Isa. 53:6.) Therefore, all are sinners. The penalty for sin is death. (Rom. 6:23.)
  - (b) Help him to realize his need of the Saviour. Teach him Jesus is his *only* Saviour. (Matt. 1:21; Luke 19:10; John 3:16, 17.) God approves Jesus. (Matt. 3:17; 17:5.) No other one will do. (Acts 4:12; 10:43.) There is no other way. (John 14:6.)
  - (c) Repentance is necessary. (2 Cor. 7:9, 10.) Godly sorrow for sin leads to repentance. Read Luke 13:3, where Jesus speaks. Peter said, "Repent." (Acts 2:38; 3:19.) Confession.
  - (d) Faith in Christ and in His Word. Faith means *belief*. (John 3:16, 17; Acts 16:31; John 1:7.) Faith in God. (Heb. 11:6.) How faith is acquired. (Rom. 10:9-17.)
  - (e) Baptism. Jesus requires it. (Mark 16:15, 16.) Jesus is our Example. (Matt. 3:16, 17.) Typical of death, burial, and resurrection of Jesus. (Rom. 6:2-6.)
  - (f) Study God's Word. (2 Tim. 2:15.) It is powerful. (Heb. 4:12.) Be not ashamed (Rom. 1:16) of the gospel. Give tracts on what we believe.
  - (g) Christian living and growth. (2 Peter 3:18.)

(h) Faithfulness leads to eternal life. (Rev. 3:21; Matt. 25:21; Luke 19:17; Rev. 2:10.)

# BOOK PARADISE

By Arlen Marsh

*Light from the Ancient Past!* It's a title that is fulfilled in almost every word of text. The book is new—brand new, published late in 1946, with the advantages of the latest archeological and historical researches to guide its author.

*Light from the Ancient Past* (Princeton University Press; \$6.00) is by Jack Finegan, a Disciple minister who has studied in Berlin and has won a wide reputation for authority in the Biblical-archeological field. Mr. Finegan is, like most products of Berlin universities, frequently devoted to the quaint concept that the Old Testament is more a collection of Hebrew legends than an inspired compilation of facts; but this conviction lessens the worth of the Finegan writings only slightly.

For archeology is founded upon facts, and Mr. Finegan presents the facts with clarity and flavor. He covers the entire period of Biblical and post-apostolic history, from creation to about 1000 A.D. Because of this breadth of coverage, *Light from the Ancient Past* probably will be of more value to the average Bible student than the more limited (but also more Biblical) works of Petrie and Barton.

Liberal quotations from the royal records of ancient empires are included in the book, to act as support for the Old Testament narratives, or—occasionally—to point Mr. Finegan's faith in the legendary qualities of Genesis lore. Numerous photographs are shown in separate sections, with the general parts of the book which deal with the material illustrated by the pictures.

This is not a history; it is a study in archeology. Necessarily, it summarizes portions of Biblical history; but for pure historical narrative, you will have to look elsewhere. Mr. Finegan is concerned with inscriptions, pottery, ruins, cities, people, as they related to historical events, not as they created or were a part of historical events.

A top-notch book, all told, for those wanting information on how the ancients lived in the times mentioned by the Scriptures!

\* \* \* \*

Order this book—or any other now in print—from National Bible Institution, Oregon, Ill. Think of your own church publishing house first.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation" (Exodus 19:5, 6).*

### God's Token to Moses

In lesson two, we had this verse of Scripture: God said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Ex. 3:12).

Now this mountain was called the "mountain of God," Mount "Horeb," or Mount "Sinai." It was at this location Moses was watching his father-in-law's flock when God called him to lead the Israelites out of Egypt.

Today we see the fulfillment of this "token," or sign, that God had promised Moses. The children of Israel are camped at the foot of Mount Sinai. (Ex. 19:1-3.) Moses was getting instructions direct from God for teaching the children of Israel how to please God.

### On the Mountain

Moses was told to bring some others with him, but Moses alone was to go near to God.

The "judgments" and all the "words of the Lord" Moses told the people. They answered together as one person, "All the words which the Lord hath said will we do" (Ex. 24:3). Moses wrote the words of the Lord. He read to the people from this "book of the covenant" (Ex. 24:7).

We notice especially that it was the desire of the people to do exactly all that God wanted them to do.

After writing the words from God, Moses built an altar to God. There were twelve pillars: one for each of the twelve tribes of Israel. The young men offered burnt offerings and peace offerings to the Lord. Moses took the blood and sprinkled it on the people. He said, "Behold the blood of the covenant which the Lord hath made with you concerning all the words" (Ex. 24:8).

When Moses went up into the mountain, a cloud covered it. When the Israelites were being led from Egypt, there was a cloud which helped lead them. They followed the cloud by day and a pillar of fire by night. (Ex. 13:21.) This cloud covered the mountain for six days. The seventh day God called for Moses to come into the cloud. The glory of the Lord upon the mountain looked like "devouring fire" to the children of Israel camped at the foot of

the mountain. Moses was upon the mountain for forty days and forty nights.

### The Golden Text

The Israelites forgot to listen to God's voice. They continually wandered into sin. Finally, God blinded their eyes and turned to the Gentiles. (John 12:40 and Acts 13:46.) Now we, too, can come to God through Jesus.

The blood of Jesus redeems all who obey and are overcomers of self and sin. These will become kings and priests and reign upon the earth. (Rev. 5:9, 10.)

God will again turn to the Israelites and remove their blindness. They then will accept Him: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:31-34).

### Let's Play

Underline the correct words in each sentence, then check. Use your Intermediate Truth Seekers' Quarterly or Bible. (Ex. 24:1-5; 8:15-18.)

1. God called (Moses, Aaron, Nadab) to worship near to Him. (Ex. 24:2.)
2. The (people, elders, flocks) were to go part of the way with Moses. (Ex. 24:1.)
3. The people were told (some, none, all) the words of the Lord. (Ex. 24:3.)
4. All the words of the Lord were written by (the elders, Aaron, Moses) to keep them. (Ex. 24:4.)
5. Moses built an altar to God in the (evening, night, morning) and they worshiped God with burnt and peace offerings.
6. Moses took (water, blood, ashes) and sprinkled the people. (Ex. 24:5.)

### Happy Birthday Wishes

- Glen Swartz, Feb. 17, age 3, Cleveland, Ohio.  
Earl Poland, Feb. 21, age 11, Shady Springs, W. Va.  
Nancy Ann Reeves, Feb. 21, age 6, Mullin, Tex.  
Roger L. Story, Feb. 22, age 4, Cozad, Nebr.  
Jacqueline Reed, Feb. 23, age 11, Niagara Falls, N. Y.  
Norma S. Richardson, Feb. 23, age 7, Hammond, La.



# FROM THE BEREANS

*James M. Watkins, Berean Guest Editor*



*The following report from Margaret Coulter indicates a continued activity within the Eden Valley group:*

The Eden Valley (Minn.) Bereans held their annual Berean election on January 3, 1947. Officers elected were as follows: senior president, Mr. Walter Wiggins; Berean president, Jim Gaspar; vice president, Ernie Hamilton; secretary-treasurer, Marion Otto. Margaret, Barbara, and Marion Coulter were appointed to make our yearbooks for our parties. Bible study is held at eight o'clock each Wednesday evening. Mr. Wiggins is the Berean teacher. The last Sunday evening in January, the Bereans will take over the church service.

*As an answer to the many questions we receive, we can do no better than repeat this resolution of the recent Ministerial Conference:*

We, ministers of the Ministerial Conference assembled at Oregon, Illinois, January 31, 1947, recognizing need of a definite statement concerning dangerous social trends imperiling the Church of God, do hereby place ourselves on record as believing that dancing, drinking of alcoholic beverages, gambling, the use of tobacco, and attendance at taverns, night clubs, and other places of questionable amusement are detrimental to spiritual life.

Church of God Ministerial Association,  
Robert O. Hardesty, Secretary.

## The Cigarette Speaks

*By Elizabeth Hassell; selected by Marion Coulter*

I'm just a friendly cigarette—  
Don't be afraid of me!  
Why, all the advertisers say  
I'm harmless as can be!  
They tell that I'm your "best friend,"  
(I like that cunning lie!)  
And say you'll walk a mile for me,  
Because I "satisfy."

So come on, Girlie, be a sport!  
Why longer hesitate?  
With me between your pretty lips,  
You'll be quite up to date!  
You may not like me right at first,  
But very soon, I'll bet,  
You'll find you just can't get along  
Without a cigarette!

You've smoked one package, so I know  
I've nothing now to fear;  
When once I get a grip on girls,  
They're mine for life, my dear!  
Your freedom you began to lose,  
The very day we met,  
When I convinced you it was smart  
To smoke a cigarette!

The color's fading from your cheeks;  
Your finger-tips are stained;  
And now you'd like to give me up.  
But, Sister, you are chained!  
You even took a drink last night!—  
I thought you would, ere long,  
For those whom I enslave soon lose  
Their sense of right and wrong.

And should you e'er a mother be,  
According to God's will,  
Your offspring, poisoned with nicotine,  
An early grave may fill,  
Or following in your footsteps  
Will add more poison to  
The blood stream defiled already,  
And thwart God's plan for you.

Year after year, I've fettered you,  
And led you blindly on  
Till now you are just a bunch of nerves,  
With looks and health both gone.  
You're pale and thin, and have a cough,  
The doctor says "T.B."  
He says you can't expect to live  
Much longer, thanks to me!

But it's too late to worry now;  
When you became my slave,  
You should have known the chances were  
You'd fill an early grave.  
And now that I have done my best  
To send your soul to hell,  
I'll leave you with my partner, DEATH!  
He's come for you! FAREWELL!

# AMONG THE CHURCHES

## CALENDAR

- March 1, 2—Northwest Quarterly Conference at Corvallis, Ore.  
 March 29, 30—Illinois Spring Conference at Ripley.  
 April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.  
 June 11-22—Indiana Bible School and Conference at North Salem.

## ILLINOIS CONFERENCE HALL NEEDS

An inventory of the supplies at the Conference Hall shows that the following items are much needed before another annual gathering comes in August:

- 30 large sheets—80 x 99 (this allows only 8 for change).
- 2 dozen pillow cases.
- 2 dozen pillows—at least (it would help a great deal for them to have protectors).
- 4 large, flat-bottom cooking pans.
- Mirrors.

Does this give any ideas to the women's clubs of our many churches? or to individuals?

If anyone has feed sacks, the Oregon, Ill., Dorcas Society is willing to make them into sheets.

Any of the above-named items may be sent to Mrs. Myrtle Clausen, 402 S. Sixth St., or Mrs. Ethel Johnson, Box 231, Oregon, Ill.

Wayne L. Laning, President,  
 Illinois State Conference.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Coming! Bro. James M. Watkins, Promotional Director of National Bible Institution, is working on a catalog for the Institution. This, Sr. Dale Dunbar, will answer your recent inquiry and will be of general interest to our brethren.

Bro. and Sr. Frank Laning, Mount Sterling, Ill., recently moved into a newly built house. Their son, Bro. Wayne Laning, writes: "The surprise housewarming on the folks was really a surprise! There were thirty-six folks present in spite of the bad weather, and we had lots of fun. They are quite snug in their home."

"I surely have been enjoying articles in The Restitution Herald. The 'City Foursquare'! I read it three or four times."—"Grandma" Magaw, Tipp City, Ohio.

Bro. A. J. Hoek, Dayton, Ohio, having been home three weeks since hospitalization, reports that he "is feeling good" and that he "has a good appetite."

## SAINT CLOUD, MINNESOTA

Sunday, February 9, our hearts were made glad when Joe Collins yielded himself to the command of Christ and was baptized—the writer officiating. With his family, he has been staying this winter with his wife's father, Bro. Victor Vase. He is a sincere Christian, an ardent Bible student, and we rejoice to have assisted him in this important step. Members of his family have returned to their former home, Garnett, Kan., where he expects soon to join them. There they again will make their residence. We pray God's blessing upon him; he intends to let his light shine for his Lord.

On Thursday, January 23, 1947, at five o'clock, occurred the marriage of Miss Nora Mae Hurley and Mr. Boyd Boyanovsky, both of Laurens, Iowa, at the Church of God, Saint Cloud, Minn. The single ring service was used. The couple was attended by Mr. and Mrs. Louis Veskna, the latter, Bonnie, being Boyd's sister. Boyd is the son of Bro. and Sr. Frank Boyanovsky, staunch supporters of the work near Albert City, Iowa. Both he and Bonnie have been carefully trained since early childhood in the truths of God's Word, and both yielded in baptism when they reached the age of understanding. We rejoice in the establishment of another Christian home, and trust the couple will have a long and useful life in the service of the Lord. May God bless today's young people, who are the hope of tomorrow's church! Both Mr. and Mrs. Boyanovsky and Mr. and Mrs. Veskna are making their homes in Laurens, Iowa.

All departments of the Saint Cloud Church of God are working well. The Sunday school, even in winter weather, which is often severe, has an attendance of from forty-five to sixty-seven. All church services are well attended, good interest of members is shown, and there is some outside interest. Dorcas Society meets twice a month: one meeting at the church from 10:00 a.m. to 4:00 p.m., "Work Day," with covered-dish lunch at noon. We are working at present on dishtowels, pillow slips, and aprons for the General Conference. One session each month is at one of the various homes. Every meeting is well attended. This is one community where cold or stormy weather does not keep people at home! Midweek Bible study classes on Wednesday evenings are always well attended. Although the temperature was subzero and a strong wind blowing last Wednesday evening, our attendance was twenty-six. We have two classes. The children under twelve years of age are taught with flannelgraph lessons under direction of Mrs. Jones. This group numbers from seven to twelve students—sometimes more. The adult class is taught by the members, each in rotation, and the study is deep and thorough, most of those present taking an active part in the discussion. Financially, all groups have been prospered beyond all expectations. When all work together, study together, and PRAY together, the work is sure to go forward.

A. M. Jones, Pastor.

## OREGON BIBLE COLLEGE NEWS

On Saturday afternoon, February 8, Mrs. Edna Brower arrived in Oregon, Ill., ready to assume her duties as matron of Oregon Bible College. She flew via plane from Tempe, Ariz., to Chicago, and then took the afternoon Zephyr from Chicago. We all welcome her to the College, and hope she will not too seriously miss the wonderful weather enjoyed in Phoenix.

Last Monday morning, February 10, speakers in Public Speaking 1 Class were J. Lee Payne, Raul Smith, and Warren Scorsen. During their speeches, a roving reporter who "just happened" to be there at that time made good use of his camera. Taking of the pictures seemed somehow or other to confuse the students. It would appear that even students of the Public Speaking Class are camera shy. The pictures were taken, however, and will appear, along with other pictures of the students in various phases of campus life, in this year's Maramatha. We thank Bro. Dick for being so patient during the photographing.

Another class our roving reporter may wish to visit is the Expository Preaching Class. Bro. Magaw is instructing us in the art of expository preaching in this class, which means the giving of a fairly detailed explanation of the passage of Scripture under discussion. So far, Gordon Landry and Howard Beemer, two of the students, have given their first expository sermons. After a student preaches his sermon, the class and instructor go to the speaker constructive criticism.

Chapel services last week were both very unique and extremely enjoyable. Arnold Johnson, one of our freshmen, told us of his travels while in the Medical Corps of the United States Army. His talk was most interesting; he has definitely done some very extensive traveling as a guest of Uncle Sam. Thursday morning, Bro. C. Alan McLain, a graduate of the College and pastor of the Church of God at Dixon, Ill., gave us many beneficial thoughts in an extremely inspiring sermon. His subject title was, "Winning Souls for Christ." During the same service, a quartet composed of College students sang, "For You I Am Praying." Members of the quartet were Kirby Davis, Timothy Pearson, Warren Scorsen, and Milton Hall.

W. Howard Beemer, News Editor.

## NATIONAL BIBLE INSTITUTION

C. A. Robbins	\$ 5.00
Oregon, Ill., Sunday School	7.50
Morning Star, South Bend, Ind.	15.00
Hope Chapel, South Bend, Ind.	15.00
Arlan Marsh	2.00
Golden Rule Church, Cleveland, Ohio	50.00
Mrs. Arthur Ward	5.00
Mr. & Mrs. Charles Nettis	5.00
Mrs. L. R. Hillard	13.00
Mr. & Mrs. James Mattison	10.00
Mr. & Mrs. W. H. Lindsay	5.00
Mr. & Mrs. Albert Logsdon	10.00

**LOURDES.** Nestled in the foothills of the Pyrenees Mountains lies a little town where the Shrine of Saint Bernadette is located. Last year, there were more than one hundred thousand pilgrims that visited this famous Shrine, where the Virgin Mary is supposed to have made an appearance during the nineteenth century. Among this large army of blessing-seekers were thousands of wounded soldiers who went there to pray for recovery and healing. Why do thousands and thousands of people visit these shrines each year? Some come for thousands of miles. There are what seems to be miracles of healing. Do these come from the faith of the individual as a result of prayer? Or is it the result of the mind having power over the body? It can be discounted at the outset, that there is any healing power in these particular places through the special appearances of people long since dead. The dead know not anything, according to Scripture and any belief which violates this proposition of inspiration is in error.

There are several factors which must be considered concerning pilgrimages to the various shrines. 1) The build-up through teaching and the propaganda that is circulated. 2) The faith which the individual has in the stories and accounts of healing which are supposed to have occurred. 3) The desire of the mind for a blessing. It is this last proposition which we wish to emphasize. Our blessings are largely controlled by our desires. If we desire fellowship with the brethren, we will put forth the needed effort to be in the company of the brethren. If we wish the consolation of meditation in the courts of God's house, we will plan for the time necessary to enjoy this blessing. It is the preparation of the heart that brings the blessings. Who knows but what the faith to journey long distances, and the preparation of the heart combined, forces the physical resources to lay aside the afflictions in accordance with well-trained mental desires!

At any rate, thousands of Frenchmen recently released from German concentration camps went to Lourdes to thank Saint Bernadette for their deliverance.—C. E. Randall

**THE RESTITUTION HERALD**

Published by

National Bible Institution, Oregon, Illinois

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

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

**HERALD RECEIPTS**

W. F. Corbaley; Wayne Laning; O. F. Marsh; Evan D. Knodler; Mrs. Helen M. Doll; E. E. Rogers; Dorothy Magaw; Wm. H. Moore; Mrs. John Fyfe; Mrs. J. C. Waller; C. E. Weaver; Kenneth Byers; Mrs. Donald E. Overmyer; Harvey U. Krogh, Sr.; Mrs. Walter Fisk; H. S. Hunt; Gerald K. Niles; Mrs. W. H. Holland (3).  
Mrs. Clarence Dimmick; Mrs. E. C. Rails-

back (5); V. E. Kirkpatrick (5); C. S. Prime; Mrs. Russell W. Shellhaas; L. W. Moore (4); Mrs. Thomas Picklesimer; Mrs. James R. Lambert; Mrs. D. D. Lawrence; E. F. Marsh; E. O. Stewart; Mrs. Irene Holland (2); Mrs. Harper Kogutz; Howard H. Moore; Mrs. Walter Bolhaus; Mrs. Frank B. Fox; Ora Thompson.

**SCRIPTURE SEARCHER'S ASSISTANT**

Scripture Searcher's Assistant, by Maurice Joblin and now in its third edition, is a neatly bound forty-four page booklet that well presents leading doctrines of the Bible, being especially clear and concise in telling of the Second Coming, the Kingdom of God, Conditional Immortality, the True Gospel, Conversion, Rewards of the Faithful, and Doom of the Ungodly. It is "tops"! Prices: 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

National Bible Institution  
Oregon, Illinois

**COMING EVENTS IN THE LIGHT OF PROPHECY**

Shortly before his death, Brother A. L. Corbaley wrote, "Coming Events in the Light of Prophecy," a sixty-page booklet that will interest the student of world events and Bible study. It would be well for every member of the Church of God to read this booklet, and to keep it in memory of one of our most loyal workers. Further, the booklet makes a choice gift to one who is either disturbed by present world evils or who may be looking for deeper insight into the mysteries and marvels of prophecy. Prices: each—10c; per doz.—\$1.00; per 100—\$7.50.

National Bible Institution  
Oregon, Illinois

**CORRESPONDENCE STUDY DEPARTMENT**

OREGON BIBLE COLLEGE

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**CHILD STUDY**

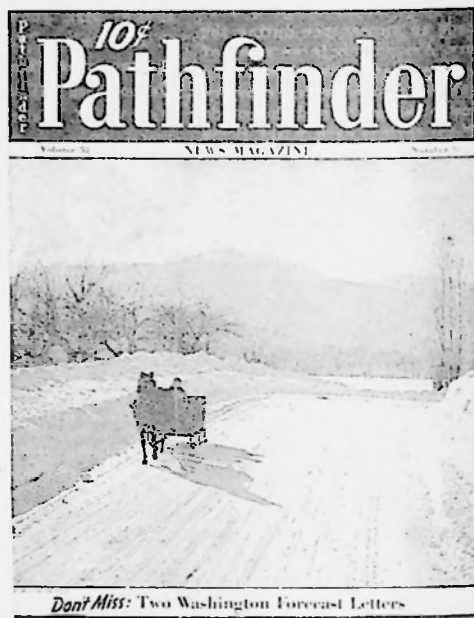
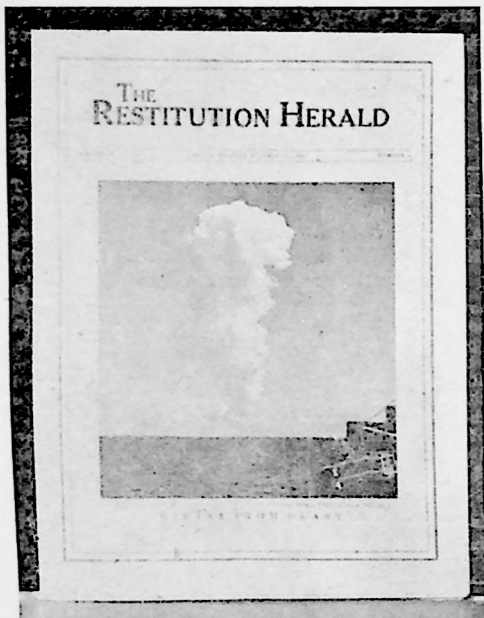
This course, conducted by Otto E. Dick, instructor and student counselor at Oregon Bible College, is especially designed for pastor, parent, or teacher. From the normal processes of child development, it considers the religious opportunities of the various ages that may be used as stepping stones in building a child of faith. Such understanding is a must for all those who would deal wisely with their own children or the children of others. It is offered at less than cost as a public service and carries College credit if desired.

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# BIBLE — NEWS



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This offer is for the month of *March only*. After April first, *Pathfinder* alone will double in price. *You must write today!!*

**THE RESTITUTION HERALD**  
**OREGON - ILLINOIS**

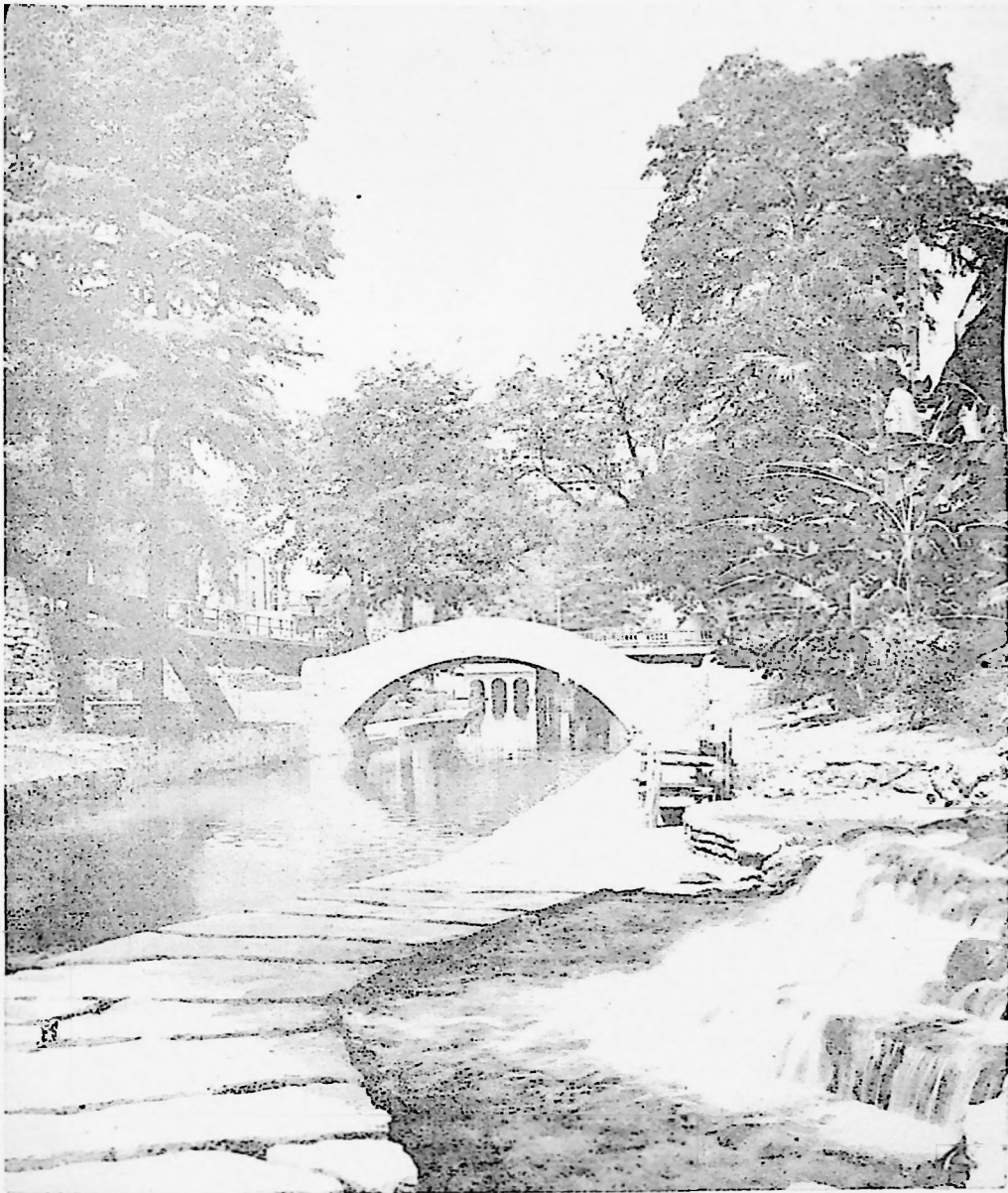


# THE RESTITUTION HERALD

VOLUME 36

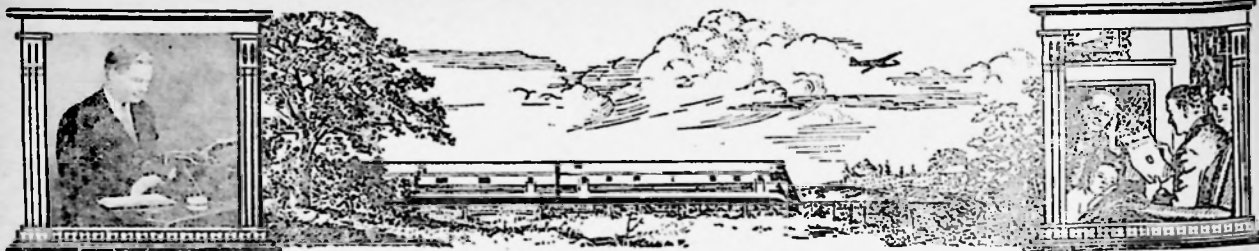
OREGON, ILLINOIS, FEBRUARY 25, 1947

NUMBER 21



Courtesy—Hee Maun.

WINDING SAN ANTONIO RIVER—DOWNTOWN SAN ANTONIO, TEXAS



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Shake Hands, Texas

This week, THE RESTITUTION HERALD offers a special Texas Number. The front page presents a scenic view of downtown San Antonio. Page 3 presents a Scriptural message from an old-time friend, George A. Waters. Formerly a leader at Arkansas City, Kansas, Brother Waters now leads a church nucleus at Corpus Christi, Texas. Page 6 offers a sound doctrinal article by another faithful worker, Brother T. A. Drinkard, Arlington, Texas. Page 7 shows the historic Alamo. Brother M. W. Lyon, National Evangelist now working among isolated groups in Texas, prepared the interesting back page. Brother Lyon is requesting all Texas brethren to co-operate in an effort to organize a Texas State Conference—a conference devoted to Christ and zealous to “launch out into the deep” of gospel enterprise. Success to you, Brother Lyon!

Largest state in the Union, Texas stretches to a maximum diagonal surpassing the distance from Oregon, Illinois to Texas. We at headquarters are nearer to some of you Texas brethren, therefore, than some of you are to each other! So, reach out and shake hands, all ye Texans.

Though not yet privileged to visit Texas, we are interested in you and in your State: having learned of your brave struggles, your rich natural resources, your developing opportunities, your ideals and Christian faith. We can visualize the scenic Rio Grande that separates you from Mexico and gorges its way southeastward to the Gulf. We have heard of your steep Davis Mountains in the West, and of your Great Plains where once roamed the “thundering herd.” Occasionally, a winter’s southwestern wind reminds us of biting cold in the Panhandle. Though much of your territory is arid and blasting hot in the summer, your well-watered and rolling plains are productive of cotton and grain. Your ranching, lumbering, truck gardening, dairying, and citrus-fruit farming have convinced us, too, that there is vastly more to your State than limitless expanses of sand. Even they are dotted with derricks forgotten in our haste to burn gasoline derived from their wells. We have learned, also, of your cities, Texas: of San Antonio, Houston, Dallas, Fort Worth, Austin, Waco, Wichita Falls, and others. Pray for the Lord to help you

start a church in every city. The Apostle Paul, if he were here, would seek an “Athens” and a “Corinth” for missionary centers in your State.

Come in, other States, for a review of Texas story. First Europeans to enter the Lone Star State were some Spaniards who, in 1528, shipwrecked on the Texas coast. Then came Coronado, crossing the western plains. In 1682, a Spanish settlement was made near El Paso. LaSalle, having sailed down the Mississippi in 1682, returned with French adventurers to colonize somewhere up the River. Failing, however, to find the River’s mouth, they landed in Texas, thus giving France a valid claim to the territory, though the Spaniards continued in control.

The Louisiana Purchase (1803) initiated a long-time problem between Texas and the United States as to correct boundaries—questionable territory becoming a rendezvous for outlaws. American colonists, encouraged by the Spaniards, pressed into Texas under leadership of Stephen F. Austin—now commonly called the “Father of Texas.” Tension became alarmingly taut with the Mexican rule and the Americans arose in armed resistance. At the Alamo in San Antonio, one hundred fifty Texans courageously withstood a besieging army of four thousand Mexicans. The siege ended, March 6, 1836, in a hand-to-hand encounter, resulting in annihilation of the Texans. The last surviving six men surrendered upon promise that their lives would be spared, but they were villainously slain. Then arose a frenzied but unifying cry. “Remember the Alamo!” and Mexican barbarity soon boomeranged! On April 21, near Santa Anna, General Sam Houston overwhelmingly defeated the Mexicans, and was made president of the new and independent Republic. Though northern states were reluctant to receive Texas because of the slave question, she was annexed in 1845 by the United States. Yes, England, on her own terms!

Texas, may your struggle for liberty typify your struggle for truth, righteousness, and the Church of God. “Remember the Alamo!” and more. “Fight the good fight of faith; lay hold on eternal life.” As true blue brethren of the Bluebonnet State, press forward for “the prize of the high calling of God in Christ Jesus.” Onward! Forward!

# Life versus Death

By George A. Waters, Corpus Christi, Texas

**JOB** propounded the greatest question of all time when he asked: "If a man die, shall he live again?" (Job 14:14.) Why was it the greatest question? Because its answer vitally affects all mankind.

The word "if" usually implies a doubt, but by reading the entire chapter of Job 14, one can entertain no doubt that Job believed a man does die, and that he will live again. It seems odd that people need to be taught that man and beast both die alike and all go to the same place, back to dust (Eccl. 3:19, 20), when death and decay are constantly present. There can be only one reason. They prefer to believe the Serpent, who said, "Ye shall not surely die" (Gen. 3:4), rather than to believe the Lord God who said: "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). Adam's sentence also must be disregarded. It was: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Furthermore, we read: "Lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3:19, 22-24.) Language could not be plainer, or agree more perfectly with Genesis 2:7, as to what composed "Adam." Man was formed of dust and the breath of life made that formation a "living soul," called "Adam."

The precautions mentioned were taken to prevent man from living forever, and that they were effectual is proved by Genesis 5:5, saying, "All the days that Adam lived were nine hundred and thirty years: and he died." "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned" (Rom. 5:12).

That the dead are unconscious is proved by many references. Here are a few. "In death there is no remembrance of thee" (Psalm 6:5). "The dead know not any thing" (Eccl. 9:5). "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146:4). If *thoughts* have perished, it is only natural that there is "no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

Job's answer to his own question was: "All the days of

my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (14:14, 15). "If I wait, the grave is mine house: I have made my bed in the darkness" (17:13). Daniel was told: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (12:13). Isaiah foretold, "The earth shall cast out the dead . . . and no more cover her slain" (26:19-21).

Ezekiel 37:12, 13 is very forceful as to the dead being in the grave. We quote: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." The rest of the chapter makes it plain that the living and resurrected dead of Israel and Judah will be joined into one nation and dwell in their land forever.

Jesus informed: "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). This is confirmed by the Revelation given to John, who wrote: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [*hades*—grave] delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20:12, 13). Paul added his testimony in 1 Corinthians 15:22: "As in Adam *all* die, even so in Christ shall *all* be made alive." Some think that because the definite article "the" is used—as "*the* dead in Christ" (1 Thess. 4:16)—only those "in Christ" (His followers) will be included in the resurrection, but Revelation 20:15 proves that *both* good and bad will be included. It reads: "Whosoever was not found written in the book of life was cast into the lake of fire." If more evidence is desired, consider the texts following.

Jesus tasted "death for *every* man" (Heb. 2:9).

"And I, if I be lifted up from the earth, will draw *all* men unto me" (John 12:32).

"Therefore as by the offence of one judgment came upon *all* men to condemnation; (*Please turn to page 11*)

## Concrete Hearts Melted

By E. H. Goit, Eldorado, Illinois

**I**SRAEL'S concrete-hardened hearts testify to the first covenant God made with Israel, the stony-hearted law. From continued reading of this old covenant, the law, Israel in part has had a veil cast over her eyes. (See 2 Cor. 3:14-16.) This shroud is to be removed when the Deliverer comes out of Zion. With its removal, concrete hearts will be melted to hearts of flesh, and God's Word will be inscribed on Israel's heart instead of stone. Concrete hearts, melted, shall accomplish the new covenant in Israel!

The first covenant God made with Israel is plainly identified in the Scriptures as the law. A Levitical priesthood was the heart and core of this law. This priesthood had "ordinances of divine service, and a worldly sanctuary." The priests labored in a tabernacle pitched of man, "wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat" (Heb. 9:2-5).

As far as Israel was concerned, the law was external, superficial, and skin-deep. God made this testament with the nation of Israel. At Mount Sinai, a brief outline of the Mosaic law was delivered Israel in the form of Ten Commandments. This decalogue defined the Israelite's duties to God, to his parents, and to his fellow men.

After receiving these words from Jehovah, Moses "sent and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Ex. 24:5-8).

The blood of animals dedicated the first covenant. It was of necessity that there be the death of the testator of the law, for "a testament [covenant] is of force after men are dead, otherwise it is of no strength at all while the testator liveth" (Heb. 9:17).

Under the first testament, yearly sacrifices of bulls and goats were made. These offerings recalled the sins of the Israelites and therefore could not make perfect or take

away their sins, for "it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4).

The tablets of stone, "written with the finger of God," were broken by the hand of man. The Israelites' idolatrous bull worship violated the chief premise of the first testament. Their love of God was but lip service and their faith valid only as far as they could see. No small wonder that "Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount"!

The first covenant and its precepts administered by a corrupt priesthood was but a shadow of good things to come. Jesus' work was to fulfill the law and in its fulfillment, "he taketh away the first, that he may establish the second" (Heb. 10:9).

Jesus Christ took away the "schoolmaster" by nailing it to the cross with Himself. (See Col. 2:14.) It became accursed of God! "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). To serve the law is to commit adultery. To serve Christ is to be faithful!

Jesus, the Son of God, has established the second of the new covenant. The old testament (covenant, law) was established by the blood of animals, whereas the new testament was established by the blood of the man Jesus.

The blood of bulls, goats, and the ashes of an heifer sanctified the unclean Israelites to the purifying of the flesh, whereas the blood of Christ serves to "purge your conscience from dead works to serving the living God. And for this cause he is the mediator of the new testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:14, 15).

Our Saviour's offering was a better sacrifice, for He was of a better tabernacle, even the true tabernacle not pitched of man, but fashioned of God. His sacrifice was not to be an annual affair, but "once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (9:26).

"By the blood of Jesus" (10:19), one can enter the new covenant. Jesus, when instituting the "supper," said of His sacrifice represented by fruit-of-the-vine symbol: "This is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Matt. 26:28). It is possible for the blood of the "Lamb of God" to for-

give sins, whereas it was impossible for the blood of bulls and goats.

The major part of the Book of Hebrews is devoted to contrasting the two covenants. Hebrews 3 is consecrated to the superiority of Christ over Moses as to law, priesthood, and consequent sacrifice. Hebrews 6 and 7 portray Jesus as a priest "after the order of Melchizedek."

Our Lord had no pedigree tagged "Levite," but was of the tribe of Judah. He was not made "after the law of a carnal commandment, but after the power of an endless life" (7:16). Jesus, raised from the dead, became our High Priest and changed the order of priesthood. "The priesthood being changed, there is made of necessity a change also of the law" (7:12). The letter of the old law killed and gendered strife, but the spirit of the new gives life.

Beginning Hebrews 8, the author very aptly pointed out: "Of the things which we have spoken this is the sum [chief point, climax]: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . He is the mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then should no place have been sought for the

second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make [accomplish] a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt . . . for this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (8:1, 2, 6-12).

The aforementioned is a quotation from the Prophet Jeremiah. (See Jer. 31:31-34.) God pronounced judgment on the old covenant when He made mention of a new: a covenant that shall be made with the house of Israel, internal in origin, and no mere observance of ceremony, but characterized by knowledge, love, and zealous fulfillment of God's plan. God's law is to be written, not in ink, but with His Spirit. Briefly, the new covenant with Israel consists of the following: *(Please turn to page 10)*

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## A Message to Texas

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*By James M. Watkins  
Director Promotion -Co-Ordination  
National Bible Institution*

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WITH the compliments of National Bible Institution, this issue of THE RESTITUTION HERALD is being sent as an emissary of personal greetings to over three hundred Church of God homes in the great Lone Star State of Texas. For the past several months, our National Evangelist, Brother M. W. Lyon, has been calling upon every home or church community of which we have, or can secure, any knowledge. To the many with whom we have become acquainted as a result of this effort or those who may be meeting us the first time through this paper, we extend the most cordial Christian greetings.

What a wonderful thing it is to realize that the bonds of Christ have no limitations of distance; that the fellowship of a common effort provides its own introductions; and, those we meet for the first time in the course of our association with our Master are as those we have known all our lives.

We consider our efforts in Texas very worth while, justified by the renewing of old ties and the welcoming of

new friends. In the closing of this Age, the strength of unity and the greatest possible extension of fellowship is most necessary to keep our faith alive. We can hope only that the possibilities of this great State can be realized. That your forward-looking plans of coming together in the inspiring fellowship of a Texas Conference will become a reality, and that under combined effort and the prayers of your people, the Lord of the Harvest may send forth workers for a determined gleanings to insure the greatest possible harvest when our Lord returns.

To you, the growing number of true friends in Christ in your great State, we extend the fellowship of our Conference for a united strength; the common bond of our publications for a dissemination of truth; the possibilities of our College in training your workers; and the friendly purpose of our Youth Rally and Berean effort for the interest of your young people. As you have led in the great work of a National past, we hope you may also lead in this greater service to a Coming King.

# Conditional Immortality

By T. A. Drinkard, Arlington, Texas

**T**HIS QUESTION has been asked by a certain sister: "If the Church of God does not make clear the vital truths of conditional immortality, how can we expect to hold fast to our doctrine?" She then said: "There is much coming over the radio and being printed to entrench the belief of a spirit existence immediately after death."

I am glad that this sister had the courage to speak her mind on this great and important question, because she has seen the danger of failing to "take heed . . . unto the doctrine" and faith that have made the Church of God an outstanding people. Others have voiced their sentiments in this way over a period of years. There is little, if anything, gained by hiding facts. Are we safe? Are we clean "through the word"? Are we all interested in teaching the Word of God as He would have us teach it, or are some of us willing to compromise for popularity's sake? The faith, doctrine, and practice of the Church of God have never been popular, and never will be. One of the most interesting things in this connection to me is this: I ask men if what they teach as the truth really is the truth. The answer, "I believe it is," has come to me, not only from those of other faiths but from some of my own brethren as well. But does your "I believe it is" prove it so? If your faith is supported by the Word of God, you may then say that the Word of God teaches it, and that is the reason you believe it. If I cannot prove what I believe by the Word of God, there is something wrong—with my teaching.

I am glad to see this challenge; I pray that there will be more of them, as it will help to warn those inclined to step aside. The truths of conditional immortality as taught by the Church of God have been a distinguishing mark between her and those teaching otherwise. To fail to teach these fundamental truths, simply because they do not meet with popular consent, or because it isolates its advocates, would be to prove unfaithful to the Author of all truth.

Regardless of popular consent, the ministers of the Church of God should go forward teaching these truths that characterized the work of Christ. The doctrine of conditional immortality conflicts with every doctrine that is based upon the immortality of the soul before the resurrection at the coming of Jesus Christ. Tell me, if you can and will, just one victory that can be won by those who believe in conditional immortality compromising with advocates of the contrary part; or fellowshiping them in order to have union? I submit that we lower our standards relative to truth by so doing. If we are not right, then let

us change and get right. Why live in a doubtful atmosphere? I further submit that when we show the spirit of compromise we violate the spirit of Christ's teaching. Until someone finds at least one instance where Jesus followed this rule, I shall contend that faithfulness to the Master's command is imperative.

Conditional immortality is either right or wrong. I submit that it is true, and this affirms that everything pertaining to the immortality of the soul is wrong. The principles relative to conditional immortality teach that man is mortal, that immortality as such is promised to man upon the condition that he render obedience to certain requirements. This fact is clearly sustained by the Word of God. (See Eccl. 12:13; Matt. 7:21; 24:25; Rom. 6:23; 2:6, 7; Rev. 2:7.)

It is true that over the radio much is said relative to spirit existence after death, rather, between death and resurrection. All such teaching is based upon the innate immortality of the soul—the greatest religious fraud that was ever advocated, with one exception. If the immortality of the soul and what it stands for can be sustained by the Word of God, then I will affirm that I am a sinner without God and without hope in the world and never will be saved. Let us notice what it stands for, and then we can understand it better. I solemnly submit:

(1) It teaches that there is no death to the real person, but only to the shell or house in which the man was encased over a period of years.

(2) What is called death is simply a fiasco, a failure, and a fraud.

(3) It denies the necessity of resurrection of the real person.

(4) It opposes the necessity for the coming of Jesus Christ for the purpose of rewarding His people.

(5) It calls for eternal torment, another unscriptural doctrine.

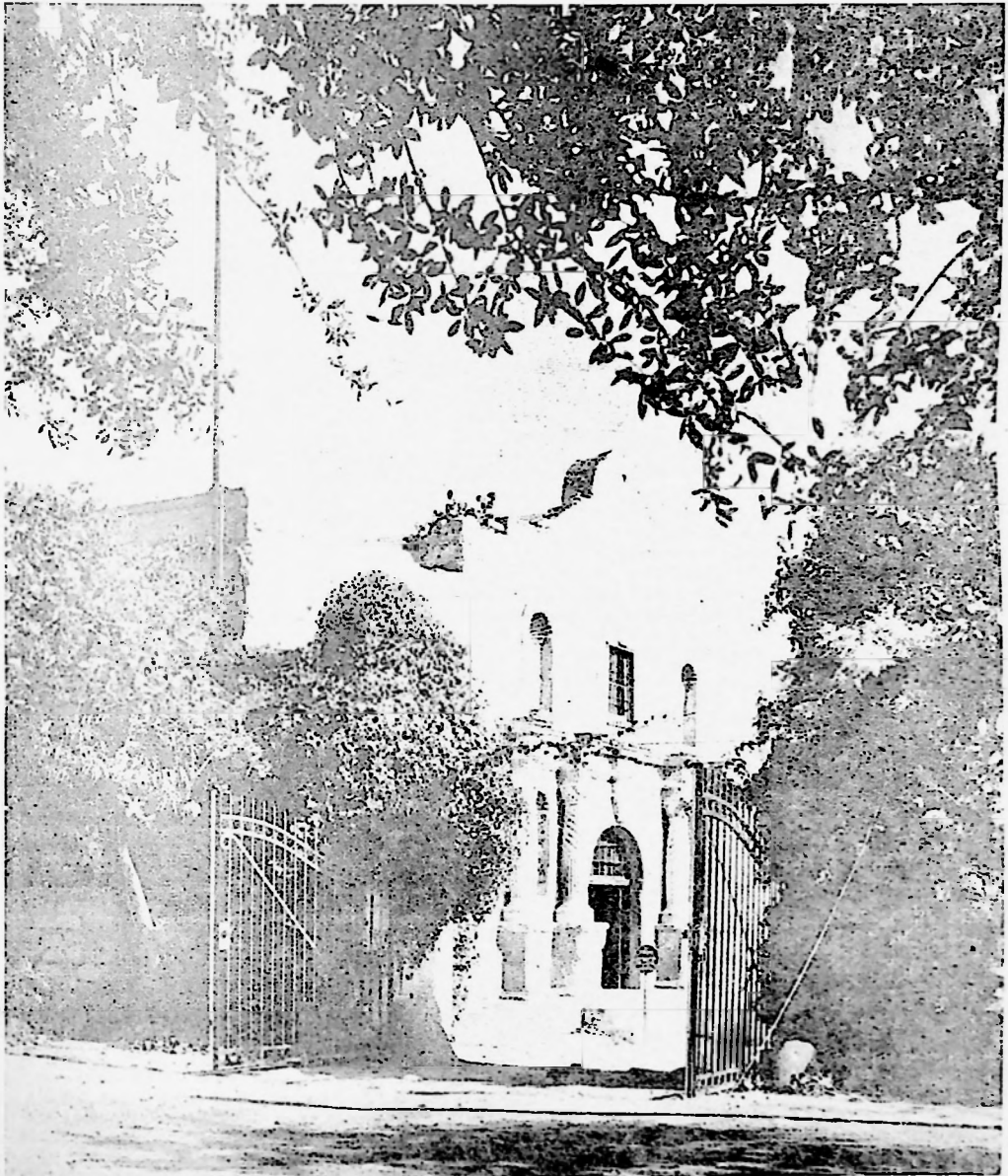
(6) To briefly sum it up, it calls for and demands universalism, because, if one soul is immortal, all souls would be the same; therefore, every soul would be saved. If the souls are immortal, not one of them could be tormented; the fire could not scorch them—much less burn them.

When we know that such teaching is being broadcast over the radio and otherwise, how urgent and necessary it is that the Church-of-God ministers do their utmost to teach the people the vital and fundamental truths as clearly set forth in the Word of God!

Knowing that Jesus said: "Ye shall know the truth, and

the truth shall make you free" (John 8:32), I ask: If in order to be made free we must know the truth through teaching (John 6:45) of the Word of God, can we be saved through teaching of error? Is the doctrine of the immortality of the soul true? If not, how can a man be saved who believes it? Are we right in our teaching of conditional immortality? Admit that conditional immortality is true and you are forced to reject all doctrines based upon the immortality of the soul.

Of course, if there is no death, that what is called death is all transition, or the passing of the immortal soul through a fictional gate into the land of heavenly bliss; and, if the old fleshly body is nothing but added weight or an extra burden, why fool with it? There is another thing about this deception, i.e., If the soul or spirit can survive the death of the body as a living entity—can live without the body—why have a body? If those teaching  
*(Please turn to page 11)*



Courtesy—Hee Maun.

THE ALAMO—CRADLE OF TEXAS LIBERTY



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**POLICY A FAILURE.** Britain's mandate over Palestine has failed to bring about the desired results. She has been unable to satisfy her own ends, the wishes of the Jews, and the desires of the Arabs. The situation has become so complex and dangerous, the whole matter has been thrown into the lap of the United Nations. What will the Council of Nations do? Will they "do justly and love mercy"? Time will give us the answer.

Speaking in the House of Commons last November, Winston Churchill chided the present Labor Government for its failure to carry out promises to the Jews which it made during the pre-election campaign. He said: "It is impossible to avoid deep regret at the many changes of tactics and method, at the needless disappointment created throughout world Jewry by the failure to fulfill the hopes which the party opposite excited by their promises and convictions at the General Election, and above all, at the lack of any policy worthy of the name.

The Palestine question is not one of human welfare only. Above and beyond this consideration is the political issue; and with nations, political considerations take precedence over human welfare. The unrepentant Jew continues to be the scapegoat of political machinations, and his trust in the sons of men must be at the breaking point. It will not be long before he will ask the Lord to undertake for him.

**SALES HONEYMOON.** Speaking before the National Beer Wholesalers' Association in Chicago last November, Bert F. McCann, vice president, said: "The war years of 1942-1945 were a sales honeymoon, which the brewing industry, from brewers to wholesalers, to retailers has enjoyed since 1942."

These were the war years when 10,000,000 of our boys were sacrificing home, jobs, and many of them their very lives; and the booze industry was enjoying a "sales honeymoon." Just think of it! According to the Department of Commerce records, the gross income of the industry during the four war years was \$10,680,000,000. This was an increase of 50 per cent over the beer trade of the four pre-war years. The world is getting better all right—for the liquor business.

"A lot of kneeling keeps you in good standing with God."

**MARIOLATRY.** On February 2, James Hill, D.D., Bishop of Victoria, opened a series of ten addresses on the theme of the Marian Congress to be held in Ottawa during June. He said in part: "Catholic life in Canada, from its earliest days, has borne the deep stamp and seal of filial attachment for Mary, the Queen of Heaven . . . the mother of God." Prayer to Mary as the "mother of God" is a common practice among Roman Catholics. The "Litany of the Blessed Virgin Mary" begins, "We fly

to thy patronage, O Holy Mother of God; despise not our prayer in our necessities; but deliver us from all dangers, O ever glorious and blessed Virgin . . . Holy Mother of God, pray for us."

Where did the idea of Mary being the "Mother of God" get its start? The answer is in the teaching of the "blessed trinity." The teaching of the "blessed trinity" is not confined to R.C.'s. More and more Protestants are putting forth the idea that "Jesus Christ is God." If Jesus Christ is God, then the papist teaching that Mary was the mother of God is logical. The last World Council of Churches set forth this tenet of belief for its membership: "We believe that Jesus Christ is God." Faith in this proposition is all that is needed for membership. Thus Roman Catholic teaching that Mary was the "Mother of God" and Protestant affirmation that "Jesus Christ is God" is not far apart—just a short step.

**RELIGIOUS WAR.** Former Assistant Secretary of State, Archibald MacLeish, speaking before the Foreign Policy Association in New York, warned against the dangers of a religious war that was bound to come, unless there was a new international awakening of understanding and respect. He said: "The worst of all religious wars" is bound to come unless the world "achieves the international understanding and respect upon which alone peace can be built." He went on to explain what he meant by a "religious war," as being a "war between political and economic philosophies, and that he meant those of Russia and the United States."

Few people realize that back of our political and economic structure is religion. True, it may be unwholesome in many respects, but nevertheless—it is religion. Religion is the foundation upon which our whole national structure is founded. The Soviet form of government is the opposite pole—it is based upon the proposition that "religion is an opiate of the people." If these two systems of government ever come to a military clash, MacLeish's definition of a "religious war" will be more than a passing term.

**VODKA PLEDGE.** The Board of Temperance of the Methodist Church has asked all delegates to the United Nations to sign a pledge of total abstinence while serving as representatives of this nation on the United Nations Council. The pledge reads: "Do you promise, God helping you, to abstain totally from all alcoholic beverages, particularly vodka, until you are relieved of your duties and responsibilities as a member of this body?" When asked why the pledge was sought, it was stated, "Certainly theirs is not a task for alcohol-pickled brains." And the reason for singling out "vodka" was prompted by the results of Yalta and Teheran, when our national interests were not too well looked after. Reports indicate there was so much vodka served

that some of our representatives were in a "swim" most of the time. At any rate, we are glad to note this great temperance body becoming militant once more.

"You don't need references to borrow trouble."

**IONA COMMUNITY.** The Iona Community project in Iona, Scotland, is commanding the attention of church leaders on both sides of the Atlantic. The leader of the group, Sir George F. MacLeod, is both clergyman and baronet, and is now touring Canada and the United States. The general plan in the community enterprise is to adapt the "church to 20th century life." A good example of church-sponsored community "Christianity" (?) is found in the youth movement in the Iona effort. A church which was in a run-down condition was taken over and "converted into a center where young people could learn cooking and other trades and have dances on a Saturday evening." This is the adaptation of church life to 20th century living. This type of church appeal to young people is being tried out in many places in this country, and in Canada there are several large church-sponsored community centers where the appeal is definitely to the flesh in an effort to harness the spirit.

Then another leading feature of this new type of appeal is in the "community of believers." Regardless of one's religious conviction, or whether he has any at all, recognition of the Divine is essential, and this may be expressed in any outward form. It is a sort of worship of which Jesus chided the woman about: "Ye worship ye know not what." In this type of program, there is no such thing as "essential faith."

**YEARS OF EXPERIENCE.** M. A. Sander, retiring president of the Toronto conference of the United Church, stated that during the year he was in office not a single minister in the conference was called by a Toronto church who was over the age of 38. Some of the younger ministers challenged this condition as tending toward a serious situation. They addressed an open letter in which they argued: "Congregations are insisting more and more that they have youthful and vigorous men to serve them, and with this insistence there can surely be no quarrel. But the false conclusion congregations have drawn that youthfulness and vigor are exclusively the possession of a certain age group is one which we younger ministers of the church challenge. We all know men in the ministry nearing 60, and over 60, who are more vigorous and more youthful than others in their 30's. Such qualities do not repose in numbers but in mind and heart. The discount which congregations put on experience is something from which none of the other professions suffers. Indeed, lawyers and doctors are recruited and sought out precisely because of their years of experience."



# BIBLE LESSONS

By Norman J. McLeod, Pomona, California

## 7—Joseph: Potentate and Deliverer

### Golden text:

"Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren" (Gen. 44:33).

Text: Genesis 42 - 50.

### Questions on the text:

- (1) How did Joseph demonstrate the wisdom with which Pharaoh credited him?
- (2) How did Joseph's scheme change the whole economic situation in Egypt? How did it also alter the political situation?
- (3) How did Judah earn the right to be ancestor to Christ?
- (4) Explain Genesis 49:10. Of whom is the prophecy made?
5. What shows Joseph's magnanimity of character in the latter part of the story?

### The historical setting:

When Joseph went into Egypt, it was ruled by the Hyksos kings which Breasted shows were none other than Hittites. The Hittites were related to the Israelites and naturally were friendly with them. Egypt was in a feudal state of society when Joseph went there. By his wisdom in purchasing all the land of Egypt for the king, he thereby did much to make the kingdom a united institution in the hands of the king. He reduced the power of the feudal nobles. In Egyptian history, the earliest known public work was a water system with its dams and canals. Oftentimes enemies to the south would make incursions and wreck the dams. That is supposed to have caused the seven years of famine which Joseph was able to predict. During the feudal period, the office of grand vizier which Joseph apparently held became hereditary, and the holder of that office was often more powerful than the king.

### Discussion of the lesson:

That God was with Joseph throughout his sojourn in Egypt is apparent. When he was accused by Potiphar's wife, the ordinary punishment for a slave would have been death; but Joseph was given even a mild imprisonment, something similar to what we would call probation. He was at least a "trustee." His sudden elevation to

the office of grand vizier did not "go to his head" as it would have with some people, but he used his talents to provide for the future. Then, when he made himself known to his brothers, he gave God all the credit for sending him down into Egypt to preserve the family of Israel.

### Related topics:

- (1) The blessing of Joseph's two sons reminds us of the situation of Jacob and Esau. The elder was again to serve the younger.
- (2) The meeting of Jacob and Pharaoh (Gen. 47:7ff) is one of the most fascinating stories. What do great men talk about when they meet? Perhaps if we were to go behind the curtain at the meeting of the United Nations' diplomats, we would find that they talk about things just as non-consequential as did Jacob and Pharaoh. "How old art thou?"
- (3) Notice the charge that Jacob gave his sons. (Gen. 49:28ff.) The same charge also was given by Joseph to his brothers. (Gen. 50:24ff.) Jacob and Joseph thus became prophets in their last days.

### Practical applications:

The moral of the story of Joseph might be expressed in two parts: 1) Your sins will find you out (referring to the guilt of the brothers); 2) God brings the evil works of men to work out for good. We are reminded that God said through Paul that "all things work together for good to them that love God" (Rom. 8:28). Oftentimes even when we mean to do evil things, God turns them about so that they work righteousness. We should not hold the idea that we should do evil that grace might abound. The Apostle shows that that idea is in error. Joseph's kindness to his brothers was not only on account of his father, either. When Jacob died, Joseph was equally as gracious to them. They still had a guilty conscience, but he did not hold their previous ill treatment to affect him.

## 8—Moses and His Times

### Golden text:

"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" (Heb. 11:24, 25). (Over)

*Text:* Exodus 1, 2.

*Setting of the lesson:*

The new line of kings that came to the throne before the birth of Moses were the native Egyptians. They were not sympathetic with the Israelites. Arthur Weigle ("Personalities of Antiquity") thinks that the Pharaoh of the Exodus was none other than the famous Tutankamen. It is strange that out of all the long line of kings of Egypt, Tutankamen and his father were the only two who believed in only one God. Tutankamen was forced to take that name by the priests of Amen. His name was originally Tutankaton. He was only a boy when he became king. How is it then that his tomb is found in the cliffs of the Nile? Why was he not drowned in the Red Sea? The king probably did not follow his host in person. Anybody belonging to the royal house was called Pharaoh from the old Egyptian *Pero*, meaning the "Great House." If, as was formerly supposed, the Pharaoh of the Exodus was Rameses II, then the Exodus would come about the time of Solomon, instead of as early as the days of Moses. In fact, if we examine into the chronologies of the Bible, we find it very confusing. Many of the modern historians place the Exodus in the days of Solomon, explaining that not all the tribes went down into Egypt, and that they came out at various times instead of all at once under the leadership of a great man such as Moses.

*Questions on the text:*

- (1) Explain what covenant is meant in Exodus 2:24.
- (2) Did Moses' mother save him, or did God?
- (3) Explain the golden text in relation to Moses and Pharaoh's daughter. The next verse after the golden text in Hebrews mentions Moses' belief in Christ. Explain how Moses could be a Christian.
- (4) Arthur Weigle says that the Egyptians were the kindest people of ancient times. How does that harmonize with the treatment accorded the Israelites?
- (5) Why did Moses assume leadership of the Israelites? Did he have some knowledge that he was to be their chosen leader?

*Discussion of the lesson:*

Moses is thought of by most people either as the baby that was taken from the Nile, or as the old man giving the law from Mount Sinai. They forget that he was a young man who grew up in all the luxury of the court of the king's daughter. That that court was corrupt there is no doubt, but he left it all behind to become the leader of his people. At first as a fiery young man with all the impulses of reform, he set about in his own way to set the Israelites free, only for his plans to meet failure. Moses was forty years of age when he fled to Midian. Was he such a young man?

*Related topics:*

- (1) Where was ancient Midian? What relationship does it bear to the region of Mount Sinai?
- (2) Jethro is mentioned by the name of Reuel (Ex 2: 18) as a priest of Midian. Is that of any importance? We meet Moses' father-in-law again when the children of Israel were in their wilderness journeys.
- (3) How many were there of the children of Israel who went into Egypt? (Gen. 46.) It is estimated that about 2,000,000 left Egypt with Moses. How long were they in Egypt? Someone has said that it was impossible for so many people to have come from so few in so short a period. Discuss.

*Related readings:*

Acts 7:18ff; Hebrews 11:23-29; Hebrews 3.

*Practical applications:*

We see in the story of Moses, the young leader, what we find in our own lives: what we try to do impulsively without God's aid fails of its goal; but when we grow older, we see that we cannot reform the world by ourselves. Moses' old fire was not completely dead: it broke forth on several occasions, but he achieved a patience and a meekness that we all can emulate. His leadership of the rebellious children of Israel is a model of patience and endurance. It shows us that we can do likewise.

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CONCRETE HEARTS MELTED

(Continued from page 5)

- (1.) God's law written in Israel's inward parts, even their hearts.
- (2.) God to be their God and Israel to be His people.
- (3.) No more teaching, saying, "Know God," for they shall all know God.
- (4.) Israel's iniquities forgiven and her sins remembered no more.

To accomplish (make) the new covenant in Israel, it is of necessity that Israel receive a change of heart. Israel "is a people that do err in their heart, and they have not known my [God's] way" (Psalm 95:10). As a nation, they hardened their heart by traditions and abominations. The shifting sands of idolatry, held together by a form of the rock of God, gave them a heart of concrete. In time, they became a people without a land, nation, and king.

To accomplish this new covenant, it is of necessity that Israel be regathered in her land as a nation and with a king. Ezekiel 36:22-28 is one testimony of many that this landless, nationless, and kingless people will be planted in the mountains of the Lord. They are not to be gathered for their sake, but "for mine [God's] holy name's sake" (36:22).

This concrete-hardened heart that the nation of Israel bears is to be dissolved, and Israel is to receive a new heart and spirit, for, "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Ezek. 11:19).

At present, Israel's concrete-hardened heart testifies to the law. Today, a veil, even the old law (testament, covenant) blinds Israel in part and recalls her sins. Paul said, "It is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27).

Jesus, the Deliverer, has yet to come out of Zion, but when He does, concrete hearts will be melted to hearts of flesh and God's Word will be inscribed on Israel's heart instead of stone. Concrete hearts, melted, shall accomplish the new covenant in Israel.

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## CONDITIONAL IMMORTALITY

(Continued from page 7)

these theories as truth are not entangled in a state of confusion out of which they are unable to extricate themselves, I am unable to understand their language. If men can and will be saved through teaching of the immortality of the soul, then why teach conditional immortality?

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*Jesus Will Come Again.* "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). *The sooner; the better!* "Be ye ready." "Watch and pray."

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## ANSWERS TO "LET'S PLAY!"

(Children's Page)

1. Mountain. 2. Calf. 3. Stiff-necked. 4. Wrath. 5. Nation. 6. Moses. 7. Sinned. 8. Atonement. 9. Blotted. 10. Sinned.

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## LIFE VERSUS DEATH

(Continued from page 3)

even so by the righteousness of one the free gift came upon *all* men unto justification of life" (Rom. 5:18). We do not understand this to be eternal life, but Adamic life, because God shall "bring *every* work into judgment, with *every* secret thing, whether it be good, or whether it be evil" (Eccl. 12:14).

"I am God, and there is none else. I have sworn by my-

self, the word is gone out of my mouth in righteousness, and shall not return, That unto me *every* knee shall bow, *every* tongue shall swear" (Isa. 45:22, 23). Surely *no* person will be excused from that call. *All* must answer.

Jesus told Nicodemus: "Except a man be born again, he cannot see the kingdom of God," and, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). To make it plain, Jesus then told him: "That which is born of the flesh *is* flesh; and that which is born of the Spirit *is* spirit," and as the wind comes and goes without being seen, "so [in like manner] is every one that is born of the Spirit" (v. 8). That Jesus spoke of the resurrection seems very plain, for He came and went as the wind after His resurrection. For example, we quote: "The same day at evening, being the first day of the week, when *the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

Concerning the resurrection, the Apostle Paul said: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual"—after the resurrection. (1 Cor. 15:44, 46.) Are *all*, therefore, to be raised spiritual? "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." Paul then explained that there is a difference in bodies and taught, "So also is the resurrection of the dead." Different seed has different bodies. (1 Cor. 15:35-42.)

In the Parable of the Kingdom, as recorded in Matthew 13:24-30, Jesus explained how tares may grow up in the wheat, but at harvest they are gathered and burned. Those who must be born again to "see" the Kingdom, but are thrust out (Luke 13:28), well may answer as the "tares."

A water "birth," too, is essential for one to enter the Kingdom. Is it reasonable that Jesus would make a requirement with no indication of how it should be accomplished? Surely not! Water baptism (immersion) fulfills being born of (Greek: *ex*—out of) water, perfectly. It is a real birth. That baptism by the Holy Ghost does not take the place of water baptism is proved by Peter's ordering the household and friends of Cornelius to be baptized by water baptism after they had received the Holy Ghost. (Acts 10:48.)

In conclusion, our lesson teaches that, "The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord" (Rom. 6:23). We pray that those who read this message may seek eternal life by a "patient continuance in well doing."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:12).*

### Let's Play!

How many can answer before you read the page? Follow these directions: 1. Try the game. 2. Read the page. 3. Then finish answering the questions you did not know before reading the page. 4. Finally check answers by turning to page 11 in this HERALD. If there are two or more in your family to do the game, write your answers on a slip of paper. See who gets them all right! Send me a postal card about your score before and after reading the page.

1. The Lord told Moses, "Go, get thee down" from the \_\_\_\_\_.
2. The Israelites made a \_\_\_\_\_ and worshiped it.
3. The Lord called these Israelites a \_\_\_\_\_ people.
4. God told Moses to let Him alone that His \_\_\_\_\_ might "wax hot against them."
5. God offered to make a great \_\_\_\_\_ from Moses instead of the other Israelites.
6. \_\_\_\_\_ asked God to change His decision to destroy the Israelites.
7. The next day Moses told the people they had \_\_\_\_\_ greatly.
8. Moses went up unto the Lord to make an \_\_\_\_\_ for their sins.
9. Moses offered himself to be \_\_\_\_\_ out of God's book rather than his people, the Israelites.
10. God said He would blot out everyone that \_\_\_\_\_ against Him.

### A Stiff-Necked People

While Moses was up in the mountain, God spoke to him about the Israelites. They were at the foot of the mountain. God told Moses they had already turned away from His commandments. They had made a molten calf of gold and worshiped it! How could they worship a god of gold after seeing God's power? God called them a "stiff-necked" people. He was very angry. His anger, or wrath, was so great He talked to Moses about destroying all of them. He said He would make of Moses "a great nation." Moses was an Israelite, but God was not angry with him, for he was trying to do God's will.

### On the Morrow

The next day Moses told the people they had sinned greatly. He said he would go up unto the Lord and perhaps make an atonement for their sin. To make an atonement meant to make things right, though it might mean suffering.

Moses said to the Lord, "Oh, this people have sinned a great sin." He pleaded that God would forgive them their sin. He offered that his name be blotted out of the book God kept in order to atone for their sin. Moses, like Jesus, was ready and willing to die in their stead. In that way, he was a type of Christ.

God would not allow Moses to offer himself for the Israelites. God said, "Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). When the Israelites sinned, there was no Christ as mediator; there was only condemnation.

Today, we are not under the law but under grace. Christ made complete atonement for all who will accept Him and follow Him.

Today, Christians are given strength and power to be overcomers of sin. The Holy Spirit is given to those who obey Him and ask for it. (Luke 11:13; Acts 5:32.)

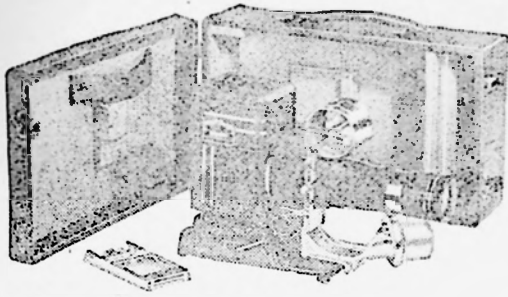
Jesus said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"These things" refer to our daily needs. Jesus was ever teaching about the "kingdom of God," which is to be established on the earth. May each of us "diligently seek him" (Heb. 11:6) that we may have a place in that Kingdom.

### Happy Birthday Wishes

Charlotte Boyer, Feb. 24, age 12, Waterlick, Va.  
Sally Lee Shellhaas, Feb. 26, age 11, West Milton, Ohio.  
Russell H. Magaw, Feb. 28, age 8, Tipp City, Ohio.  
Betty Claussen, Feb. 28, age 13, Oregon, Ill.  
Dean G. Pearson, Mar. 2, age 12, Tipp City, Ohio.  
Stephen T. Ferrell, Mar. 2, age 2, Holbrook, Nebr.

"Blessed is he who is a friend, for he shall continually learn new lessons of faith, hope, and love."—Selected.



## VISUAL EDUCATION

The other day two teachers, widely experienced in both public and church school education, were talking to us about the problems of visual education.

It is a pretty fancy name for a rather simple thing, on the whole. Visual education is what Jesus used when He performed miracles. It is what Paul used when he shook off a poisonous serpent from his wrist into the fire. It is what Peter used when he blasted Ananias and Sapphira for defrauding God. More modernly, it is what your daily newspaper uses when it prints a picture or a diagram with X marking the spot.

But visual education, remarked these two teachers, can be abused. Too many have come to regard it as an end rather than a means. Really, it is intended to teach something, not to entertain; and, when it is left entirely on its own, with nothing to guide the watcher in its meaning, it loses 99.44 per cent of its force.

Slidefilms, handwork, movies, Kodachrome slides, maps, flannelboard work, diagrams, chalk talks, pictures, models—they all can occupy a vital part in teaching, but they cannot be left alone. They must be guided. In young people's work and work with children and intermediates, especially, they must be guided.

Do not, said these teachers, use visual education as the lesson; use it as a review of the lesson. For instance, teach children what happened to Moses; then present a Kodachrome or slidefilm picture story of what happened to him, and point out as you go along, the way the pictures correspond to the original lesson. Or teach young people a lesson on temperance; then show a movie on the effects of alcohol—*The Lost Week End*, incidentally, would be better on that score than most of the standard temperance lectures or W.C.T.U. slidefilms.

Map work, for children or intermediates, is not a lesson; it is only part of a lesson, to fix the places and people and

events in young minds. Having children color pictures is a lot of fun, but having them learn something from coloring the pictures is the important thing. Building models of the tabernacle or the temple, or sticking pictures on flannelboards, is all very well; but unless these activities actually teach something, they may be discarded without losing a bit of educational advantage.

In short, visual education has to be combined with plain, matter-of-fact teaching before it gains meaning. Alone, unaided, it often is worse than useless. It is a help to teaching—nothing more. Very definitely, it cannot be expected to do the job of converting people to Christianity; it can help, but it cannot do the entire task.

At about the same time that our two teachers were addressing themselves to visual educational problems, we talked with—or, rather, listened to—another pair who were concerned with youth rallies. "Dead!" was the way one of them described a recent affair.

Now deadness or aliveness is purely a matter of personal opinion. Some people like chess and checkers; others like to ski jump and take the high hurdles. A rally, a class, a business meeting, is dead only if we make it so. Wesley Somers, chairman of the junior Berean work of the National Berean Society, hit the "nub" of the matter pretty squarely on the head in the first issue of *The Guiding Star* when he commented, "All lessons are interesting if you are interested."

It happened we had attended the rally the pair discussed. Personally, we considered it as "alive" as any other rally. If you happen to be worn, as radio's Lum would phrase it, "down to a frazzle," there is not much about any rally that is appealing, even if it comes equipped with neon lights and Coca Cola. But if you are full of zest yourself, you can turn even a lecture into a thing of interest and attraction.

All of which explains, in a way, why visual education is tricky stuff to handle. We are each interested in something different; we each possess a separate set of human moral standards; we have a yen for hamburgers with onions or a yen for hamburgers without. When we use visual education — rallies — songfests — meetings of any kind, we cannot expect to touch everyone alike; nor should everyone there judge the results on the basis of his individual reaction. Teachers need to do their best, to be sure—but, as Wesley Somers said, "All lessons are interesting if you are interested."

### BEREAN DEPARTMENT

Arlen Marsh, Editor

# AMONG THE CHURCHES

## CALENDAR

- March 1, 2—Northwest Quarterly Conference at Corvallis, Ore.  
 March 29, 30—Illinois Spring Conference at Ripley.  
 April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.  
 June 11-22—Indiana Bible School and Conference at North Salem.

## OMAHA, NEBRASKA

A week of special meetings was enjoyed by the brethren at Omaha, Neb., February 2-9, with Bro. C. E. Randall of Fouthill, Ont., giving a series of sermons on "Our Times in the Light of Prophecy."

Though that week was one of the coldest of the winter, we had good attendance, and the interest of those who attended was evident from their braving the cold winds to be there. On the last day, we had an all-day meeting, with Bro. Randall speaking in the morning, afternoon, and evening. Potluck dinner and supper were served in the church basement.

After the afternoon service, three young ladies were immersed into the saving name of Christ. They are: Mrs. Glen Appleby of Omaha, and Kathryn and Eleanor Paustain of Millard, Neb. We are grateful to the Florence Christian Church for so kindly permitting us to use their church and baptistry for the baptismal service.

We were sorry Bro. Randall could not have stayed another week, for we were just getting well interested when the week was ended, but we were well pleased with the interest shown, and feel that it was a very profitable week.

Robert O. Hardesty, Pastor.

## ILLINOIS CONFERENCE HALL NEEDS

An inventory of the supplies at the Conference Hall shows that the following items are much needed before another annual gathering comes in August:

- 30 large sheets—80 x 100 (this allows only 8 for change).
- 2 dozen pillow cases.
- 2 dozen pillows—at least (it would help a great deal for them to have protectors).
- 4 large, flat-bottom cooking pans.
- Mirrors.

Does this give any ideas to the women's clubs of our many churches? or to individuals?

If anyone has feed sacks, the Oregon, Ill., Dorcas Society is willing to make them into sheets.

Any of the above-named items may be sent to Mrs. Myrle Claussen, 402 S. Sixth St., or Mrs. Ethel Johnson, Box 231, Oregon, Ill.

Wayne L. Laning, President,  
 Illinois State Conference.

## EDITOR'S PREACHING SCHEDULE

- March 9—South Bend, Ind. (Morning Star and Hope Chapel.)  
 March 23—South Bend, Ind. (Morning Star and Hope Chapel.)  
 March 29, 30—Ripley, Ill. (Illinois Spring conference.)  
 April 6—South Bend, Ind. (Morning Star and Hope Chapel.)  
 April 20—Sioux Rapids, Iowa.  
 June 11-22—North Salem Church. (Five miles north of Plymouth, Ind.)  
 Sydney E. Magaw.

## HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

Having been asked to make a report about our Sunday evening services, I wish to submit the following:

Since October, we have opened our church on Sunday evenings for church services. With the help of God and the young adult group, who meet every Tuesday, to print a bulletin for the services, we have felt well repaid, and we hope God is pleased with our efforts. Each Sunday evening service is different. We have had guest speakers, both white and black; and whenever possible to have one of our own ministers, we are pleased to do so. On Sunday evenings when speakers are not available, we teach the Bible by use of visual aids, and these have been educational also.

Our average attendance for each Sunday evening, not counting the Christmas program evening, has been thirty-seven; so we feel that opening the doors for an average of thirty-seven people each Sunday evening is worth while, and we give God the praise.

Recently, we were very glad to have Bro. T. A. Drinkard of Arlington, Tex., with us. He took his scripture reading from 2 Timothy 4 and talked on the "Judgment." He also referred to Romans 2, Hebrews 2, Matthew 19, and several other Bible texts. He stressed the facts that we should "take heed," "that man is appointed once to die"; "what profiteth a man if he gain the whole world and lose his own soul?" and "there's an all-seeing eye watching us." Bro. Drinkard is a very forceful speaker and has a pleasing personality. We hope to have him again.

Another interesting speaker of late was Bro. Sydney E. Magaw who, also with his pleasing personality, gave us much food for thought. We have arranged for Bro. Magaw to be with us again on several Sunday evenings in the near future.

Besides the Sunday evening services, where everyone takes turn in helping with the service, we also have organized a Berean class and recently a junior Berean class was organized. Both are well attended and are very helpful to the young people. They meet at 6:15, closing at 7:15 in time for the church service at 7:30.

If you do not have a pastor for Sunday evenings you might like to try our plan.

Mrs. Lottie Picklerl, S. S. Supt.

## GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Truth Seekers' Quarterlies, Sunday school not having standing orders for Truth Seekers' Quarterlies should order well in advance of the beginning of a new quarter to be sure of having the quarterlies by the first Sunday of the new quarter. Now is the time to place your order for the April, May, June, 1947, quarter.

Bro. Arlen Marsh, 132 N. Gardiner Ave., Rockford, Ill., will preach at Delta, Ohio, March 8 and 9. Bro. Howard Beemer, student minister, Oregon Bible College, will serve in pulpit duties for the Rockford pastor, March 5.

Bro. and Sr. D. W. Kirkpatrick have returned to Arizona for sake of Sr. Kirkpatrick's health. They may be addressed at Phoenix, general delivery.

Sr. Beth Hardesty, Oregon, Ill., is vacating at home of her parents, Bro. and Sr. C. E. Hoganson, Spanaway, Wash.

Bro. and Sr. Albert Logsdon, and daughters Shirley and Juanita, Oregon, Ill., visited last week end with friends and relatives at Ripley, Ill.

Sr. Elizabeth Reighard, Delta, Ohio, is grateful to brethren who have been remembering her with get-well greetings—since she fell and broke her arm. It is mending. Sr. Reighard (ninety-eight years strong) is cheerful and strong in faith, constantly watching the signs of the times and anticipating the coming of Christ.

Bro. Timothy Pearson accompanied the Editor, February 23, to South Bend, Ind., where both were engaged in pulpit duties. Bro. Milton Hall rode with them to Chicago, then boarding a train for Rensselaer, Ind., where he is serving as student pastor.

E. Claude Gardner, 708 N. Comanche, San Marcos, Texas, would appreciate information re Millennialism. He is doing research on that subject as a part of scholastic work in San Marcos State Teachers' College. Send tracts, booklets, or your own defense of the Growing-Kingdom-Age interpretation of Bible prophecy. Mr. Gardner is a minister of the Church of Christ and will appreciate help—especially from ministers who believe in Millennialism.

Bro. Gordon Shrode, Young America, Minn., hospitalized some time ago, is reported to be well on the road to normal strength.

Bro. and Sr. Otto E. Dick and family, Oregon, Ill., recently in Chicago on business, used their spare time by visiting Field's Museum and the Shedd Aquarium.

Bro. James M. Watkins was guest speaker for the Oregon (Ill.) Berean Society at its Sunday evening church service, February 18.

**GOLDEN RULE HOME VISITORS**

We were highly honored at Golden Rule Home the evening of February 20 by a visit from Bro. Milton Hall and Sr. Verna Thayer. Bro. Hall conducted a song service and Sr. Thayer showed pictures of the life of Jesus and of scenes around Jerusalem.

Charles A. Pearson, Reporter.

**OREGON BIBLE COLLEGE**

The Student Council met Monday evening, February 17. The Council meets every other Monday to discuss plans and activities of the College. Our Student Counsellor meets with us as an advisor and guide; however, he has no vote. Last week, we had several guests, among whom was our matron, Mrs. Brewer. It is the practice of the Council to allow one or two visitors to sit in on a meeting, providing all members are willing that the visitor be present. The main topics of discussion at the last meeting were the play, to be sponsored by the Council, and the changing of "devotions" from the evening to the morning.

Prior to last Tuesday, "devotions" have been held each day immediately following the evening meal, except on Sundays when the students attend Beream meetings. We now have "devotions" in the morning before breakfast. It was thought that "devotions" would be of more benefit at the beginning of the day. We all feel that the short period of prayer, reading of Scriptures, and singing of a hymn or two gives to us a spiritual uplift that can be obtained in no other way. Asking for the guidance of one's heavenly Father first thing in the morning helps immensely toward making the day go much better.

Mr. Dick gave us a little test in Religious Missions the other day. It is rumored that much all passed. This would indicate that much thinking was done that morning, as many a worried brow was noticed when the students walked into the classroom to find a test staring them in the face. Monday morning, first period, does not always find one at his best and this is our best excuse for not being any too brilliant in that particular test—that is—for those of us who did not do so well.

There has been a bit of moving going on around the College of late. Occupants of the "Freshman Room" are now: Arnold Johns, Warren Sorenson, Raymond Brown. The "Sunshine Room" contains Gordon Landry and Dean Moore. Gordon is almost a permanent fixture in that room, having been there nearly two years. In the "Blue Room" are Kirby Davis, Raul Smith, and this writer. There has also been a furniture-buying spree of late. Tables, desks, and chairs have been added to the three rooms, and much rearranging has been done. Bro. Charles Pearson is helping us with our rearranging by painting the floors of the "Sunshine" and "Freshman" rooms. The floor of the "Blue Room" was painted during Christmas vacation. Thanks for your kind assistance, Bro. Pearson.

Mrs. Brewer, College matron, was the speaker at Chapel service, February 18. She spoke to the student body, faculty, and several visitors from town about the special services conducted by a tribe of Indians, living on a reservation near Tempe, Ariz. These services are held at Easter, from Friday to Sunday. Her subject was an intensely interesting one, and all enjoyed the talk immensely. Bro. Dick

was the speaker at the Thursday morning Chapel service of last week. He spoke to us about Naaman the leper. The Expository Preaching Class obtained special enjoyment from Bro. Dick's sermon, as it was an excellent example of narrative exposition.

We regret that Miss Samelson is sick this week and unable to be with us. We hope and pray that she has a speedy recovery. Miss Samelson is the instructor of voice training for the College.

Milton Hall preached an extremely interesting sermon to the residents of Golden Rule Home last Thursday evening. This is a Council project, that is, to present opportunity for students to do a bit of preaching. One or two students are to take charge of this service each week. We hope to visit the Home once a week, if they will have us. Milton is the first of the students to go under this new system. He was aided by Mrs. Thayer, who showed colored slides illustrating his sermon about prophecy and Palestine.

W. Howard Beemer, News Editor.

**NATIONAL BIBLE INSTITUTION**

Southlawn Park Sunday School	\$35.00
Mr. & Mrs. Chas. Jones	10.00
Delta, Ohio, Bereans	28.00
Mr. & Mrs. John G. Peters	10.00
Alice Young	5.00
Amy Young	10.00

**CHILDREN'S BOOKS AVAILABLE**

The "Standard Bible Story Readers" are now available as follows:

Books I, II, and III (just off the press) at \$1.25 each, postpaid.

Book I (84 pictures; 58 in full color) is for children six years of age and less.

Book II (71 pictures; 56 in full color) is for children six or seven years of age.

Book III (62 illustrations; 40 in full color) is for children seven or eight years of age.

National Bible Institution, Oregon, Illinois.

**LARINGTON - RUTT**

Miss Roene Larington and Mr. Kenneth Rutt, both of McCook, Nebr., were united in marriage by the writer at a beautiful candle-light ceremony at 6:00 p.m., February 14, 1947. The simple double ring service was held at the home of the groom in the presence of the immediate families of Roene and Kenneth. The bride was attended by Miss Jeanne Ward of Saint Ann, Nebr., and the groom by his cousin, Richard Rutt, of McCook.

Roene is the daughter of Bro. and Sr. Devere Larington of McCook, and is a member of the Holbrook Church of God. Kenneth is the son of Mr. and Mrs. J. J. Rutt of McCook.

We pray that they will look to God for guidance as they establish their new home.

T. M. Ferrell.

**CORRESPONDENCE STUDY DEPARTMENT**

**OREGON BIBLE COLLEGE**

is now presenting a special course in

**CHILD STUDY**

This course, conducted by Otto E. Dick, instructor and student counselor at Oregon Bible College, is especially designed for pastor, parent, or teacher. From the normal processes of child development, it considers the religious opportunities of the various ages that may be used as stepping stones in building a child of faith. Such understanding is a must for all those who would deal wisely with their own children or the children of others. It is offered at less than cost as a public service and carries College credit if desired.

*Write today for Enrollment Blank or Literature*

Address

**CORRESPONDENCE STUDY DEPARTMENT**

Oregon Bible College

Oregon, Illinois

# REPORT TO TEXAS

By M. W. Lyon, National Evangelist

For five months now, I have been working among the Texas brethren, visiting the churches and isolated members and making a survey of the work in the State.

That you may know what has been accomplished thus far, I am making this report to the Texas brethren of what has been done and of the condition in which the work has been found. This special issue of The Restitution Herald is being sent to all the members of the Church of God and interested persons that I have contacted in my travels, whether subscribers or not, in order that you may keep in touch with the situation.

The following places, where we have members or interested people living, have been visited since early September, and in the order named: Ater, Goldthwaite, Lameta, San Saba, Mullin, Comanche, Fort Worth, Arlington, Breckenridge, Abilene, Sweetwater, Tokio, Brownfield, Whiteface, Slaton, Wilson, Springlake, Olton, Canyon, Amarillo, Lubbock, Kermit, Westbrook, Colorado City, Lorraine, Knott, Big Spring, Stanton, Odessa, Tarzan, Rotan, Hobbs, McCulley, Aspermont, Anson, Rule, Rochester, O'Brien, Cisco, Rising Star, Brownwood, Houston, Goose Creek, Beaumont, Baytown, Edna, Corpus Christi, Brownstown, Riviera, Kingsville, Raymondville, Lyford, Harlingen, San Benito, Brownsville, Combes, Odem, Boeville, Floresville, San Antonio, Gonzales, Yoakum, Luling, and Austin.

From this list of places, if you locate them on the map, you can see that our folks are pretty well scattered over the State. Some of these places have been visited more than once. There are a number of others not yet contacted. In addition to Texas, contact has been made with members just over the line in New Mexico, at Portales and at Carlsbad. It will probably be sometime in April before my survey of Texas is finished.

## What Have We Found?

Here is a general summary of what I have found so far:

The strong churches which once flourished in the State have fallen into decay; all have declined in membership and activity, and some have died out entirely. There is no place in the State, except perhaps Corpus Christi, that has regular preaching. Most of the members have not heard one of our preachers for years. In a discouragingly large number of cases, our members, once strong in their faith, being cut off for so long from their own church, and attending some near-by church, have grown cold and lost their interest in the Church of God. Large numbers have united with other churches and have been lost to us permanently. There is little or no unity. I have found many times, to my surprise, that isolated members living very close to each other did not even know of each other's existence! Many never heard of the General Conference, do not know we have such a national weekly publication as The Restitution Herald, and are ignorant of the work of our church in many other states.

Texas itself has been all but isolated from the Church of God throughout the country.

On the other hand, there are many encouraging aspects of the picture. I have rejoiced many times to find isolated members and groups whose faith is still bright and whose interest is high. There may not be seven thousand in Texas who have not bowed the knee to Baal, but at least there are some hundreds who are still loyal. Up to February 1, I had located over three hundred interested members of the church and 229 interested families, in most of which there are one or more members. This is a hopeful fact for those of you who may have felt that the work was dead, and that you were the only ones left. There are more of us than we thought. Also, while established congregations have gone down, new centers of membership have been built up. There are ten places in Texas at which there are enough members living to form a nucleus for building up a church. These places, with the number of members at each, are: Ater, 48; Mullin, somewhat the same number; Sweetwater, 22; Corpus Christi, 18; Abilene, 16; Big Spring, 13; Rotan, 11; Houston, 10; the Dallas-Fort Worth area and El Paso, the last two not yet checked. At least half of these, I believe, are places where we have never had a church before. So the dark picture has its bright spots.

## Why Has the Work Gone Down?

The answer is not hard to discover. There has been no state conference for some fifteen years, no opportunity for the people to get together. So it is not strange that they are strangers to each other. There has been very little preaching in the State; meetings have been held at very infrequent intervals, if at all. The noble work of Bro. Bradley and the other preachers of years ago, who converted and baptized multitudes of people, has not been followed up with pastoral feeding, and many of the new converts figuratively died of starvation. There has been but little contact with our work in other parts of the country. There has been no organization whatever. The remarkable thing is not that we have so little interest, but that we have any left at all!

## What Has Been Done?

During the last five months some worthwhile beginnings have been made toward a revival of the work. Series of meetings have been held at Ater, San Saba, Mullin, and Aspermont, and preaching services held at Abilene, Sweetwater, Big Spring, Tokio, Brownfield, Beaumont, Corpus Christi, and Riviera. Sunday school work has been strengthened at Ater and Mullin. An accurate list of the names and addresses of Texas members is being compiled. Over eighty families have put themselves into contact with the church at large by becoming subscribers to The Restitution Herald. More than \$300 has been contributed to start a Texas Conference fund.

Do you want to have a share in this work?

Do you want to see the work of the church revived? The time has come to do something about it! You can if you will. Plans are under way for giving the work in Texas a blood transfusion, but whether or not it will do much good will depend on whether the patient is willing to help himself. If our people truly to the support of the forward movement, great things can be in store for Texas. Watch this paper for further developments. Send me your suggestions for advancing the church, addressing me at Oregon, Illinois. Be thinking of ways YOU can help.

## SCHEDULE OF SERVICES TO COME

On the dates given I shall be speaking at the following places, and urge that as large an attendance as possible try to be present. Come with suggestions for the good of the work, and let us lay plans for a definite program of action in which all can have a part.

March 9—Dallas, at the home of R. F. Robbins, 6323 Goliad, 10:30 a.m. and 7 p.m.

At the evening service motion pictures of our churches and conferences will be shown.

March 16—Abilene.

March 23—Sweetwater.

## WOULD YOU LIKE TO HAVE A TEXAS CONFERENCE?

I have tried to find how the people all over the State feel about having a conference, and have found enough interest that I feel an effort to hold a conference would be well justified. Plans are now under way to arrange a time and place which will be most convenient to the largest number.

A state conference could keep in touch with the scattered members as no single church can do. It could support a full-time preacher or two, which no individual congregation can do. It could provide regular preaching for some of the churches, at least. It would make it possible for many of you to get together at least once a year. With such a large proportion of the members isolated, an annual conference would provide the only way in which they ever can get together. A new generation has grown up who need desperately the association of those of like precious faith.

## DON'T YOU LIKE THIS PAPER?

Look over this Restitution Herald carefully. Note the many helpful departments, the well-prepared articles on Bible subjects, the news pages keeping you in touch with other places. It is the official organ of our General Conference, comes weekly, and will keep you informed on the activities of our church throughout the country. It should be in every Church-of-God home. We are glad that so many have subscribed in recent months. We hope that many more will soon do so. If you are not now a subscriber, send in your subscription promptly, so you will not miss future issues carrying important news for Texas members.



# THE RESTITUTION HERALD

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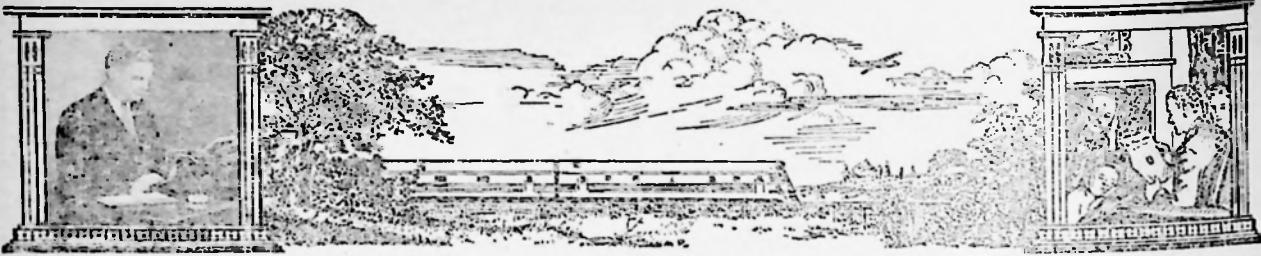
NUMBER 22



## CHURCH OF THE OPEN BIBLE

628 William Street, Pomona, California

The Church of the Open Bible, Pomona, California, using the chapel here shown since 1916, traces its history back to the year 1890. Dr. Henry Usher and William Reid were the first builders of this congregation. They were followed by Mr. and Mrs. J. E. Adamson, who still are active, and James Young from Dundee, Scotland. Other ministers and officials have been O. J. Allard, Mr. and Mrs. George P. Lichty (still active), John Eagleston, Mr. and Mrs. J. Edgar Adamson (still active), the late Dr. Blanchard, and Norman J. McLeod. Cecil Smead and T. M. Ferrell, when young members of the church, assisted much in its progress, and today reflect the faith of their boyhood training by continued loyalty and service in Michigan and Nebraska. Brothers S. J. Lindsay, G. E. Marsh, and other visiting ministers also have preached for the Pomona Church. Though closely associated in its early days with Christadelphians, the Pomona Church has departed largely from that influence, now being affiliated with the General Conference of the Church of God whose headquarters are at Oregon, Illinois. Brothers J. E. Adamson, Norman J. McLeod, and George P. Lichty are present co-pastors, two of whom present articles in this number of *THE HERALD*.



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Sydney E. Magaw, Editor

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## Preacher Peter

The Apostle Peter, one of Jesus' closest friends, was also one of Jesus' most loyal workers—notwithstanding the times he erred. Certain experiences that Peter had with Christ apparently strengthened him to a steadfastness and zeal that developed him into one of the greatest preachers of the Christian Era. When Jesus called Peter to be an apostle, the net-breaking draught of fishes so surprised Peter that he "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord" (Luke 5:8). Though Jesus assured him that he thereafter would be a fisher of men, Peter's humility must not be overlooked as one of the reasons for his success. More, he recognized that any work he might accomplish would be the result of Christ's blessing, rather than of his own barren talent.

Another rich experience early in the ministry of Peter that knit him so closely to the Lord occurred one night on the deep and stormy Galilee. The disciples' boat "in the midst of the sea" was "tossed with waves" (Matt. 14:24). Suddenly, as if to add to the disciples' calamity, something appeared walking on the water toward them. They thought a ghost was approaching. "Straightway Jesus spake unto them"—for it was He—saying, "Be of good cheer: it is I; be not afraid" (v. 27). Peter answered, "Lord, if it be thou, bid me come unto thee on the water." Jesus answered in one word—"Come." Comment often is made about Peter's sinking in the water and being lifted by the Lord, but it is grand, too, to know that Peter actually did walk a few steps, at least, on the water. The Scripture says: "He walked on the water, to go to Jesus" (v. 29).

Never could that experience have been erased from Peter's memory. What fear could he have in the ministry, after so astonishing an evidence of Christ's love and power? Did ever any other than Jesus and Peter walk upon the water? Thus, the experience linked Peter with the Lord in a way that only he and the Lord could fully appreciate. Others saw; but they did not participate.

When Jesus questioned the Twelve, as to their success in preaching that He was the Messiah, their report was anything but encouraging. They had made not one con-

vert! Then Jesus, testing their own loyalty, asked, "Whom say ye that I am?" While the other eleven disciples were meditating, Peter hesitated not at all in exclaiming, "Thou art the Christ, the son of the living God" (Matt. 16:16).

Peter was one of three disciples to witness the Transfiguration; one of three disciples permitted in Jairus' home when Jesus raised Jairus' daughter; one of the three disciples who went farthest with Jesus in the Garden of Prayer. Peter alone went fishing, at the Master's request, to catch the one and only fish of all history that swam about with a coin in its mouth, yet bit a hook without dropping the coin! After the ascension of Christ, Peter was leader of the disciples in choosing Matthias to serve in Judas' stead, as the Word of God instructed in Psalm 69:25. Peter explained the phenomenon of Pentecost, quoting again from the Word to prove his point. Peter explained to the inquiring Jews that they must repent and be baptized. With John, Peter healed the lame man and explained "to all the people of Israel" that the miracle had been accomplished "by the name of Jesus Christ of Nazareth, whom [they] crucified, whom God raised from the dead" (Acts 4:10). With John, too, Peter explained to their critics in Jerusalem, "We cannot but speak the things which we have seen and heard"—thus giving no moment of consideration to threats against their preaching. A little later, it was Peter who led the other apostles in saying, "We ought to obey God rather than men" (Acts 5:29). This was the preacher God used to lay much of the foundation of the true church.

One of Peter's main sermon themes was that of the second coming of Christ. The whole third chapter of 2 Peter is devoted to that subject. He spoke of having been an eyewitness of Jesus' *majesty*—of Jesus' kingship—having seen in the Mount a preview of Christ glorified. "When the Chief Shepherd shall appear," Peter assured his fellow ministers, "ye shall receive a crown of glory that fade-eth not away" (1 Peter 5:4). Consider, too, his plea to prepare for Christ's coming, saying: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," when God "shall send Jesus Christ" (Acts 3:19-21).

# Watchmen on the Walls

## America at the Crossroads

By J. E. Adamson, Pomona, California

*"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isaiah 62:6, 7).*

THE FOREGOING text (Isa. 62:6, 7) has one outstanding end in view: to make Jerusalem a praise in the earth. At the same time, it holds within itself a point of interest to the student and to those who have at heart the betterment of living condition for the people of the earth.

"I have set watchmen upon thy walls, O Jerusalem." In Daniel 4:17, we read, "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Are these "watchers" the same as those set on the walls of Jerusalem? If they are the same, who are they?

The theme of Isaiah 62 is a continuation of the theme in the preceding chapter, which Jesus chose to introduce Himself to the Jews. He quoted: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." "The nation conceived in liberty and dedicated to the proposition that all men are created equal" was new only in practice with the beginnings of our nation. It has been in the plan all through the ages: from the days when Moses proclaimed liberty throughout the land to the days of the prophets and to the time that Christ said, "Ye shall know the truth, and the truth shall make you free."

The great enemy of man has been the upstart leaders who have sought by oppression to enslave his fellow men for his own personal glory and profit. Psalm 72:4 prophesies of One who "shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor."

America is at the threshold of world domination, brought about by right thinking. May we not lose our sense of proportion.

"How beautiful for patriot dream  
That sees beyond the years!  
Thine alabaster cities gleam  
Undimmed by human tears!"

America is great not only in itself; it is an inspiration for the world hope.

Never has it been known that the things most worth while come to us easily. God has never given liberty to men without asking them to wage a struggle. All the liberties we hold most dear come to us by the tears and sweat and blood of some patriots. (Heb. 9:18-24.) Even eternal life is not attained without a struggle, though not always unto blood. (Heb. 12:1-4.) Paul said, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). Even this comes by the blood of an everlasting covenant.

Where do we look for the right to our property? to worship as we desire in peace? to choose for ourselves those who will make our laws? We go to the Battle of Runny Mead and the embattled farmers of Concord, to Yorktown and to Gettysburg and Shiloh and the battles of recent years—Midway and the Coral Sea and others of the great struggle



J. E. Adamson

which has just passed.

"God of our fathers known of old;  
Lord of our far-flung battle-line;  
Beneath whose awful hand we hold  
Dominion over palm and pine.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!  
The tumult and the shouting dies.  
The captains and the kings depart.  
Still stands Thine ancient Sacrifice,  
An humble and a contrite heart."

—Rudyard Kipling.

Many times since man began to make history, great changes have come in successive waves like the in-rushing waves pouring in on the sands of the seashore, every ninth wave larger than the eight that had gone before.

For ages upon ages this has gone on. For generations upon generations of men, have come the periodic waves of social upheavals followed at regular intervals by larger waves, that seem to shake the very foundations of our institutions. But as each wave passed, there have emerged improved living conditions, improved opportunities for the development of the human (Please turn to page 11)

# Did History Dawn?

By Norman J. McLeod, Pomona, California

IF ONE LOOKS over the books in practically any library, he will find in the history shelves a small volume, "The Dawn of History," by Myres. At first glance, that would seem like an innocuous sort of a volume that would not arouse any enthusiasm, let alone discussion, but it is loaded with dynamite for sociological-historical controversy. Immediately is raised the question: Was man created all intelligent and has he degenerated to his present "low" estate, or did he arise through the scale of civilization from the lowly savage to the "high" estate in which he is now found? If the former idea is true, then to speak of the "dawn of history" is rather ridiculous; but if the latter, it is a relevant subject. It also brings with it the question: Where did Cain get his wife? and many other questions too numerous to mention. Let us examine a few facts that are found in the historical and scientific side of the question to see if they harmonize with the Scriptures. It may seem irrelevant at first that such a subject should be discussed. When one realizes, however, that the concept of the "dawn of history" is taught in every public school throughout the land, there is necessity for discussion from an unbiased point of view—if that is at all possible.

Archbishop Ussher's chronology, used in most King James Versions of the Bible, gives the creation of Adam as 4004 B.C. Just how did he arrive at that date? Why is it not 4000 B.C.? In the year 500 A.D. lived a man by the name of Eusebius who wrote concerning the chronologies of history, particularly of religious history. Naturally, the dating of everything from the birth of Christ was not an ancient custom. The Hebrews did not date their calendar from that date. They have a system of reckoning that is supposed to be from Creation, reckoned not by our solar year, but by their own lunar year. The Romans dated everything from the founding of the city. Julius Africanus and Eusebius are generally given the credit for starting the system of dating everything from the birth of Christ. But what a peculiar system! Eusebius said that as he lived 500 A.D., then Adam was created in the year 5000 B.C. because: 1) Christ's second coming could be only five hundred more years away; 2) the date of Christ's second coming would then be 1000 A.D.; 3) the one-thousand-year reign of Christ was the seventh thousand-year period of man's day; 4) 2000 A.D. would then be the end of Christ's reign; 5) seven thousand-years prior to that date

would make the creation of Adam 5000 B.C. Archbishop Ussher found these writings and liked Eusebius' theory of seven thousand years, but decided that Eusebius was one thousand years in error, because Ussher lived about 1600 A.D. He therefore struck off one thousand years from the date of Creation and set the date of the creation of Adam at 4000 B.C. When the calendar was changed from the Julian to the Gregorian, the four-year difference entered. Thus the date, according to Archbishop Ussher, is 4004 B.C. So far, so good!



Norman J. McLeod

I open, however, my volume of ancient history, which is a standard volume in most schools, Breasted's "Ancient Times." On page 45, it says: "He [the Egyptian] decided to use the moon no longer for dividing his year. He would have twelve months, and he would make his months all of the same length, that is, thirty days each. . . . This gave him a year of three hundred sixty days . . . This convenient Egyptian calendar was devised in 4241 B.C., and its introduction is the *earliest dated event in history.*" In his larger-volume

work on Egyptian history, Breasted says that the setting of that date (4241 B.C.) is more accurate than many of the dates of more recent history, even of modern times, because it is set astronomically. When your child goes to public school, he is going to be told that the introduction of the solar calendar into Egypt preceded the date at which Adam was supposed to have been created! Which is he going to believe? The way things have been going, it looks as if he will discard the view of the religious teachers and think that the Bible and everything with it is in error.

• Not long ago, one of my former high school students, unusually strong in history, returned to visit me after he had been graduated from university where I helped to send him. He was puzzled that I could be a minister and a university graduate at the same time! How could I still hold any faith in the Bible, having gone through university and majoring in history! In other words, how could I reconcile teachings of the scientific historian with teachings of the Bible?

First, Archbishop Ussher's chronology is not correct. The more recent dates in it are correct, but the farther back one goes, the more in error they are. So it is not difficult for me to reconcile the introduction of the solar calendar into Egypt with facts of the Bible. As to the

dawn of history, the answer is not so simple. Already in the year 4241 B.C., Egypt had a high civilization. Was Adam an Egyptian? Probably not. Let us look at another situation.

Pastor Russell accepted theories of Eusebius and Ussher and added to them. He said each of the days of creation was one thousand years, except the sixth day. The sixth day would be seven thousand years long. The seventh day of creation will be the one-thousand-year reign of Christ. Just *why* the sixth day should be longer than the others, there is no explanation. There is nothing in the Scriptures, or in any other place, that would give a foundation for that teaching!

Then, according to this latter theory, there was no such thing as death in the world until after the fall of man. For well over five thousand years, according to this theory, there would have been no such thing as death. That would mean every seed would grow into a full-sized plant: nay, every pollen grain, because they all live on. One of our prominent ministers was once heard to say in a sermon in Los Angeles that he believed the deadwood in trees was a result of Adam's sin! Not long ago, I was

observing an acacia tree with its millions and millions of grains of pollen. The thought occurred to me that if there were no such thing as death, then that species alone would be piled deep on the earth to such an extent that nothing else would find room. Even bacteria, which for the most part are not visible to the unaided eye, accumulate in such masses that they can not only be readily seen with the unaided eye, but will bulk large. Many varieties of bacteria will multiply twice within an hour! If there had been no such thing as death, even among the bacteria, there would be room for nothing else on the earth. Did the sword fish develop a sword on his nose for killing other fish because of the sin of Adam? Did the bee develop a stinger for killing other bees because Adam sinned? Or did they have those deadly weapons before man ever appeared on the scene? If there was death in the world before Adam, what then of the story as told in Genesis? Must we discard it, or choose between the Bible and science? Not at all.

Few people, even among good religionists, now look upon the days of Moses' creation account as literal twenty-four-hour days. Most *(Please turn to page 10)*

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## Blessed Are the Poor in Spirit

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*By Harry Payne, Oregon Bible College*

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**A**FTER JESUS had been baptized and tempted. He began to preach and teach the good news of the Kingdom of God. Not only did He preach and teach, but He also performed many miracles of healing the sick and raising the dead to life again. His fame went throughout all Syria. (Matt. 4:24, 25.) Great multitudes followed Him, both to be healed and to hear what He had to say. Seeing the multitudes, Jesus went up into a high mountain; and after gathering His disciples near Him, He began His famous sermon.

In the first portion of His sermon, Christ stated eight blessings (beatitudes), each one containing the thought of inward blessings which come to men who strive to follow God's guidance. In Matthew 23:13-29, by way of contrast, Christ pronounced eight woes upon the religious leaders of the land, the sects known as the scribes and Pharisees. Through their self-righteousness and hypocritical leadership, these men were closing the way of salvation for the Jewish people.

In the first beatitude, we read: "Blessed are the poor in spirit, for their's is the kingdom of heaven" (Matt. 5:3). The full meaning of the beatitudes would be more clearly seen if the word translated "blessed" were rendered

"happy." The happiness is shown here by our Lord to consist not in what we have but in what we are—happiness which springs from within.

Persons poor in spirit are those who are willing to submit themselves to the will of God in obedience and trust. They have spiritual poverty and realize their need of that spiritual help and guidance which can come only from God. By this means, they are enriched in the fullness of Christ and become inheritors of the Kingdom of Heaven.

The scribes and Pharisees are examples of men who are self-satisfied, self-righteous, and self-centered to the extent that they do not realize their need of God. Hence Christ said that these will not enter into the Kingdom. Christ also told them in Luke 11:52: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Of which group are we? Do we realize our need of God's guidance and help? Or are we self-satisfied and content to trust in our own strength?

Let us always endeavor to let Christ be our strength and refuge, a shelter in the time of storm. Furthermore, let us remember the words of Christ: "Blessed are the poor in spirit, for their's is the kingdom of heaven."

# Prophecy—History Foretold

By Grover Gordon, Cleveland, Ohio

**H**ISTORY is prophecy fulfilled. The purpose of prophecy, as described by Peter, is to inform men concerning "the power and coming of our Lord Jesus Christ" (2 Peter 1:15-21), and to give them other witness than the testimony of the apostles. "We have a more sure word of prophecy." Therefore, we believe there is a reason behind all present movements of peoples and nations. We "do well" to "take heed." Peter also warned that there would be false teachers (1 Peter 2:1), even as Jeremiah had described the false prophets of his day. (Jer. 23:9-40.) Amos also told what the people said when they heard of the calamity which was prophesied of the scattering of Israel: "This evil shall not overtake nor prevent us" (9:10). That seems to be the attitude of people today. "It will not happen to us or in our day"—but why not? Prophecy will be fulfilled when the time comes, regardless of what people say or think.

Jeremiah gave a way by which one might determine if the Lord had truly sent the prophet. (It applies to teachers, also.) "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him" (28:9). "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully" (23:28).

As prophecy is fulfilled, one gains confidence in the Bible and receives it not as the word of men, but "as it is in truth, the word of God" (1 Thess. 2:13). Let us remember that there are many truths written in the Book for our admonition and learning other than prophecy, and they also need to be heeded that we might be worthy of the Kingdom of God. (2 Thess. 1:3-7; Gal. 5; Eph. 4:14-32; 2 Peter 1:5-11.)

Giving signs of His coming, 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). He also warned against letting that Day come unawares *on you*. (Vv. 34, 35.) The admonition was twofold: 1) to watch; 2) to be accounted worthy. Can we "look up," or "lift up our heads," if we fail in faith? "Take heed to yourselves."

The prophecy of Ezekiel 38 and 39, telling "when God will be made known to the nations and Israel" (38:23-39:7), seems to be almost in the process of fulfillment. The nations are moving in the direction foretold in that prophecy and elsewhere in the Word. Therefore, we believe that we are living in "the latter years" (Ezek. 38:8). In the Word spoken through Ezekiel about 2553 years

ago, he said, "After many days . . . in the latter years" (v. 8) there would be a confederation of nations come against the mountains of Israel, the Israelites having been gathered out of the nations. When we see these things coming to pass at the time and in the way Ezekiel foretold, we can rest assured that God truly sent him.

We must remember that some of the nations mentioned in Ezekiel 38 and 39 have kept their names to the present, while others have changed. We must determine these latter ones, therefore, by the territory they now occupy, comparing it with that occupied by the ancient inhabitants. The "guard" (or "leader" according to Leeser; Ezek. 38:7) is said to be "Gog" (Magog, Smith's Bible Dict.) of the "land of Magog" (v. 2). The descendants of Magog occupied the territory that is now known as Russia; so we need not be surprised at the movements of that power, nor the fact that she has a number of satellite nations. The Prophet said, "And many people with thee" (v. 6). They are named: Persia (now Iran and somewhat smaller); Ethiopia (larger and probably at its height in the sixth century); Libya, an Italian province at the time of the Second World War (now?); "Gomer" and "all his bands" (embracing almost all Europe and colonized by the descendants of Gomer); the "house of Togarmah" (Armenia of the Bible) of which we will deal later. Neither should we be surprised at the present claim of the Russians as being "protectors" of their neighbors or satellites.

The history of Russia probably began with the coming of the Norseman, who set up an orderly government among the warring Slavic tribes (862), opening the country to trade and to influence of the Mediterranean civilization. Vladimir the Great was converted to Greek Christianity, and in 988 A.D., he and his followers were baptized. The next two centuries were marked by conflict among petty states, which made them an easy prey to the Mongols, who, in the thirteenth century took complete mastery of Russia (1238 A.D.). This Tartar conquest cut Russia off from contact with the western nations of Europe for three hundred years—including the period of Renaissance. The Renaissance (rebirth) was during the fourteenth to sixteenth centuries, or the period of transition from medieval to modern times. In other words, it was the period of enlightenment and emancipation after the darkness of the Middle Ages. Neither did Russia share in the Reformation.

The fourteenth century saw the rise of the Muscovy

with its capital at Moscow. It gained supremacy in the fifteenth century under Ivan the Great (1462-1505), who united the rival principalities and threw off the Tartar yoke. His son, Ivan the Terrible, conquered western Siberia, and trade with England opened up. He took the title of *Czar*. After his grandson, Feodor, there was a long period of strife, resulting in the choice of Czar Michael Romanov, first of the dynasty which ruled until the Revolution (1917).

Modern Russian history began with the accession of Peter the Great in 1689. He enlarged his territory and built a new capital at Saint Petersburg—on land taken from the Swedes. After his death, his schemes fell in abeyance, until Catherine II came to the throne in 1762. In her

reign of more than thirty years, she directed the division of Poland and secured the Crimea from Turkey. Alexander I freed the serfs in the Baltic provinces, and by a treaty with Napoleon was able to take Finland from Sweden (1809) and to wrest much territory from Turkey.

The reign of Nicholas I (1825-'55) was marked by liberal movements in Russia, and by a succession of wars with Turkey. The reign of Nicholas II was marked by intervention in the Chinese-Japanese War (1894-'95) which gave her Port Arthur and absorption of Manchuria, which she lost to the Japanese in the Russo-Japanese War (1904).

Russia also lost a portion of her territory because of the Revolution of 1917 and her (Please turn to page 10)

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## Temples of God

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By Mary Brown, Oregon Bible College

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*"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" (2 Corinthians 6:16).*

THE TABERNACLE built by Moses was God's first dwelling place on earth—a place where He could be with His people. God told Moses to build a tabernacle; and God gave him instructions for constructing it. The directions were explicit; there was no room for doubt in the building of the tabernacle.

Through the years, God's people continued to worship in the tabernacle. The Israelites carried His tabernacle with them at all times. When they would settle in new lands, or after a battle had been won, their first step was to reconstruct the tabernacle, so they could worship God.

After the Temple was built, the Israelites worshiped in it. At times, the Temple had to be cleaned. During Hezekiah's reign, idolatry had been rampant for fourteen years. Refuse from sacrificial altars had to be removed; rubbish which had been thrown into the temple court had to be destroyed. This task took eight days. (2 Chron. 29:17.) Less than a hundred years later, Josiah cleansed the Temple of idols. Nehemiah purified the Temple about two hundred years after Josiah's cleansing. (Neh. 13:30.) Christ, too, had to cleanse the Temple. "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12, 13).

We are God's temples, and the Spirit of God dwells in

us. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) God gives us explicit instructions for the building of His temple. "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. And be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). We are to present our body as a living sacrifice unto God; we are to be transformed by the renewing of our minds. Paul's instruction to Timothy was, "Keep thyself pure" (1 Tim. 5:22). Is not this a commandment for us today?

When the Israelites neglected their temples and allowed them to become cluttered with idols, God could not live there. He could not be with His people because the idols were crowding Him out. Sometimes I wonder if we, too, have idols in our temples which crowd God out? Christ said, "My house shall be called the house of prayer" (Matt. 21:13), or the dwelling place of God—the place where the people could go to God in prayer. Our temples should be houses of prayer also. We should let God reign entirely; we should let Him dwell continually in our temples. When He completely reigns in our temples, we are filled with love, compassion, and brotherly kindness; for "if we love one another, God dwelleth in us, and his love is perfected in us" (1 John 4:12).



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**COMMUNIST EDICT.** The anti-religious conduct of the Communist element in China is reported from many sources. The "Peiping Chronicle," for January 24, is reported in religious news to have carried a copy of an order issued by the Yenan Communist headquarters in which a call was sent out for the "elimination of all Christians from at least two provinces." The reason for the purge was that Christians were "enemies of the Communist Party." From other sources we glean this news: Mission buildings of the American Board of Missions at Teh-Chow in Shantung Province were burned to the ground. At Taim, south of Peiping, mission buildings of the Roman Catholics and Church of England were heavily damaged or completely destroyed. The struggle between the church of Rome and the Communists today may be changed tomorrow, and the two be found "pulling" together. Rome makes friends with any political power that will further her plans. The ruthlessness of the government has little bearing on the ties of friendship with this apostate church. Did not the Pope bestow his blessing on Mussolini and his Fascists when they marched into Ethiopia? Has not the Franco regime been in the good graces of Rome and given her a militant control over the religious life of the Spanish people? The pro-Nazi government of Argentina and Rome have been fast friends.

Papal Rome flirted with the bloodthirsty government of Japan long after Pearl Harbor. Her past and present behavior gives support to the possibility that she may yet establish friendship with Communism and become the false prophet of the Revelation. One thing seems certain: an organization with such world power for both good and evil will figure in the last-day scenes of apostate religion.

"No one can be truly educated who lacks a knowledge of the Bible."

**PURPOSE OF GOD.** The eternal purpose of

God stands sure. What God has decreed will come to pass in the way and time which He planned. Man cannot in any way frustrate this eternal purpose. Every one in a while some person or segment of society or nation will rise up to question the reality of God's purpose or attempt to do things different than ordered by the counsel of Jehovah. How little it takes sometimes to overthrow the plans of men when such interfere with the purpose of God! In the case of a deliverer for the Israelites when they were in Egyptian bondage, the decree of Pharaoh for the slaying of the male children seemed to stand in the way of God's raising up a deliverer from among the people; yet all it took to overthrow the hindering decree was a tear from a baby's cheek. Pharaoh was led into a circumstance whereby he paid for the rearing and education of the one who was to deliver Israel.

Men's plans fail—God's plans are carried out in every jot and tittle. In England, the

labor government was making big plans for the restoration of the economic stability of the country; and then almost overnight, the whole country became paralyzed through a heavy snow storm that brought about a crisis seldom paralleled in the history of the country. Man proposes—God disposes. It does not take much to defeat the purposes of men, but the eternal purpose of God is sure. May we all find our place in this plan and fulfill our part in it, lest we be found fighting against God.

**REVERSE TREND.** It is reported by Brig.

A. G. Kennington, British Military Government expert for displaced persons, that 5,000 German Jews in Palestine have filed petitions for entry into Germany. He said, "Conditions apparently are not so rosy in Palestine as many had anticipated." He gave bad housing conditions as the cause of the dissatisfaction.

**AN EPITOME.** The trend of the times among

religious leaders is well illustrated in the report of John Hayes Holmes, pastor of Community Church in New York City. Dr. Holmes has been pastoring this same church for forty-three years, and is the oldest minister in point of continuous service in the same church in New York City. Of his membership, he said: "In 1929, we took an informal census of our members, and found 34 different nationalities among us. Our religious groups include, or have included, Protestants of many varieties, Roman Catholics, Jews, Mohammedans, Bahaiists, Theosophists, and Mormons."

There is no question but what Dr. Holmes is possessed of a magnetic personality, and his ability to hold together such a cosmopolitan group is an achievement of no mean importance; while on the other hand, can a man regularly give a message of conviction and one filled with gospel truth of salvation only in Christ that will make "Protestants of many varieties, Roman Catholics, Jews, Mohammedans, Bahaiists, and Theosophists" feel at home? How can a person be a Mohammedan and still be a member of Christ's church? The only way such a hodge-podge of believers can be brought together in a common church fellowship is to eliminate the great doctrinal teachings of Scripture, and this is the trend of the times everywhere. Unity has become more paramount than truth; church fellowship of greater concern than communion in the faith once delivered to the saints. The way of salvation is being made so wide—the broad and narrow ways have become joined by the liberal minded.

**ABSTRACT CHRISTIANITY.** Under the

guidance of the Federal Council of Churches, a meeting of ministers, lay church leaders, labor representatives, and industrialists is being held in Pittsburgh with a view of working out a role for the church to pursue in bringing to our economic system a new vitality in

ethical principles. In opening the conference, Charles B. Taft, who is acting as chairman, stated: "Abstract Christianity is giving way under the press of modern industrial society to a quickened understanding of the economics of Jesus."

What kind of a New Testament message would we have if Jesus and the apostles had invited the tax collectors, members of the Sanhedrin, Scribes, Pharisees, and representatives of Rome to discuss with them the type of message that would be most appropriate and fitting for the times? When the church looks to the world for counsel as to what it should preach and teach, it has reached a low ebb in its loyalty to the Word of God and its Founder—Jesus Christ. The natural or carnal man is alien to the things of the Spirit and, as Paul has stated, cannot discern them. When the leaders of the spiritual household so completely lose sight of their message that they are moved to seek those who are guided by the course of this world for instructions in what they do, the days of apostasy are upon us in full swing.

**SECRET DOCTRINE.** "The Canadian Theosophist," of January 15 issue, carried this announcement in bold type: "One of the privileges of living in the twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical society which maintains the traditions of the Masters of Wisdom, and study their secret doctrines."

"Traditions" and "secret doctrines," these are the offerings of Theosophy. In all the religions of the world—save Christianity—tradition plays a big part in the things believed and the rites practiced. Even with the Jews in Christ's day, traditions of the elders had made void much of the Word of God. Denominationalism is a nourisher of traditions.

"Secret doctrines"! How unlike the teachings of Christ! The Great Commission was to "tell" it everywhere. There is nothing secret about salvation. It is nothing to be told behind locked doors or shrouded in a mystical rite. Do not be ashamed of it. Bring it out into the open. It is good news for the weary of mankind.

**PROPHECY.** Many people look upon prophecy as something apart from the practical teachings of Scripture. This is far from the truth. Prophecy is one of the greatest means of creating faith. Jesus said: "I tell you before it come, that, when it is come to pass, ye may believe that I am he." The primary purpose of prophecy is to create faith. Then, too, it is a light for the believer. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." This revelation of God's work is a "light that shineth in darkness."



# Studies in Prophecy

## Article III

By J. M. Morgan, Bristow, Oklahoma

*Will the Name of the Lord be called upon every one of the Gentile nations after Christ returns?*

WE SHALL refer again to Acts 15:15-17 and to Amos 9:11, after we have shown the complete end of nations and individuals who fail to make ready for endless life. Revelation 20:1-3 teaches that the "dragon, that old serpent, which is the Devil, and Satan" will be "bound . . . a thousand years . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season [time]." Verse 7 says, "When the thousand years are expired, Satan shall be loosed out of his prison." If, as some teach, there was no Serpent or Satan except an evil mind in Eve so that she just talked to herself, then Christ just talked to Himself when tempted by the Devil. If so, then the evil mind will just be sealed up for a thousand years, so the nations cannot talk to themselves. The Bible says, however, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (20:7-10). Now, what about people's evil minds? Will these evil minds continue to be tormented for the ages of the ages? The Bible says in verse 10: "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." Let us consider some other scriptures that bear on this question—scriptures that will be fulfilled at the close or end of the thousand-years' reign.

Paul taught in I Corinthians 15:25-28 that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." At expiration of the thousand years of the reign of Christ, He will have raised the rest, or balance, of the dead. He will have "delivered up the kingdom to God, the Father." The time to view the great white throne will have come, and final judgment will be put into operation before God the Father.

I see in this final judgment, all the wicked nations

*"It is written, After this I will return, and build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things" (Acts 15:15-17).*

brought forth to their destruction—when also Psalm 9:17 will be fulfilled. It reads: "The wicked shall be turned into hell [*sheol*]"—by dying the second death—with "all the nations that forget God." In that final judgment, the record as found in the books will be examined, and every man will be judged according to his works.

(Rev. 20:12-15.) These verses of Scripture give a record of all the dead, except the dead in Christ which will have been raised at the coming of Christ. Here is positive proof that all who die the first death will be raised. Verse 13 reads: "The sea gave up the dead which were in it; and death and hell [*hades*—grave or the unseen] delivered up the dead which were in them."

Jesus said in John 5:28, "All that are in the graves shall hear his voice [Christ's voice], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]." The final test will be made at this, the only final judgment. The Book of Life then will be opened—and *why*? Because it will be the hour of God's judgment.

Now we are preaching the judgment *to come*. (Rev. 14:6, 7.) The commandment will be made by the angel of God, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." At the close of this final judgment, all whose names are not found written in the Book of Life will "have their part in the lake which burneth with fire and brimstone: which is the second death" (21:8).

Some of the Universalists teach the wicked will be made white as snow by this fire and be saved. The Bible does not teach it! The state of the wicked, after they die the second death for their sins, is shown in Psalm 37:20, saying: "The wicked shall perish [die], and . . . shall be as the fat of lambs: they shall consume; into smoke shall they consume away." As to the "smoke," Malachi 4:1-3 says: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble [or cut off]: and the day that cometh shall burn

them up, saith the Lord of hosts, that it shall leave them neither root nor branch . . . and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts." They will be ashes for all time.

"He that believeth not the Son shall not see life; but the wrath [anger] of God abideth on him" (John 3:36). Isaiah 26:14 says: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." This will be their state in the second death, for no one ever tasted the second death for them.

In Article IV, I shall answer the question, "Will the name of the Lord be called even upon every one of the Gentile nations after Christ returns? If so, why?"

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### DID HISTORY DAWN?

*(Continued from page 5)*

educated people adopt a broader view than that. Especially is that true when one reads such passages as this: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ" (Col. 2:16, 17). That sabbath day that was set aside in the law of Moses was a shadow of the great rest of God about which so much is written in the Letter to the Hebrews. When Jesus was taken to task by the Pharisees for not keeping the Sabbath, he replied: "My Father worketh hitherto, and I work" (John 5:17). We do not use the word "hitherto" much any more. What does it mean? Up till now! Jesus was saying that God was still working at that time, and, therefore, it was perfectly lawful not to keep the Sabbath Day. God has not yet rested from His labor; that is still in the future. Why then does the account in Genesis speak of those things as if they were past? Because that is the graphic way of picturing them. That is what we might call the historical tense, used to show the certainty of God's Word by speaking of those things in the past tense.

What must we conclude regarding Adam? He was a selection from the race of man to carry out the Word of God. What did he bring into the world by his sin? Sin, and death by sin. There had been death in the world all the time since the beginning of creation, but not death by sin. The plants of the coal ages died through a long period of centuries to form coal, that we might burn it in our steel age. Giant reptiles of the reptilian age died through a long period of ages to form the oil which we pump from the bowels of the earth. There was murder and sudden death among the animals long before man appeared on the scene to bring in the sins that have caused the world to be such a miserable place ever since.

Through long ages, man crept up through the various stages of savagery, until he reached the point of the intelligent being who has left records of that rise throughout the world.

When the Spaniards explored South America, they found people of Patagonia who did not know that one could plant a seed and get a plant. Yet, when those people came into contact with the civilized people from Europe, they readily learned such primitive things. The peoples of Tasmania did not know the use of fire until it was shown them by European explorers. So we can find men in various stages of civilization even today in various parts of the world, though Europeanization of the world has gone on apace.

Did history dawn? My answer would be, Yes. Does that concept conflict with the Bible? No! Again, the Bible is not a treatise on history and biology. Many people think that the Bible is history! Much less than being a treatise on scientific subjects, it is not even history. It is in a historical setting, but it is not history. It is an account of relationship of God and man, and the other things are only read into it.

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### PROPHECY — HISTORY FORETOLD

*(Continued from page 7)*

separate peace with Germany: some sections receiving their independence and others being allotted to other nations. In World War II, however, she regained all, and more, than she lost. At present, Russia holds the strongest position among the nations—being stronger than ever before.

Russia did not gain possession of the Dardanelle Straits, as she had been promised for her part in World War I, because of her separate peace with Germany, and that has been her greatest desire from the time of Peter the Great. She occupies about one fourth of the land area, however, and has about one fifth of the population of the world.

After the Revolution, when the Czar abdicated, Kerensky formed a temporary government. Then came Lenin and Trotsky. After the death of Lenin, Stalin came to power. In 1933, Russia signed a non-aggression treaty with Turkey and eight other countries. About 1942, a treaty of non-aggression and mutual assistance was signed by Russia and England. Britain and France have been successful thus far in keeping Russia out of the Mediterranean, as stated before. Though Russia gained a military victory, she lost.

At the close of the first World War, the Dardanelles were placed under an international commission and were not to be fortified, but in 1936, with the support of Britain, France, Holland, and Russia, Turkey began to negotiate for a revision of the Straits' Convention. In that year, at

Montreux, a new settlement was made, and Turkey, with the blessing of her backers, proceeded to fortify the Straits. It must be remembered, however, that at that time relations between Turkey and the Soviet Union were very favorable, and it seemed to the advantage of Russia for a friendly nation to be in control of this waterway. As in the past, time changes things: Russian now is making demands on Turkey that are not so pleasant to the Turks, and perhaps not to other nations either. These demands include:

(1) Return of the districts of Kars and Ardanan (across the border from the Georgian and Armenian Soviet Republics) to the Soviet Union.

(2) Granting of bases in the Bosphorus and the Dardanelles to Russia.

(3) Revision of the Montreux convention. (At Potsdam, Churchill agreed to the revision, but that is not enough, Russia asks for a base on the Bosphorus, which would result in virtual control of Constantinople—rather *Istanbul.*)

(4) Acceptance by Turkey of a number of territorial changes in the Balkans—these changes as yet undefined.

The reaction of the Turkish government has been negative, particularly in relation to the first, second, and fourth points. The third point may be open to discussion.

Next, we shall consider *Togarmah (Armenia) and Persia (Iran)*. The interest Russia is taking at present in the affairs of these people is very interesting in connection with Ezekiel's prophecy. In the Bible, Armenia is called by several names: Ararat, Minni, and Togarmah. It was located in the regions of the Tigris and Euphrates rivers, a continuation of the Iranian plateau, and was divided by the Romans into Greater Armenia (east of the Euphrates) and Lesser Armenia (west of the Euphrates). Christianity had been introduced into the country, and upon acceptance by the ruler, Armenia became the first Christian state. It has remained Christian, despite the frequent attempts at forcible conversion by the Moslems. It was divided between Russia (north), Persia (south) and Turkey (west). Mount Ararat (17,090 feet high—37th in the world) is located as the boundary of the three divisions or frontiers. In 1895, the Turks began a series of massacres which continued until 1915 and seemed to be aimed at complete extermination of the race, numbering 2,500,000 at present, 1,120,000 in Russia, 100,000 in Persia, and the rest in Turkey.

The Kurds are coming in for their share of interest by the Russians. They are a Moslem people widely scattered over a large area of southeast Turkey, north Iraq, and west Persia (probably can be included in the house of Togarmah), extending somewhat west of the upper Euphrates and a little south and east of Kermanshah, Persia. There are upwards of one and one half million Kurds, and they are both pastoral and agricultural. They have

gained an unenviable reputation for their part, probably greatly exaggerated, in the massacre of the Christians in Syria and Armenia.

Kurdistan is an extensive plateau and mountainous region of indefinite limits (about 74,000 square miles, and having an estimated population of 2,500,000). The Treaty of Sevres (1920) provided for the creation of an autonomous Kurdish State, but the Turks prevented fulfillment of the clause, and subsequent revolts in 1925 and 1930 on the part of the Kurds have had no definite result in the achievement of autonomy. They are expert horsemen, and that sort of training fits in with the terrain of that country. Most nations are abandoning the cavalry as a part of the army, but Russia is said to be keeping her "Cossacks" and training with the Kurds. Also, it is said that she has several thousand "horsemen" located in that section. If so, that also fits in with Ezekiel's prophecy—"horses and horsemen" (38:4) coming over the hilly terrain from Russia toward the mountains of Israel, "like a cloud" (v. 9)—via aircraft. "All sorts of (*Please turn to page 15*)

## WATCHMEN ON THE WALLS

(Continued from page 3)

mind. Until one hundred sixty-eight years ago, a group of men dared to say that all men have the "right to life, liberty, and the pursuit of happiness, and brought forth a nation conceived in liberty and dedicated to the proposition that all men are created free and equal." Civilization is like a clock: the pendulum swings back and forth like the beat of the human heart, but the motion is translated into a continuous one-direction motion and always forward. The human race is subject to the same continuous movement, but the race moves ever on in a gradual upward and forward progress toward the goal—the upward calling of God in Christ. (Phil. 3:13.) Through ages, the race of men has moved slowly but surely to a Better Day. The movement has been more rapid in the past two centuries, but principally in the realm of invention and physics—not so fast in the moral qualities. These have progressed mostly since the influence of Christ has been felt.

What a wonderful heritage we have that we can own allegiance to a flag like ours, that we can fight and work to foster a freedom such as is assured under the Constitution of the United States of America, unhampered by the will of an overlord and able to work and worship according to our own conscience! The only nation in the world that has liberty as the basis of its Constitution!

## ANSWERS TO "LET'S PLAY" (Children's Page)

Before, Lord, Evil, Say, Stripped, Evil, Descended. The word is "blessed."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1).*

### An Angel to Lead

The Lord God told Moses to take the Israelites and go to the land He had promised to Abraham, Isaac, and Jacob. He said He would send an angel before them, and He would drive out the enemies from the land.

The land was described as "flowing with milk and honey." God said He would not go in the midst of them lest He destroy them because they were so "stiff-necked."

Moses talked to the people. They mourned. They took their earrings, bracelets, and noserings. That was a

to God that they were sad and sorry. ses moved the tabernacle from the middle of the and pitched it afar off. Those who would seek God out of the camp to the tabernacle where God dwelt.

### 's Goodness to Man

The Lord came down in a cloud and stood before Moses. He said He was "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7a). Yet God said that His mercy will not clear the guilty, for their sins are visited on the children to the third and fourth generations.

In another Book, we read that the sins of the fathers are visited unto the third and fourth generation "of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments" (Deut. 5:9, 10). Here, again, we see God's mercy given to those who love Him and obey Him.

### Joy and Gladness

Joy and gladness are found in His love, mercy, and grace to us. Then let us serve Him. We are to use our talents for Him. They will increase. Perhaps we have no special talent. Then be dependable. Be in your place of worship with the brethren. Jesus said to Peter that when he was converted he should strengthen the brethren.

The foundation is laid. It is Jesus Christ. Upon that foundation we work for Him. What kind of work are you doing for Him? How is your example as a Christian? Are you strengthening the brethren? Every man's work shall be tried by fire. (1 Cor. 3:13.) "Ye are the temple of God," and "the Spirit of God dwelleth in you" (v. 16).

When Christ returns, He will bring joy and gladness to His own who are watching for His coming. He is bringing the rewards with Him. Everyone will be rewarded according to His work for Christ. (Rev. 22:12.)

Jesus is coming soon. There will be a final gathering of God's people in the Promised Land of Palestine. God is calling out a people to be the bride of Christ. They will help teach the people to do His will. Think a few minutes. How are you using your time? Are you in training so as to be ready to be "approved unto God" for your studying? We are saved by grace through faith, yet the reward will be given according to our works. What are you doing for Him now? We cannot be selfish and try only to save our own selves. True Christ-likeness reaches out, strengthens the brethren, glorifies God.


### Let's Play!

Fill in each blank space with the correct word. The *first letters* of those words spell an important word from our golden text. Answers are on page 11.


1. Moses stood \_\_\_\_\_ God.
2. The \_\_\_\_\_ was displeased with the Israelites.
3. They had been \_\_\_\_\_.
4. God said, "\_\_\_\_\_ unto them, Ye are a stiffnecked people."
5. They \_\_\_\_\_ themselves of their ornaments.
6. The \_\_\_\_\_ tidings from God were that if He went with them He might destroy them.
7. The Lord \_\_\_\_\_ in a cloud and talked to Moses.

### Happy Birthday Wishes

- Anita Jean Litchfield, Mar. 4, age 3, Macomb, Ill.  
Shirley Ann Saatzer, Mar. 4, age 10, Saint Cloud, Minn.  
Marine Barnett, Mar. 4, age 13, Hickory Ridge, Ark.  
Shirley M. Robinson, Mar. 4, age 9, Hammond, La.  
Scott Ross, Mar. 5, age 1, Litchfield, Minn.  
John D. Reeves, Mar. 5, age 1, Mullin, Texas.  
Barbara Ann Litchfield, Mar. 6, age 13, Macomb, Ill.  
Iris M. Hamilton, Mar. 6, age 8, Watkins, Minn.  
Harold Elliot, Mar. 6, age 3, Fonthill, Ont.  
Ronald Randall, Mar. 7, age 12, Saint Cloud, Minn.  
Molly Jo Morris, Mar. 7, age 3, Beaumont, Texas.  
Sylvia Ballentine, Mar. 8, age 13, Springfield, Ohio.



## FROM THE BEREANS



*James M. Watkins, Berean Guest Editor*

### FRANCES SUGGESTS THAT SOME THINGS ARE UP TO US—

Our young people's societies do not have enough interest in volunteering and participating in their activities. Members should take part in presenting the lesson, without being forced into doing it. If you will do it willingly, you probably will be glad to do it again. If the lesson is forced upon you, you probably will take less interest in its preparation, and do a poorer job of presenting it.

The lessons given in our young people's classes usually have not been well enough prepared. We do not make them interesting enough, because we wait until the last minute to prepare them, and then expect to have a good lesson. The class often does too much joking and gives too little attention, when the leader is teaching the lesson.

The leader should have the whole meeting arranged and he or she should have the songs selected to go with the theme of the lesson. The leader also can have discussions and debates to keep everyone interested, and express his or her ideas.

The young people should not sing the same songs or choruses every week. Anyone gets tired of singing the same songs and soon loses interest in it. I think the leader should make sure that they haven't sung the same song too often before.

If the young people could have a little time after their session to play a few sensible games, or have a little refreshment, it adds interest. Young people also should help in the church services. They can put on plays or programs, read Scripture, lead singing, give solos, and do ushering. The first time they try, they naturally will be a little afraid, but they will soon get used to it if they make it a habit. They would also get the feeling that they were needed in the church. They could also start up a choir, and sing on Sunday evenings. I think if the young people would do a few of these, they might become more interested.

Frances Hotchkiss,  
Grand Rapids, Michigan.

### AS DOES JOHN TYLER OF ELDORADO, ALSO—

I think that part of this could be answered by picking a good leader. I do not think that you should make anyone take it. The society should be more nearly one age, because young people like the idea of not having an older person to dominate their class and thoughts. If the older

people take too much part, the young people will think they know very little and will soon lose their interest.

The leader should have some outline to follow. It would be good if the leader could take a part of the lesson and give it to one of the students. Or better yet is the idea of the panel lesson, where the lesson is divided into three or four different parts and some of the students take a different part.

There must be questions about the lesson, and they must be stated so the people can understand, because young people don't like the idea of listening to a dictionary talk, or at least I don't.

I don't think that all of the trouble is just in the literature, but we have a lot of trouble because the leader does not prepare his lesson well enough to make it interesting.

I think that the music should be carefully chosen so everyone is in the mood for the lesson.

Young people should be given the opportunity to take over the service of the church once in a while. I think when they feel that they have a burden to carry or rather a part of the church work to do they will work much harder than if they are just passing the time away.

The Bible should be used often in young people's work. After all, where would we be if we didn't have the Bible to guide us? If we have some question, we should look to the Bible for the answer. I think that all the young people of our organization should have a chance to get together maybe once or twice a year.

Besides the study period, there should be recreational periods. The time and place of social activities should be set aside from the church work. We need more parties.

The topics of discussion should be about problems of everyday living and dealing with the young people.

If only there was some way of getting all of the class to discuss. Maybe if the question was stated so that it seemed very easy they might discuss it more readily.

### AN ADDED THOUGHT—

Sometimes we tell another  
All the things that he should do;  
And say that successful effort  
Is a gift to favored few;  
But by very little searching,  
One fact is proven true;  
We find our greatest satisfaction,  
In the little things WE do.

# AMONG THE CHURCHES

## CALENDAR

- March 29, 30—Illinois Spring Conference at Ripley.
- April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.
- June 11-22—Indiana Bible School and Conference at North Salem.

## WRAY, COLORADO

There will be preaching services at the home of Mr. and Mrs. Al Schakelaar, two miles north of Wray on the Holyoke road, Sunday morning and afternoon of March 9. Dinner will be served at noon at the Schakelaar home. There will be no evening services. If you live within one hundred miles of Wray, you will have plenty of time to arrive in time for the 11:00 a.m. services. Wife and I will drive one hundred forty miles Sunday morning for that service. Bring your dinner, and meet a fine group of church members. E. E. Giesler.

## FEBRUARY AT HOME

Work at the home front has kept me quite busy since Christmas. There were 635 Children's Quarterlies to be made, and work for summer vacation Bible schools to be prepared.

During the month of February, services were held at the following places: Hedrick, Ind.; Rockford, Ill.; Oregon, Ill.; Dixon, Ill.; and Grand Rapids (Southlawn), Mich.—a total of twenty-one services.

It is time to leave now for field work. Visits are to be made at Cleveland, Ohio, Virginia, West Virginia, and Tennessee during March.

The Lord Willing, the first Bible school will start on March 30, and the following schools are to be held:

- March 30-April 5—Mountain Springs, Ark.;
- April 6-16—McGintytown, Ark.;
- April 17-26—Little Rock, Ark.;
- April 27-May 2—Hartshorne, Okla.;
- May 4-16—Arkansas City, Kan.;
- May 18-29—Jordan, Mo.;
- June 1-13—Tempe, Ariz.;
- June 15-27—Hammond, La. (Blood River);
- June 29-July 11—Hammond, La. (Happy Woods);
- July 13-25—Madison, Ohio;
- July 29-Aug. 10—Oregon, Ill.;
- August 14-24—Virginia Conference.

Lessons were prepared for other places where we could not attend. We ask for the prayers of all, that this work with children and children's workers may be carried forward. Verna C. Thayer.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Otto Dick	10.00
Mr. & Mrs. Joe Chapman	5.00
Omaha, Nebr., Church of God	18.00
Mr. & Mrs. Clyde M. Long	10.00
Mr. & Mrs. Delos Andrew	4.00
Oregon, Ill., Church	19.60
Morning Star Church, Indiana	15.00
Hope Chapel, Indiana	15.00

## CENTRAL TEXAS

After Ministerial Conference, a few days were spent in Oregon, Ill., then I returned to Riviera, Tex., where I preached, February 9, at the Methodist church. Starting northward, February 10, I visited Odem, near Corpus Christi, where Mrs. H. W. Herndon lives, who is a daughter of E. W. Wilson, then Beeville, where there is a granddaughter of Sr. Robbins and her family. At Floresville, I found but one family, Bro. and Sr. J. B. Dismukes; several other members who once lived there have moved away.

One day was spent in San Antonio, February 11-12. We have five members there: Mrs. Arthur Ward, her mother, Mrs. W. W. Johnston, her son, Edwin, Mrs. T. A. Turner, and Frank N. Davis. One-day stops were made also at the following three places. At Gonzales there are four members: Mr. and Mrs. Ernest Johnston, Mrs. W. W. Patterson, and her daughter, Mrs. Carol Smith. At Yoakum there are Sr. W. H. Rose and her son Frank. At Luling, I found three: Mrs. Laura Davis, Jeff Davis, and Mrs. Bryan Conley.

Four most interesting days were spent in Austin, February 15-19. Here we formerly had a small church, but it was disbanded several years ago. Of this group there remain seven members still interested, and two additional members living there now, with several other interested people. There seemed to be some encouragement that this field might be developed in the near future.

A stop was made at Hye, between Austin and Fredericksburg, visiting some Christadelphian brethren. We also have five of our own members there, whom I did not know of at the time. At Loyal Valley I found Bro. H. W. Byerley and three other members of his family who are of the church. This is northwest of Fredericksburg. An interesting visit was enjoyed with them.

Brief visits were made at Llano, with Christadelphian brethren, and at San Saba, with two of our own members, Mrs. Emma Fleming and Eddie Ragsdale. Previously I had visited Christadelphians in San Antonio and Austin also.

At Mullin, in our own church, services were held February 23, morning and night. Sickness and other reasons cut down the attendance considerably. Plans for the state and local work were discussed at a short business meeting Sunday morning.

M. W. Lyon, Evangelist.

## HERALD RECEIPTS

Mrs. Emma L. Claypool; Forest C. Stilson; Mrs. Kenneth Brewer (2); C. E. Mills; J. W. Cooper (2); H. Gary France; V. I. Corbell; Mrs. Marie Coffman; George L. Huffman; James Watkins (2); Edith Stirtion; Helen McInturff; M. W. Lyon (4); Mrs. John Shandor; Mrs. E. C. Railsback; Frances Walls; Mrs. Edie Hess; Delia Holley; Allida Forsberg; Mrs. Lottie Graham; L. A. Chaplin; Mrs. Nancy M. Moore.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. A. J. Hoke, practically recovered from recent hospitalization in Dayton, Ohio, plans to be in Oregon, Ill., yet this week on business for the Institution. Sr. Hoke and Sr. E. H. Magaw will accompany him.

Have you enrolled in the Correspondence—Child Study Course? Others are now taking advantage of this new training service.

Bro. Norman J. McLeod, Pomona, Calif., has accepted invitation to work with Bro. Otto E. Dick and James M. Watkins in the forthcoming Summer School and Youth Rally.

Have you told your friends about the first Pathfinder offer The Restitution Herald is making for the month of March?

Bro. Mandes Reed, long-time resident of Atten, Kan., died, February 26, from a heart attack. Our sympathy is extended to those who mourn.

"I am looking and longing for Jesus to come, for He will rule and reign in love, justice, and righteousness."—May Moore, Berkeley, Nebr.

Sr. B. Bartlett, Carlsbad, N. M., reports having contacted a Church-of-God family not previously known in Carlsbad—Sr. Beulah Greer and her son and wife and two children. She reports, too, several out-of-town visitors who recently worshiped with the group at Carlsbad. They appreciate contributions that brethren have made to their contemplated church building. Bro. M. W. Lyon, National Evangelist, is expected to visit this group again in the near future.

Would you like a list of handwork supplies for use with Children's quarterly lessons? Write the Promotional Department and state whether you want the Primary or Bible Foundation list and whether you want the first, second, or third year. This list has supplies to offer to supplement each lesson in these quarterlies.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. D. W. Kirkpatrick	\$ 7.00
Mr. & Mrs. Otto Dick	10.00
Iola Magaw	5.00
Mr. & Mrs. E. C. Railsback (OBC)	50.00
Mrs. Edie Hess	2.00
Delia Holley	16.00
Beth Hardesty	33.00
Golden Rule Bereans	25.00
Arlan Marsh	49.00
Mrs. Edna Brewer	5.00
Mrs. Lottie Graham	2.00
Mrs. Nancy M. Moore	2.00
Leta B. Hanson	10.00
W. A. Reid	3.00

MARCH 4, 1947

## MICHIGANTOWN, INDIANA

John Bengé, son of Mr. and Mrs. Luther Bengé, was wounded in the navy last September while stationed in the Pacific theater. He is now stationed at the Great Lakes Naval Hospital for further treatment on his arm which he is still unable to straighten.

Mr. Luther Bengé is in the Lafayette Hospital for observation and treatment.

We are very happy to have Mrs. Vernon Plummer in our church family. She attended our church years ago, then moved to California, and now she has returned to her old home.

Each month the church members enjoy a fellowship supper. We meet in the church or homes. Last month, February, we had an oyster supper in the home of Bro. and Sr. William Hauffer. The March supper was held on March 3.

Jon and Ronnie Snyder, sons of Mr. and Mrs. Homer Snyder, are happy to have a playmate in the form of a baby brother who was born in January.

Plans are progressing to start the digging and construction of the church basement as soon as the material and the workers can be secured. We hope that it will be started early this spring.

We are very happy to report that the attendance has been the best the past three months that it has been in the past several years.

Delbert A. Jones, Pastor.

## ELDORADO, ILLINOIS

A very pretty affair occurred in connection with the Eldorado (Ill.) Church when a silver tea was given by the Berean class on Saturday, February 22, from 3:00 to 7:00 p.m., at the lovely home of Mrs. Ed White.

French doors opened off the long living room, revealing the beautiful tea table decorated with a centerpiece of mixed yellow flowers and candleabra with white tapers. Silver tea service was at both ends of the long table, both spiced and plain tea being served. Dainty open-face and rolled sandwiches, homemade cookies, and colorful mints added to the refreshments; and lovely favors of yellow miniature corsages were given, all helping to beautify the table.

The officers of the class, Mrs. Carl Davenport, Miss Bernice Leithliter, and Mrs. Ed White (president, vice president, and secretary-treasurer, respectively) were in the receiving line. Miss Elizabeth Martin and Mrs. Phil Leithliter poured, and all wore formal dinner dresses.

Mrs. Lillian Bontright brought her record player and graciously supplied several recordings of lovely classical music. These were played softly in an adjoining room and were very pleasing.

Interspersed throughout the afternoon were a few humorous readings, one of which was by Carl Randall Davenport. A young boy also entertained by singing and playing a guitar.

We had very good attendance throughout the afternoon, about sixty guests calling. There were representatives from nearly all the churches and two other local pastors and their wives were present. Everyone expressed that it was a lovely party and many commented that it was the nicest tea they ever attended.

Aside from having a nice social time, we are happy to report that our receipts totaled \$24.65—this sum to be contributed to our

church treasurer, as our expenses were donated by class members.

We are sorry to report that Sr. E. H. Goit and the two youngest children of Bro. and Sr. Goit are suffering from severe colds.

Virginia Davenport, Reporter.

PROPHECY—HISTORY FORETOLD  
(Continued from page 11)

armour" (v. 4) evidently means these forces will be well prepared (v. 7).

In the Soviet Republic of Armenia, the Armenians are building a national life under the protection of the Soviet Union. Just how soon Russia will attempt to establish her claim as "Protector" of the holy places of Palestine, nobody knows, but she is in the best position of her national existence to attempt such a move. Judging by present manipulations, she is preparing for something in the near future. Watch!

Next, we consider Sheba, Dedan, and the Merchants of Tarshish, with all the young lions! It is quite evident that the Sheba and Dedan here are not those who were Cushites (Gen. 10:7) of the Kingdom of Ethiopia, because Ethiopia is said to be confederate with Magog. Instead, they were the sons of Keturah and Abraham (Gen. 25:3). They inhabited southern Arabia and the Persian Gulf. Therefore, being of Semitic origin, they will oppose those who come to pillage their fellow Semites in the Holy Land.

## SNYDER-WYRICK

Miss Deloris E. Snyder, daughter of Mr. and Mrs. Homer Snyder, Frankfort, Ind., Rt. 3, became the bride of Robert M. Wyrick, son of Mr. and Mrs. Harold Wyrick, Michigantown, Rt. 1, Friday, February 21, at 4:30 p.m. The double ring ceremony was read by the writer at his home.

The bride was lovely in a powder blue street length dress with black and white accessories. Her corsage was white gardenias. Miss Gloria Snyder, sister of the bride, was bridesmaid. She wore a pink dress with black accessories and a corsage of pink carnations. Wayne Wyrick, brother of the groom, was best man.

The bride is a graduate of Seireleville High School. She attended Oregon Summer Bible Training School in 1940. For the past four years, she has been employed in the General Electric office in Kokomo, Ind. The bridegroom graduated from Michigantown High School. He served in the United States Signal Corps for three years. He was stationed in Germany.

Delbert A. Jones.

## HERALD RECEIPTS

Mrs. Pauline Chapman; D. W. Kirkpatrick; Clyde M. Long; Mrs. L. R. Hillard (3); Mrs. Earl Bowen; Mrs. W. H. Holland; Mrs. Selma Gabrielson; Elmo J. Gaspar; Mrs. Franklin Moore; Alice Blyth; E. W. Ritenour.

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**THE RESTITUTION HERALD**  
**OREGON - ILLINOIS**

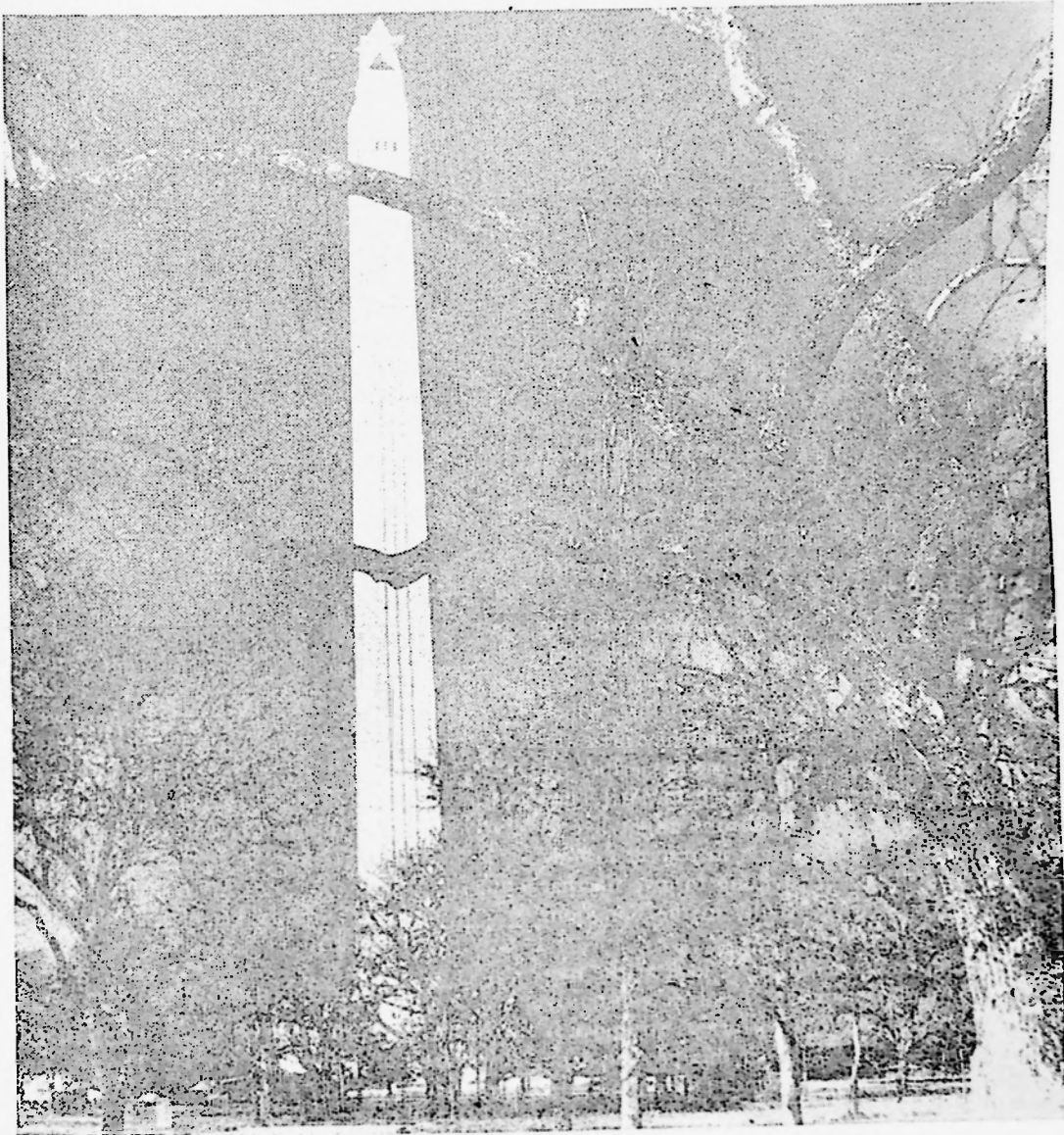


# THE RESTITUTION HERALD

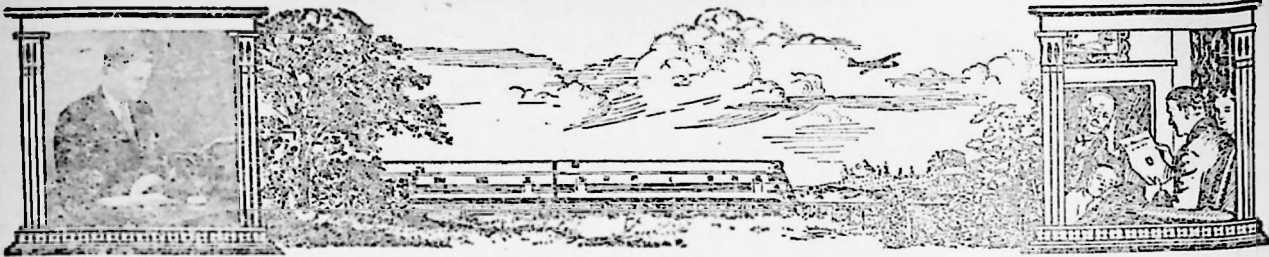
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SAN JACINTO MONUMENT, NEAR HOUSTON, TEXAS



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## San Jacinto Monument

The front-page picture shows the San Jacinto Monument near Houston, Texas. This five-hundred-seventy-foot shaft, tallest of its kind in the world, commemorates the decisive victory that General Sam Houston won (April 21, 1836) in the Texas War for Independence against Santa Anna and his Mexican savages. Houston's forces were out-numbered by the Mexicans, and, after the horrible siege and slaughter at the Alamo early in March of that same year (1836), the Texas forces under Houston withdrew to the north. Santa Anna followed in over-confident pursuit. At the San Jacinto River, Houston suddenly attacked Santa Anna, capturing him and more than half his men, most of the other Mexicans first having fallen in the battle. It was the decisive battle of Texas' War for Independence. One hundred years later, this gleaming shaft, the San Jacinto Monument, was erected to commemorate Houston's victory.

Brother M. W. Lyon, National Evangelist now working in Texas, suggests this lesson from the struggle near Houston:

"If men prize so dearly the liberties of this life, which are so short lived, how much more should they prize the freedom men have in Christ, and be willing to sacrifice for that freedom and for the hope that is set before us! They gave up their all that their fellow Texans might live as free men. We might make application in respect to how much our brethren of Texas are willing to give up that their fellow Texans may live eternally in the Kingdom of God."

Another inspiration comes to us as we look at the majestic column, a lighted sentinel in the dark constantly reminding men of a horrible but victorious struggle. It leads us to think of our Lord who in this present dark night of sin, confusion, and death, stands tall, serene, and unshakenly the highest of His kind in the world: pledge of a victory significant not only to a state, but to all nations and to all races! He is Light of the World. He is His own monument of victory over sin. He is guarantee of ultimate victory that will bathe the world in righteousness surpassing all blessings of any present liberty.

## Capital and Labor

The conflict between capital and labor is at least as old as Solomon, who said, "The rich and poor meet together: the Lord is the maker of them all" (Prov. 22:2). Drastic strikes of organized labor during the past year and more have incited the American public to think seriously on this question. The seven-to-two verdict of the Supreme Court of the nation against John L. Lewis well may represent the percentages of opinion at large—about seven against striking to two for Lewis.

That working men deserve good pay is not being disputed. Working men, representing the poor and middle classes, however, frequently overlook the value and necessity of capitalism—or of the rich. Whether or not the rich acknowledge Him, God is their Maker. Of both the rich and the poor, Solomon said: "The Lord is the maker of them all." Many, many workers in the poor and middle classes are totally dependent for their livelihood on enterprises of the rich. Destroy the capitalists, and you will have destroyed most of the salaries that feed men and their families.

Linking with the foregoing thought, we were interested recently in reading an advertisement of the *Illinois Central Railroad*. Fifty-two and one half per cent of this great company's income "goes to pay the wages for some forty thousand Illinois Central workers."

So, poor as most of us Christians may be, let us recognize both God's purpose in us and His purpose in the rich—for God "is the maker of [us] all." "Curse not the rich" (Eccl. 10:20).

## Short Bed and Narrow Cover

Isaiah 28:15-20 tells of God's displeasure with "the drunkards of Ephraim" (v. 1). Though sinning, they thought they had "a covenant with death." They said, "With hell are we at agreement." Then Isaiah gave prophecy of Christ as man's only Life-Giver and said, "Your covenant with death shall be disannulled." False hope of immortality of the soul is a "bed shorter than that a man can stretch himself upon it: and the covering narrower than that he can wrap himself in it."

# We Have a Message

By M. W. Lyon, National Evangelist

**I**N MEETING with people in many parts of Texas, one of the most surprising things to me has been the uncertainty of many even in our own church as to how our beliefs differ from those of other churches. For instance, I find a person whom I have been led to believe belongs to our church; I ask him if he is a member of the Church of God, and he replies, "I belong to the Church of Christ. It's the same church, isn't it?"

This has happened in so many cases that I feel there is a need to clarify what our church does teach and what are the differences between us and others. The Church of God and the Church of Christ are decidedly not the same church. Apparently many have been misled by the similarity of names, and have been attending and even uniting with Churches of Christ, thinking they were our own.

We have a message that none of the larger religious bodies is proclaiming. It is radically different from that being taught by almost all the other churches. Some of the principal ways in which our message differs from that of other churches are:

(1) We believe the Bible teaches that man is mortal and that the dead know not anything. (Gen. 2:16, 17; 3:19; Psalm 103:14-16; 146:3, 4; James 4:14; 1 Peter 1:24; Ezek. 18:4; Eccl. 9:4-6, 10.)

They believe that man is immortal and cannot die, that only the body dies, and that consciousness continues after the death of the body.

(2) We believe the Bible teaches that the wicked are to be eventually destroyed. (Psalm 145:20; 37:20; Mal. 4:1-3; Matt. 3:12; 13:37-40; Luke 13:3; Acts 3:23; Phil. 3:18, 19; 2 Thess. 1:8, 9; 2 Peter 2:12; 3:9.)

They believe that the wicked are to be preserved in endless misery.

(3) We believe the Bible teaches that immortality is a gift of God conditionally given only to those who are obedient. (John 3:16; Rom. 6:23; 2:5-7; 1 Cor. 15:53, 54; 1 Tim. 6:12; 1 John 2:17; 5:12.)

They believe that immortality is a possession of all men, and that salvation is a question only of where one will spend eternity.

(4) We believe the Bible teaches that the Kingdom of God will be an actual government, and will be set up on this earth at the second coming of Christ. (Psalm 2:6-9; Isa. 9:7; 2:2-4; Dan. 2:44; Luke 1:32, 33; Matt. 25:31.)

They believe that the Kingdom of God is the church of the present age, and was set up on the Day of Pentecost.

(5) We believe the Bible teaches that this earth will be the eternal home of the righteous. (Psalm 115:16; Prov. 10:30; 11:31; Matt. 5:5; Rev. 5:9, 10; 11:15; 21:1-4.)

They believe that heaven is to be the eternal home of the righteous.

(6) We believe the Bible teaches that God is One Being, immortal and from all eternity, that Jesus Christ is His Son, and that the Holy Spirit is their influence on men. (1 Tim. 1:17; Psalm 90:2; Matt. 16:13-17; Mark 12:28, 29; John 8:24-28; Heb. 1:5; 1 Cor. 8:5, 6.)

They believe that God is a trinity of three persons in one, and that Jesus Christ and the Holy Spirit are both God from all eternity.

Open your Bible, study these passages, and see if these things are so. Let no one think that other denominations teach almost the same as we do, just because the names are similar. There is scarcely a point of doctrine on which we are in agreement with the Church of Christ, except that of immersion, and the same can be said of almost all other churches.



M. W. LYON

"But," it is said on every hand, "are these doctrinal points of so much difference? Aren't we all seeking to do God's will, and isn't that the great thing?"

Well, can a person believe that Christ died for his sins if he thinks He was immortal from all eternity? Can immortal beings die?

Or, can we believe that Christ died according to the Scriptures, if He was a part of the eternal Godhead?

If it was only Jesus' body that died, then did Jesus Himself really die? And if He did not really die, who made the atonement for our sins? If only Jesus' body died, then is not only our body redeemed? And our soul still lost?

Again, can I believe in a wise, loving, and just God, if I believe that He is going to inflict everlasting torment on most of earth's population?

Or, how could Jesus be both God and the Son of God? Would He be either His own Son, or His own Father?

Since Christ's Kingdom is to be on earth, if we are to dwell eternally in heaven, shall we be, as the Scripture says, "ever with the Lord"?

Can we understand God's plan of salvation, if we are in error on some of the major points?

"Can two walk together, except (*Please turn to page 10*)

# Should Christians Believe in Soul Sleeping?

By Glenn M. Birkey, Rochelle, Illinois

ACCORDING to Goodspeed's Translation, Genesis 3:19 reads thus: "By the sweat of your brow shall you earn your living, until you return to the ground, since it was from it that you were taken; for dust you are, and to dust you must return." It appears that the "you" in these verses is addressed to the real man and not only to his body. Recently, we listened to a sermon by an Orthodox preacher. In his remarks, he mentioned that in his earlier ministry he had met some people who believed in soul sleeping, and they were considered fanatics because of this belief.

Now let us look at the inspired writings of some noted Bible characters to see whether or not they were believers in soul sleeping concerning death.

Job 19:25-27 reads thus: "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 could not have believed he would be alive in death.

David in the Psalms was inspired to write: "Consider and hear me, O Lord my God; lighten my eyes, lest I sleep the sleep of death" (Psalm 13:3). "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit" (Psalm 30:3). "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17).

Daniel wrote these words: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

Here are the words of Solomon: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath; so a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:19).

In the New Testament, we have more about the state of the dead. Of the resurrection of Jairus' daughter, we

have the following record: "While he [Jesus] was thus speaking, a ruler came up and profoundly bowing said, My daughter is just dead; but come and put your hand upon her and she will return to life. And Jesus rose and followed him, as did his disciples." After arriving at the house, He said: "Go out of the room; the little girl is not dead but asleep."

In the instance of the widow's son of Nain the Record says: "Shortly afterwards he went to a town called Nain, attended by his disciples and a great crowd of people.

And just as he reached the gate of the town, they happened to be bringing out for burial a dead man who was his mother's only son; and she was a widow; and a great number of the townspeople were with her. The Lord saw her, and was moved with pity for her, and said to her, 'Do not weep.' Then he went close to the bier, and the bearers halted. 'Young man,' he said, 'I command you, wake.' The dead man sat up and began to speak" (Luke 7:11-14, Weymouth).

Again, in John 5:25, 29, Weymouth states: "In most solemn truth I tell you that a time is coming—nay, has already come—when

the dead will hear the voice of the Son of God, and those who hear it will live. . . . For a time is coming when all who are in the graves [not in heaven] will hear his voice and will come forth—they who have done what is right to the resurrection of life, and they whose actions have been evil to the resurrection of judgment." The foregoing scripture should clear all doubt where both the good and bad are in death. They are neither in a blissful heaven nor in a burning hell.

The Apostle Paul, in speaking of Christ's resurrection, had this to say to the Corinthian brethren: "If Christ has not risen, your faith is a vain thing—you are still in your sins. It follows also that those who have fallen asleep in Christ have perished. If in this present life we have a hope resting on Christ, and nothing more, we are more to be pitied than all the rest of the world" (1 Cor. 15:17, 18, Weymouth).

Again, the Apostle Paul in his Letter to the Thessalo-

## IT TAKES COURAGE—

- To refrain from gossip when others about you delight in it.
- To stand up for an absent person who is being abused.
- To live honestly within your means and not dishonestly on the means of others.
- To be a real man, a true woman, by holding fast to your ideals when it causes you to be looked upon as strange and peculiar.
- To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.
- To refuse to do a thing which is wrong though others do it.
- To live always according to your convictions.
- To dress according to your income, and to deny yourself what you cannot afford to buy.—Selected.

mians comforted his brethren with these words: "We would like you, brothers, to understand about those who have fallen asleep in death; you must not grieve for them, like the rest of men who have no hope. Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep. For we tell you, as the Lord has told us, that

we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first [if they were awake in heaven, they could not rise], and then we the living who survive, will be (Please turn to page 10)

## "HOW SHALL THEY HEAR WITHOUT A PREACHER?"

By Opal R. Hayse, San Benito, Texas

**T**HE NEED for furthering the gospel work grows more pressing day by day. In this large State of Texas, there are doubtless many who are hungering to hear one of our own Church-of-God ministers preach. Until Brother M. W. Lyon came to preach a few sermons, we had not heard one of our ministers preach in nearly five years. Now, brethren, that is an awfully long time. We really enjoyed the sermons we heard. I admit a large part of the blame is ours.

Brother T. A. Drinkard has been working and willing, but it is impossible for him to carry on alone. He is "on the go" constantly, health permitting, but he cannot be everywhere. That is not humanly possible.

Let us try to do more. One way to begin, I believe, is to revive the Texas Conference. Our Conference died in 1932, if I remember correctly. Brother E. W. Moses headed it for many years. He and other faithful workers have been called by death to await the coming of our blessed Redeemer. It is "up to us," the living, to "carry on." Now, as never before, we need a great spiritual awakening. Any and all suggestions for such an awakening certainly will be appreciated. Material and moral aid, as well as spiritual aid, is needed. Let us all unite our efforts and help as much as possible in furthering the cause of Christ and in rebuilding our Church of God in the Lone Star State.

May God's blessings attend our ministers everywhere. Let us endeavor faithfully to help them to be sent wherever there are listening ears. Oh, how people need God today!

Through our diligence and prayers, let us help bring Romans 10:13-15 to pass. It reads: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

That our united efforts may be multiplied and blessed by the soon coming Saviour is our earnest hope and prayer.

## OUR YOUTH

By Mrs. G. M. Siple, Oregon, Illinois

**A**MERICA today is being filled with youth movements. Just how much is being accomplished cannot now be known: only the passing of years can reveal it, factually. Who is meant when one speaks of youth? The age ranges from ten years to thirty-five years in some places. All grant that nothing is more important than our youth, for on them the future depends. Thus, it is important that our church youth have the groundwork solidly laid, so they may hold fast and instruct others when their turn comes. Let us see what admonitions and examples we can find in the Bible. We quote:

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6: 1-3).

We know not at what age the Bible puts youth. When Isaac was offered for sacrifice, he was twenty-five years of age. The Bible speaks of him as being mature, but he was called a "lad" by his father. Jesus was baptized when He was thirty years of age, and when He called His helpers, they were men with families. Very few, if any, of our young people today are capable of carrying on the Lord's work without the help and advice of their elders.

The older people are responsible for the young of today. If they fail to instruct and advise, they will be held accountable. According to Exodus 31:32, Moses felt responsible for the children of Israel. When he came down from the mountain, after receiving the Tables of Stone, and found them worshipping the golden calf, he asked God to blot his name from the book, if God would not forgive their sins. Paul, one of the most noble characters in history, called Timothy his own son in the faith. Though Timothy was a minister, Paul felt responsible for him and instructed him.

In 1 Peter 5, Peter admonished the church elders to "feed the flock," then stated in verse 5 of that same chapter: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (Please turn to page 10)

# Prophecy—History Foretold

(Continued from last week)

By Grover Gordon, Cleveland, Ohio

THE MERCHANTS of Tarshish" present a difficult problem for identity. The several conflicting views on the subject can be clarified only when one realizes that, as in the case of the "king of the North," so here, this title changed as time and dominion changed.

Tarshish was the son of Javan, the son of Japheth; therefore he was the nephew of Magog and Gomer. (Gen. 10:2-4.) Tarshish and Kittim (ancient names for the isle of Cyprus) should give us a clue, in the face of what is said of them—"By these were the isles of the Gentiles divided." Smith's Bible Dictionary says of the word "isle"—"The radical sense of the Hebrew word seems to be 'habitable places,' as opposed to water, and in this sense it occurs in Isaiah 42:15. Hence, it means secondarily any maritime district, whether belonging to a continent or to an island: thus it is used of the shore of the Mediterranean." Compare that with the Bible account of "The burden of Tyre" (Isa. 23:1-18), and we see the first great naval power in the Mediterranean. It was called in ancient times, "The Sea of Tarshish" or "The Great Sea." Notice in verse 1 mention is made of "the land of Chittim" (Kittim or Tarshish, Cyprus). "Pass ye over to Tarshish; howl, ye inhabitants of the isle" (v. 6). "Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn" (v. 7).

The kings of Tyre and Sidon headed a sea-going people: the Phoenicians having been the greatest navigators and traders in the world. They seem to have built ships and sailed them on the Mediterranean Sea as early as 2000 B.C. (Columbia Encyclopedia.) This Sea always has been, and still is, the crossroad of the commerce of the world. Therefore, any power that controls it is doubtless designated as the "Merchants of Tarshish."

Main difficulty with the foregoing explanation seems to be that there was at least one other place—and more likely two other places—called "Tarshish." One of these was in the vicinity of the Red Sea where Solomon had a navy with Hiram, king of Tyre (1 Kings 10:22), which brought products evidently from Arabia, Africa, and India—products of gold, silver, ivory, apes, and peacocks. It would not be strange for a great sea power to have ships in more than one sea, and even to have a port named after one of the mother country. Of course, the Suez Canal now connects the two seas, but then they were separated by the Isthmus of Suez (72 miles wide) which joins Africa and

Asia. The Isthmus of Suez is a desert with salt lakes and marshes, separating Port Said on the Mediterranean from Port Tewfik on the Gulf of Suez (an arm of the Red Sea, 187 miles long and 14 to 40 miles wide, between the Sinai peninsula and the main part of Egypt). "Water-borne traffic from the Mediterranean, in 2000 B.C., could reach Lake Timsah, in the center of the Isthmus, via the Nile Delta" (Columbia Encyclopedia), which would be a point only thirty-six miles from the above-mentioned port on the Red Sea, and from there out into the Indian Ocean. Later, there was a canal built from there to the Gulf of Suez via the Bitter Lakes, making a shorter route to India than around Africa.

Then the wares brought by the ships of Tarshish point to Spain, Lusitania, and Cornwall in Great Britain—Ezekiel 27:12 listing those wares as "silver, iron, tin, and lead." It was also the Phoenicians who colonized Carthage and Spain. In the latter was a city called *Tartessus* (the Seville of today) which many believe—and it seems quite likely—was a form of Tarshish. Carthage also became the center of the greatest maritime power of the Mediterranean and was in continual conflict with Rome in the Punic Wars for mastery of this sea. The conflict finally resulted in victory for the Romans, who called it "Mare Nostrum" (Our Lake).

After decline of the Roman Empire, it is not surprising to see Spain rise to a great naval power, for as previously stated, the Phoenicians had colonized there (far from where they started, even the other extremity of the sea) and she was just attaining the zenith of her power about the time of Isabella and Ferdinand (who furnished ships for Columbus). This opened up the New World for a refuge for the Jews who were being expelled from Spain, and which in turn was perhaps the cause of her downfall. "I will curse him that curseth thee" (Gen. 12:3). So Spain might well have fit the role of "Merchants of Tarshish" for that period.

At that time, however, there were other peoples rising up to dispute Spain's right on the seas and in Europe, among them being Great Britain. (Some ancient maps mark the British Isles or "Tarshish.") At any rate, when the Spanish Armada (1588) launched for the invasion of England, it was a vastly superior force compared with the British. The account of the battle as given in the Columbia Encyclopedia says:

"The English, by getting to the windward of the Spaniards and firing at long range, forced them up the Channel and somewhat damaged them in three engagements. At Calais, fire ships spread panic among the Spanish, who cut their cables and set sail. In the battle fought the following day, the English had the advantage; but, the wind suddenly changing, most of the Spanish ships escaped northward. In attempting to sail home by Scotland and the west coast of Ireland, they were dispersed and destroyed by storms; the provisions gave out; and many of the men were killed or captured by the Irish. About half the fleet reached home."

This account seems to fulfill the words of the Psalmist, "Thou breakest the ships of Tarshish with an east wind" (Psalm 48:7). The Queen of England is said to have remarked after the victory over the Spanish Armada, "God blew, and they were scattered." From that time until the present, England has been the dominating power in the Mediterranean, or Sea of Tarshish. Therefore, "The merchants of Tarshish" today may well refer to Britain.

For further evidence, we notice the prophecy of Ezekiel which speaks of "the merchants of Tarshish, with all the young lions thereof"—which would indicate the "young lions" were associated with, and were a part of, "the merchants of Tarshish" who, therefore, must be the parent lion. The symbol of Great Britain is the *lion*; her dominions would be "the young lions"—probably including the United States of America, as England is our mother country.

Still more evidence that England is the "Tarshish" of the last days may be noted in the prophecy of Isaiah, who said: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and gold with them" (60:9). Britain was first to promise a national home to the Jews in Palestine. More correctly perhaps, she was first to attempt to make a home for them there and the first to have the mandate over the "Land" after its being liberated from Turkey, "worst of the heathen" (nations) who had possessed their houses and defiled their holy places. (Ezek. 7:24.) "Their silver and gold" is building up the land at present, producing cattle on their farms and goods in their factories, the very attractions mentioned in Ezekiel 38 as causing the nations to think an evil thought "to take a great spoil" (vv. 10-12).

The British at present have not been true to their promise, because they have a great deal of interest in Arabian oil. There is no indication that Sheba and Dedan and the merchants of Tarshish, with the young lions, are going to do anything to stop Magog when she comes with her bands. All they seemingly will do is to say, "Art thou come to take a spoil? . . . to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (V. 13.) These questions possibly refer to a treaty that both England and Russia will have signed, possibly to their non-

aggression and mutual assistance agreement (1942), or to the United Nations' Charter, or even to fact of the aid given Russia to defeat Germany in World War II. *God* is the One who will win the victory and be made known in the eyes of many nations (39:18-23), also to His people Israel (39:7).

Britain, at present, is in a commanding position of all of the former places called "Tarshish." Britain controls Gibraltar, which commands the *western entrance* to the Mediterranean, not far from the Spanish Tartessus, or Seville. Britain controls the Red Sea, through which the Suez Canal passes, and, therefore, the *eastern entrance* to the Mediterranean. Britain controls the isle of Cyprus, which was the ancient island of Tarshish or Kittim (now used by the English as a concentration camp for Jews trying to enter Palestine); and thus far has been successful in her attempt to manipulate control of the Dardanelle Straits, or *northern entrance* to the Mediterranean, in such a way as to keep Russia from control of it.

The present Labor Party of Britain came to power by its promise to remove the restriction on immigration that had resulted from issuance of the White Paper. Thus far, however, she has failed to keep her promise. This probably will result in her being "brought low" (Isa. 2:12-16), even as Spain was humbled for her unkind behavior toward the Jews. The Day of the Lord will be "upon all the ships of Tarshish, and upon all the pleasant pictures" (v. 16). Many "pleasant pictures" have been painted in words as to how Britain, as the merchants of Tarshish, will preserve Israel, but Isaiah said, "The *Lord alone* shall be exalted in that day" (vv. 11, 17).

Some will say, Does not the Scripture say, "I will gather all nations against Jerusalem to battle"? (Zech 14:1, 2.) Yes, but it also says, "Then shall the Lord go forth, and fight against those nations" (v. 3). Joel also said, "When I shall bring again the captivity" (3:1), 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" (vv. 2-12), "for the day of the Lord is near (v. 14). "The Lord also shall roar out of Zion, and utter his voice from Jerusalem" (vv. 15, 16). "So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain" (v. 17). Also, see Zephaniah 3:8.

At Armageddon (Megiddo), three unclean spirits like frogs will come out of the mouth of the dragon. They are the spirits of devils (Gr.—*daimon*, a deified spirit). The thought of "deified spirits," or deified beings, links well with the titles and offices of the "Pope" (Papa, or Holy Father); "Grand Mufti" (Judge, or High Priest); "Mikado" (Exalted Gate), etc. Evidently here are prophesied three leaders of different groups, the leaders being deified by their groups and possessed with evil devices. They will speak (words pop out of the mouth like frogs, sometimes) and cause the

(Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**TRIED FOR HERESY.** A young minister in Truro, Nova Scotia, is being tried by a Presbyterian church court on what really amounts to a "heresy charge." Perry F. Rockwood is a young man of twenty-nine years, and the charge against him is "divisive teaching." He accepts the Bible as being wholly inspired, and has opposed the trend toward liberalism in the church and the move toward unity with other Protestant bodies. He has maintained that "spiritual leaders today who do not accept all the Bible are not in a position to carry on the true work of the church. They should admit their falseness to the people and find new fellowship. If liberalism has gained such a foothold in the church that the Bible cannot be preached without outside interference, then the only other alternative is for the believer to depart from their fellowship and remain true to God."

Everywhere in every denomination, there are those who would cast aside the basic teachings of the church for the sake of unity with other religious groups. Laying aside of conviction for fellowship with other believers is tantamount to saying that truth is not essential. The strength of teaching or preaching lies in the conviction that it is truth. To lay aside conviction, throws one wide open to the philosophy that "might makes right," and the individual becomes a pawn in the vicious teaching that unity is of more value than truth. The church needs more Rockwoods!

**BALFOUR DECLARATION** A number of anti-Semitic writers have argued in recent months that the Balfour Declaration, which was proclaimed after Palestine as a separate state had been placed under the protection of Britain, never contemplated the creation of a Jewish homeland in Palestine. Such propaganda is not in keeping with the facts in the case. In 1937, a British Royal Commission which had been studying the Palestinian question reported that the "primary purpose of the Balfour Declaration and the Mandate for Palestine was the establishment of a Jewish national home." The intention under the Declaration was, as Dr. Silver has stated: "To this end the Mandate obliged the British Government to facilitate Jewish immigration and settlement on the land, so that if and when the Jews became a majority, a Jewish state would be established."

The seeming disintegration of the British Empire that has been going on under the present Labor Government is in keeping with the prophetic words of David Lloyd George, when he remarked that if England ever failed to fulfill her mission under the Balfour Declaration, she would be freed of more of her overseas possessions. Had England implemented the Balfour Declaration as was intended when it was first given to the world, we believe many of the vicissitudes which are now besetting the country would have been restrained. It pays to keep one's vows.

**UNPLEASANT CONDITIONS.** The Federal Bureau of Investigation recently gave out a report on conditions in the nation; and in reporting some of the condensed facts, the "Christian Advocate" found that crime had increased during the first six months of 1946, 13 per cent over the same period in 1945. Based on findings in 1,997 cities with a total population of about 66,000,000, the increase in crime in the various categories was as follows:

	1945	1946
Murder	1,608	2,066
Rape	3,786	3,845
Aggressive assault	19,248	21,176
Burglary	100,960	118,120
Auto theft	70,469	81,398
Larceny	247,745	272,126
Robbery	15,236	20,085
Manslaughter	1,251	1,491
Total	460,303	520,207

To this we might add a Biblical statement on the trend of the times in the last days: "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

**WORLD OF TOMORROW.** The internationally known United States industrial designer, Walter D. Teague, speaking before the Ontario Association of Architects, envisioned the cities of tomorrow as places of theaters, halls, and assembly places, with the people living in rural areas, and traveling to and from work in jet propelled planes at a speed of 1,000 miles per hour.

A very few years ago such predictions would have been sufficient reasons to judge a person mentally unbalanced. Today, the wonders of the atomic age make such fantastic modes of living and travel well within the range of probabilities. The tremendous changes in means of transportation and the safety and speed with which people can "run to and fro" make the day when people will go to the paradise restored to worship a reality without difficulties as far as "how" and "where" are concerned. No doubt, we are living in the "day of preparation" when all things are getting readied for the coming of the King.

**EXPANDED EDUCATION.** All the schools and colleges in the country are being taxed far beyond capacity to take care of the increased registration brought about through the G.I. Bill of Rights. In a recent survey made by W. Emerson Reek, Director of Public Relations of Colgate University, under joint sponsorship of the Society for the Advancement of Education, and the American College Public Relations, indicates that expenses of the average college has increased 78.6 per cent, and some have spiraled from 100 to 200 per cent, with a few showing an upward trend of 400 per cent.

To meet the increased cost of operation, the college presidents recommended four solu-

tions: 1) increase in tuition; 2) seek larger annual gifts; 3) conduct financial campaigns; 4) obtain aid through congressional grants. This last source of income is being sought by Roman Catholic schools with all the vigor at their command. It is surprising by how many devious ways public treasuries are raided by the separate schools of Rome.

**MACARTHUR AND RELIGION.** The editor of the "Christian Science Monitor," in reporting an interview with MacArthur, found him very much interested in the Christian church taking a more active part in the rehabilitation of Japan. He reports MacArthur as feeling "deeply on religious and spiritual matters. He believes Japan is hungry for Christianity, and he has sought to give opportunities to missionaries of all faiths." He renewed missionary activity, the editor found Roman Catholicism taking a great deal more advantage of the new opportunities than the Protestants. This is usually the case. Why should it be thus?

**CHURCH MESSAGE.** Last week we reported the conducting of a conference of leaders from industry, labor, education, agriculture, and religion under the auspices of the Federal Council of Churches at Pittsburg. The purpose was to formulate a program for the members of the Council of Churches to follow in relation to our "economic life."

The following propositions were set forth as general principles to guide the church in its teaching and preaching on the "problems . . . in our daily living":

"Production exists to serve necessary and desirable consumption."

"It is desirable to work toward an economy which provides an assured adequate annual income for every family."

"Profits . . . of a money economy . . . are thoroughly defensible. . . Christians must be actuated more largely by a service motive than a profit motive."

"Property represents a trusteeship under God."

"Economic groups should have the right to organize." This, not to be extended to "monopoly over information, processes, natural resources, capital, or labor."

These propositions are abridged, but give an accurate trend of the thinking and conclusions of the conference.

More and more the emphasis of preaching and teaching of the church concerns "our daily living." "Doctrinal warfare is abating," with emphasis being placed on co-operative effort among the churches. Right or wrong, faith as expressed in doctrinal tenets is shrinking to a mere nothingness before the impact of the brotherhood of man among all believers. The shifting emphasis from difference of faith to points of agreement needs to be weighed carefully. "Take heed unto . . . doctrine . . . save thyself, and them that hear thee."



# Studies in Prophecy

## Article IV

By J. M. Morgan, Bristow, Oklahoma

*Will the Name of the Lord be called upon every one of the Gentile nations after Christ returns?*

**I**N ANSWER to the question, "Will the name of Christ be called upon every one of the Gentile nations after Christ returns?" I am forced to answer, "No." In the many scriptures regarding God's dealings with all the Gentile nations at, and after, the coming of Christ, not one word is said about placing the name of the Lord upon even one person of all the vast numbers of people or Gentile nations left from Armageddon. Therefore, Acts 15:15-18 and Amos 9:11 do not teach that these verses will be fulfilled at the return of the Lord Jesus Christ. Then, why take Acts 15:15-18 and disconnect these verses from the subject matter, making them teach a falsehood that contradicts the very truth James quoted Amos 9:11 to prove?

For what purpose did James quote Peter and Amos 9:11? He quoted Peter to show who was speaking. He quoted Amos 9:11 to prove that God had fulfilled Amos 9:11. Just why have James put words in the Lord Jesus' mouth which Christ never spoke? It was the Father, not the Son, who spoke by Amos. Amos 9:10-12 reads: "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day 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: that they may possess the remnant of Edom, and of all the heathen, which are called by my name." James somewhat modernized the words of Amos to prove that the tabernacle of David was already being rebuilt by the gospel process.

Paul, writing to Gentiles in Ephesians 2:19, 20, said: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The subject matter the apostles and elders came together to consider was *not* the second coming of Christ. It was the question of whether or not Christian Gentiles should be circumcised and keep the law. (Acts 15:5-9.) In verse 7, Peter related how God made choice that by his mouth the Gentiles should hear the gospel and believe, saying that God "put no difference between us and them, purifying their hearts by faith." "Now therefore why tempt ye God," asked Peter, "to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Then Barnabas and Paul "declared what

miracles God wrought among the Gentiles" (vv. 9-12). James answered, saying, "Simcon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets." To what did the words of the prophets agree? The words of the prophets agreed with what Simcon had just said—that God did "at the first visit the Gentiles to take out of them a people for his name."

"After this I will return." After what? We turn to Amos 9:8-10 to find the answer to that question. We quote: "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord, for, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day . . ."—in *what day*? It was to be in the day that God has destroyed the sinful kingdom, when He has sifted the house of Israel as corn among all the nations. This same Apostle James bore witness to the fact that Amos 9:9-11 had been fulfilled: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greetings" (James 1:1).

"In that day I will raise up the tabernacle of David" (Amos 9:11). Stephen, in his great discourse (Acts 7), spoke in verses 45 and 46 of this tabernacle of David, saying: "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob." "But Solomon built him an house" (v. 47). In Acts 7:46, the Revised Version renders "tabernacle" as "habitation." Paul, in Ephesians 2:11-22, taught that this habitation of God is made of Jews and Gentiles "for an habitation of God through the Spirit."

At the close of this Gospel Age, taking out of the Gentiles a people for God's Name will come to an end alike to Jews and Gentiles. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I

am with you alway, even unto the end of the world" (Matt. 28:19, 20). This commission will end with the end of the Age. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The restored house of Israel will not be sons of God, but servants; and, if any of the Gentile nations are saved after Christ returns, they will not be sons but servants, for sonship is only in Christ and can be obtained only by obedience to the gospel and right living in this Age.

I pray God will bless all of like faith and give us endless life in the Age of Endless Joy.—*Concluded.*

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### OUR YOUTH

*(Continued from page 5)*

Many of our young people are "babes in Christ," living on the "milk of the Word." If they are encouraged to take charge of the Lord's work, while living on the milk of the Word, where will they get the "meat of the Word," without the counsel and advice of their elders? and will they be capable of carrying on the work as it is taught in the Bible? We older people must consider these questions, for the young people are the ones to carry on the work after the older ones are gone. If our youth do not know the truth, how will they be able to teach it?

The Lord's work is a joint work: it is important that the young and old work together. Youth gets inspiration from seeing what the faithful members have accomplished; the older ones see the work carried forward by a well-trained youth.

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### SHOULD CHRISTIANS BELIEVE IN SOUL SLEEPING?

*(Continued from page 5)*

caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever, Now then, encourage one another with these words" (1 Thess. 4:13-18, Moffatt).

Now let me ask, if Job, David, Solomon, Daniel, Christ, and Paul believed the dead are asleep, should any truth seeker be classed as a fanatic. To me, rather, he who tries to twist the Scriptures to adhere to tradition and pagan beliefs should be called the fanatic. In Galatians, the Apostle Paul used these words: "For other good news [gospel] there is none; but there are some persons who are troubling you, and are seeking to distort the Good News concerning Christ. But if even we or an angel from Heaven should bring you Good News different from that which we have already brought you, let him be accursed. What I have just said I repeat—if any one is preaching you a Good News other than that which you originally received, let

him be accursed" (Gal. 1:6-9, Weymouth). Let us be careful what we believe and teach.

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### WE HAVE A MESSAGE

*(Continued from page 3)*

they be agreed?"

We cannot ignore right doctrine if we are to live acceptably to God. For the things we believe will automatically affect the way we live. Belief always governs action. For example, an English queen is said to have justified her persecution of "heretics" on the grounds that, since God was going to torment their souls through eternity, it should be proper for her to torment their bodies in this life. Many have been driven from all belief in God because they could not reconcile eternal torment with their concept of what God should be like. And where is the person who could ever give a rational explanation of the trinity? It is self-contradictory, defying the effort of any reasonable mind to understand.

Such things as these are the cause of many people thinking the Bible is hard to understand. It is not the Bible which is contradictory, but the preposterous creeds that men have identified with it. They put obstacles in the way of faith that make it well-nigh impossible for many to believe in or accept our Saviour.

We have a message that portrays our God in His true light, and that presents a plan of salvation that is consistent, reasonable, and Scriptural. Others teach contrary to us at almost every point. Does it make any difference what we believe? Does it make any difference to what church we belong?

Let those who believe in Church-of-God doctrines stand for the Church of God! Let us put our strength, our co-operation, our money, our loyalty, into our own church; not dissipate our strength by throwing our support to other bodies whose teaching we cannot endorse.

We have a message others do not have. Let it be heard throughout the length and breadth of the land!

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### PROPHECY—HISTORY FORETOLD

*(Continued from page 7)*

whole world to gather men for the battle of that great day of God Almighty. (Rev. 16:12-16.) Judging from all appearances, the invasion of Palestine will be a surprise move when the world is saying, "Peace and safety." "Then sudden destruction"! (1 Thess. 5:1-3.) The words of the deified leaders will have performed the miracle of setting up a peace establishment, followed by a second miracle of undermining it by their own evil devices.

As soon as the news gets out that Magog and his con-

federates are coming, the "merchants of Tarshish" and the others named with her will say, "Art thou come to take a spoil?" The result naturally would be to mobilize and get over there as fast as possible, to protect the interests (financial) that are involved: oil, minerals, etc., not to protect the Holy Land nor the people of God.

God certainly knows how to gather the nations (made up of men) in placing the vast oil deposits in the Middle East. There, too, are minerals that have been depositing for centuries in the Dead Sea that has no outlet. God will reveal these minerals in their great abundance at a time when they are most needed and will have become a coveted prize to any nation. All this wealth flowing into, or through, the land of Israel is the means by which God will gather the nations. Remember, *the victory is the Lord's!* The confusion that is pictured will cause "every

man's sword [to be] against his brother" (Ezek. 38:21). That is the way the Lord fought in the day of battle. (Zech. 14:3; see also Judges 7:22; 1 Sam. 14:20; 2 Chron. 20:22-24.) The weapons God used and will use again are as follows:

"The Lord . . . thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them" (Psalm 18:13, 14). See also Joshua 10:10, 11. Perhaps more than eight hundred years later, Isaiah prophesied: "The Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of devouring fire, with scattering, and tempest, and hailstones" (Isa. 30:30). (See and cp. Ezek. 38:19-23 with Rev. 16:18-21.)—*Concluded.*

## OREGON BIBLE COLLEGE

### News for Two Weeks

Interest in the Old Testament Studies Class is not only continuing but also is growing. We are now studying Exodus 25, and concentrating our studies on the Tabernacle. It was at this point we ceased study the end of last week. There is much discussion among the students in this class about the various and numerous difficult texts. We feel that much is gained from these discussions in the knowledge of the Holy Word. These lively little discussions have prompted the bringing of many commentaries and translations by the students. Some of the students arrive in class quite exhausted from the burden of carrying their commentaries and translations. Need we mention any more convincing evidence of the intense interest shown by the students?

The Religious Arts Class is also one that all are taking the course, like immensely. The students have been drawing each other's portrait during the recent classes. This particular project is likely to continue for a while yet. Each student takes his turn at posing. Mrs. Carpenter is instructor.

Bro. Pearson spoke last Tuesday morning at Chapel. On Thursday, Bro. F. L. Austin spoke for the student body and faculty on "Sons and Daughters of God." Both sermons were greatly enjoyed, and we trust that Bro. Austin will visit us often. We wish to thank him for his patience and generosity in overlooking the interference of clicking shutters and blinding flash-bulbs during his sermon. That annoying individual with the camera was on the prowl again. It might be mentioned here, for the sake of the Public Speaking Class, that the camera did not affect Bro. Austin in the slightest.

The local Berean group has begun a very commendable project. Last Sunday, some of the members of the Oregon Bereans conducted the first session of a new Sunday school in a country schoolhouse, situated near Byron, Ill. Several of the College students are assisting in this project as teachers. Kirby Davis, a junior, is superintendent. Twenty-seven people attended the opening session.

Two new clubs are forming at the College these days. The one already has formed, and the other is still in the planning stages. The Glee Club is the one that already has been

formed. The first practice, under direction of Kirby Davis, was Monday night, March 3. Fifteen of the students have joined this group, and we expect to hear a great deal from them in the future. The second group is the Student Players, which will be formed as soon as a suitable play can be found. Some difficulty is being experienced in finding the type of play we wish, however, casting will begin immediately upon finding a suitable play.

The College has purchased a new mimeograph, and delivery of the new machine was made last Thursday. Henceforth, the Campus Caller will be printed on this machine. A new paper cutter also has been added to the College equipment.

On Friday evening, February 28, two more of our students visited Golden Rule Home. Gordon Landry and Howard Beemer delivered sermonettes to the residents of the Home. Thank you all once again for allowing us to come and visit you.

Our chapel services were very interesting again this week. We had two outside speakers, who gave excellent thoughts in their addresses. The two speakers were Bro. Glenn Birkey from Rochelle, and Bro. J. M. Watkins of Oregon.

Dean Moore preached at Golden Rule Home last Friday night. The writer spoke last Sunday, March 9, at the Blessed Hope Church of God in Rockford, Ill.

The Student Players' group has now been organized, and the choice of the play made. Casting took place last week. The title of the play is "It Happened in June." It is a comedy in three acts, and will require nine players. Bro. Dick is to be director and producer of the play.

The students have placed a "work chart" on the bulletin board, which states the task, the pupil's name who is to do it, and the times when it is to be performed. This "work chart" was planned by the students and is entirely a voluntary gesture. It is being done to assist Mrs. Brewer and Mrs. Pearson, as the work is more than can be handled by two people. It does not take much of the student's time, and—so we are told—does help out considerably. We hope so.

W. Howard Beemer, News Editor.

## HERALD RECEIPTS

Mrs. Wayne Woodward; W. G. Moffet; Mrs. W. H. Holland (5); Mrs. Mabel Payne; Mrs. E. F. Williams; Silas M. Claypool; Mina Knodle; Mrs. I. C. Eby; James Mattison; Lillian Beatright; Mrs. Emma Coleman; Curtis Vance; Mrs. Evelyn Overmyer; Mrs. Clifford Weaver; Mrs. D. F. Medford; Howard K. Elton; Robert McInturf; Gospel Gleaners Class; H. Scott Smith; Fred C. Smith; M. W. Lyon (4); Rena V. Taylor; Kirby Davis; Mrs. S. Cloek (2); Floyd Mock (2); Mrs. Frank Henry; Dr. Lloyd R. Wood; Mrs. Lyle Drew; Dale Ward; Mrs. Clara Claypool; Mrs. Lottie Randall; A. M. Jones.

## ELIZABETH DAUBANTON

Elizabeth Radle was born in Germany on February 5, 1869. When a very small child, she was brought to America by her aunt and uncle, who settled at Roseco, Minn. When still very young, she came to Saint Cloud, where she thereafter made her home. On October 24, 1899, she was united in marriage to Peter Daubanton, and to them were born ten children, two of whom preceded her in death. The remaining three daughters and five sons were with her during her last brief illness. She fell asleep just a week after suffering a stroke. She also leaves fourteen grandchildren and fourteen great-grandchildren.

Her entire life was a ministry of love. She was always concerned by what she could do for the comfort and happiness of others, both in her family and in her church. For many years, she has been a staunch, faithful member of the Church of God in Saint Cloud, and she will be sadly missed by our circle, as well as by her family. The influence of a life of devotion such as she lived remains in the hearts and lives of those with whom she closely associated. Words of comfort were spoken by the writer, and she was laid to rest in North Star Cemetery, to await the sure call of her Lord and Master in the Resurrection Day. "If a man die, shall he live again?" asked Job. Then he answered his own question: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth . . . Yet in my flesh shall I see God" (Job 14:14; 19:25, 26). A. M. Jones.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after" (Hebrews 3:5).*

### Close to God

Moses was very close to God. He lived in the mountain of Sinai and fasted for forty days and nights. (Ex. 34:28.) He not only had no bread but no water, also. Fasting helps to draw one closer to God. It generally is mentioned in connection with prayer. While on the mountain, God talked with Moses.

When Moses came before the people, his face shone so he wore a veil over it. The Israelites were afraid to come near him without the veil. Moses faithfully taught the people he was leading all that God had told him while he was on the mountain.

### Close to Christ

We come close to Christ by obeying His teachings, through prayer and fasting, and spreading His word.

When a Christian has learned to know Jesus, His tender mercy and grace so freely given, then he is to "strengthen the brethren." That is what Peter was told to do when Jesus talked to him. Peter had followed Jesus for a long while. Jesus said when he was converted he was to "strengthen the brethren" (Luke 22:32). The call still comes today, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19a).

### Christ Our Example

Jesus told the good news of the Kingdom of God. He said: "I must preach the kingdom of God . . . for therefore am I sent" (Luke 4:43). He especially preached the gospel to the poor. (V. 18.)

"Now is the accepted time; behold, now is the day of salvation," said Paul. (2 Cor. 6:2b.) Jesus also stressed that same fact. (Luke 4:19.) Paul also said, "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not" (2 Cor. 4:3, 4a).

### Higher Education

The plan of salvation is so plainly taught in the Word that anyone who desires and reads can understand even with very little education. Sometimes it is even plainer to

those who read little else than their Bibles. "Many are called, but few are chosen" are words of great weight. We are told to *strive* for the "mastery," to *seek* the "high calling" of Jesus Christ.

Those who master the first essential truths of the Word are ready to go on to a deeper study of the Word. That is truly higher education. Paul told Timothy to be an example of the believers. Paul told him, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:14). What is "that good thing" he was to keep and to be mindful of? By careful study of verses in the first part of the same chapter, "that good thing" surely is the "gospel" which is still being preached.

We find that faith is needed before the gospel can be accepted. (Heb. 4:2.) That was the reason the Jewish people did not accept Christ. The Word preached was not mixed with faith. Bible studies, choirs, Sunday schools, are all "special talent" groups, perfecting workers for Christ's Kingdom. Do not miss any of these places of service if you are in a position to attend them.

"Study," "strengthen," "grow in grace and knowledge," forgetting no service you can do, or *can learn to do* for Christ. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

### Happy Birthday Wishes

Robert McKinney, Mar. 13, age 14, Hammond, La.  
David Bowser, Mar. 14, age 8, Lawrenceville, Ohio.  
Dennis C. Pearson, Mar. 16, age 8, Tipp City, Ohio.

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*"Would you live with  
ease, do what you ought,  
and not what you please."*

—Benjamin Franklin

• • • • •

MARCH 11, 1947

THE RESTITUTION HERALD

# Berean Department

Arlen Marsh, Editor

132 North Gardiner Avenue  
Rockford - Illinois

One of the oddest conceptions that has yet crept into the Christian church is that which assumes that young people are sure to cause the body of Christ no end of disgrace.

Actually, as a middle-aged minister recently pointed out to us, it has, almost without exception, been the adult members of the church, Sunday school, or Berean society that has brought about the disgrace.

There is sound reason for this. Young people of themselves have not developed the influence of their elders; they are expected to be a little noisier, a little wilder, a little less conservative, than older ones. This very lack of standing protects the church against them when they do err—but adults, with the experience and accumulated influence of years behind them, have no such buffer to prevent an open scandal.

Young people gossip far too much. Their elders gossip more. For every young people's group broken up by reputation-stealing gossip and scandalmongering, it would be a simple matter to point to a half dozen churches broken up by the same evils among adults. Here, again, the power of the example and influence that inevitably accompany age is hard at work.

The bulk of Paul's writing was directed at these very facts. Corinthians committed adultery, became completely drunk in their Communion services, maintained one standard for the rich and another for the poor; this all, Paul said, was sin. His condemnation fell on those whom we, in our day, would call "old enough to know better," and it fell with a violent severity that most of us would not have the willingness to emulate.

So with Jesus. It was not the teen-agers and the children He condemned; it was the religious leadership—the adults, "Whited sepulchres." He called them; and, "Hypocrites," He called them, without minding any words and without effort at politeness. The Pharisees had no monopoly on hypocrisy; it still exists today, among both young and old.

Now why were the Pharisees, the religious leaders, hypocrites? Paul himself said he had worked harder at his Pharisaism than most others; he made a special point of saying it. Yet he was not acceptable until he had been miraculously converted. He had labored mightily; he had given liberally; he had learned much; he had taught a great deal. But he was still a hypocrite, and he was still misled.

Paul was a "young man" when his conversion came about; his influence in Judaism, however, even then was wide. He was still young after his conversion—and his influence became, almost immediately, equally great in Christian fields. Ability, sincerity, knowledge, training—these were what counted; years were no barrier to sin, and youth was no barrier to service. From youthful hypocrite and false teacher to youthful convert and genuine Christian was only one step on the road to Damascus.

Paul, like the other Pharisees, was hypocritical because he felt he was always right, because he failed to recognize his sins, because he plucked the mote from the eyes of others and overlooked the beam within his own. His broad influence and the strength of his example must have stirred Jews profoundly—as profoundly against Christianity in the first place as it stirred some of them in favor of Christianity later on.

Youth sins. So does old age. So does middle age. None can lay just claim to essential righteousness. We all are hypocrites; we all pretend to Christianity, and we all fall a good deal short of its high standards. We all must live together, and get along together as best we can in the face of differing temperaments and differing complexions and differing beliefs. This, really, is the backbone of Christianity; the closer we come to genuine co-operation, to genuine love of one another, to genuine practice of the golden rule, the farther we remove ourselves from hypocrisy.

There can be no classes in the church. This was one of the evils condemned by the Apostle Paul. Age is immaterial; faith, put to work in such service as may come our way, is the vital thing, whether we be ten or ninety. But we each have needs which are different from the needs of others and we must satisfy those needs if we are to build ourselves constantly stronger in character. Condemnation of others for not having those needs, for not having our individual reactions, is merely another mark of our lack of Christian feeling.

So what if some have disgraced the church? What if others disagree with us? It is not a matter of youth or age; it is a matter of human failure as a whole, of human inability to know everything and to understand everything alike.

—  
"Wisdom is better than rubies" (Prov. 8:11).

# AMONG THE CHURCHES

## CALENDAR

March 29, 30—Illinois Spring Conference at Ripley.  
 April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.

## AN APPEAL TO TEXAS MEMBERS

I wish to add my appeal to that of Sr. W. L. Robbins of last summer.

It seems to me that if we are ever going to do anything for the building of God's work, it is now or never. Think of our children and grandchildren growing up, and no one to tell them about Jesus. How about ourselves? Will God's grace be sufficient for us, if we remain lukewarm toward Him? Will our Mediator, Jesus Christ, be willing to intervene to make up for our inaction?

Brethren out of the State are interested in us. Why cannot we get interested in ourselves? We can never hope to get another A. S. Bradley to pull us out of our lethargy. So why not face the facts and wake up? We need someone to help us, so why can't we employ an able minister, to stay in the State and work continually among the churches and isolated members?

Paul the Apostle went about teaching and preaching and making a living as a tent-maker, but in later years he hoped God would forgive him if he had not been a burden on the members. Before Bro. Bradley died, he, too, realized he had done wrong by not letting the members meet their obligations toward him in a financial way. So he did all he could to correct this mistake, as Paul did in his last days.

I am sure every member realizes the need of a leader in the State. I say a leader, because a minister cannot do the work in the State without plenty of help from every member, not only in a financial way, but also in a spiritual way.

In the past we have starved our ministers and let them "root-hog" or die. I was treasurer two years, and there was never a time but that we were several months behind with funds to meet our obligations. I am not willing that we start again without at least \$1,000 in the treasury. There are surely at least ten in the State who can donate as much as \$100 or more. We already have two \$100 checks for that purpose, besides some smaller contributions, which makes a total of \$309.50 now in the treasury.

Our temporary treasurer is Miss Wilda McCorkle, 215 W. Main St., Gatesville, Texas. Contributions for the State work may be sent to her.

Let me appeal to each and every member in Texas to help get things moving in Texas by next summer.

Who knows when Christ may come, and catch us asleep without oil in our vessels, as the five foolish virgins in the parable?

It seems to me the time is short to make amends for what we have neglected.

A. R. Wolfe, Gatesville, Texas.

## MICHIGAN STATE CONFERENCE

The Michigan Spring Conference will convene at the Pennellwood Church in Grand Rapids, March 22 and 23, with the State's ministers as speakers. The program is as follows:

Saturday evening, 7:30, Ellsworth Routsou; Sunday morning, 10:00, Sunday school and 11:00, Harvey Krogh; dinner at noon; Sunday afternoon, 3:00, we hope to have Leonard Brown here to give a report of his work in Baraga and Zelon; Sunday evening, 7:30, John Demchfield.

A hearty welcome is extended to all to come and fellowship together.

Ada Simpson, Secy.

## VIRGINIA NOTES

Funeral services for John H. Pifer, eighty-three years of age, were conducted by J. R. LeCrone on Friday, February 21, at the Christian Church in Strasburg, Va. Burial was in Riverview Cemetery, Strasburg. Death followed complications after a major operation. Mr. Pifer will be remembered as the husband of the former Emilie Boyer of Stevens City. Until recent months when illness confined him more or less to their home, he was a regular attendant at the Maurertown church. We shall miss him at our services.

We are glad to report improved health for our several members in the Fort Valley. Bro. and Sr. Ed Coverston and Bro. Funk are on the mend; and Sr. Marie Coverston who was forced to leave school because of poor health is also improved.

Sr. Ella Johnson is back at work following two weeks of flu.

Bro. Carmel Boyer is making a satisfactory recovery from a major operation at Winchester Hospital, February 20. Bro. Boyer is now at his home near Stevens City.

Our Valley has been "digging out," following a heavy snowfall, which blocked the roads to such an extent that schools were closed four days until roads could be opened. This abundance of snow is unusual for our section, and we are not equipped to move so much snow in a hurry.

Plans are being made for a daily vacation Bible school at Browntown the last week in June. Interest in this school was awakened last fall during a week of special meetings. Much interest was shown in Bibli-o-graph pictures used to illustrate stories for the children which we used each evening before the sermon.

Mrs. J. R. LeCrone.

## "HAVING PUT HIS HAND TO THE PLOW"

Having begun an ever-increasing program of Christian service, National Bible Institution cannot look back. To look back to a lesser program or a decrease in service already being rendered is to fail in individual and collective stewardship.

Evangelism; Pastoral Aid; College and Summer School; Printing and Publishing; the ministry of The Restitution Herald—all combine to make a unit of service with a guaranteed future. To curtail the present program of any department means a loss in the effectiveness of all.

Our ability to serve is entirely dependent upon our free-will contributions. For the past few months, double costs and diminished contributions in some departments have exhausted our operating fund balance. We cannot operate below income. Only your immediate contributions can spare us the necessity of curtailing our present, most worth-while program.

Can we look back to a lesser aim and remain fit for the Kingdom of God?

National Bible Institution, Inc.,  
 Dale Dunbar, Treasurer.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Additional news items may be found on page 11.

Some weeks ago, we stated that prospects were good for securing another man for work in the print shop. It turned out that our estimate of the prospects were not so good. We are still without another printer.

Bro. and Sr. Charles Pearson, caretaker and matron at Golden Rule Home, speak in behalf of all the Home family in expressing thanks to the Dixon Dorens Society for gift of a new electric toaster.

Janet Marie arrived, March 2, at the home of Bro. and Sr. Earl B. Friend, Newkirk, Okla. Congratulations!

Bro. Daniel Judy, a former student of Oregon Bible College, is now a salesman in the men's clothing department of Julius Garbinkel & Co., Washington, D. C. Daniel also is working with brethren in Washington, and preaching for them twice monthly.

## NATIONAL BIBLE INSTITUTION

Rockford, Ill. Church	\$ 5.00
Clark Chapel, Ark.	20.00
W. R. Simmons	4.00
McGintytown, Ark.	24.46
Little Rock, Ark.	35.00
Mr. & Mrs. James Mattison	5.75
Rena V. Taylor	7.50
Mr. & Mrs. G. M. Birkey	5.00
Maybelle Hanson	5.00
Mr. & Mrs. F. Carpenter	5.00
Mrs. Marion Long	10.00
Beth Hardesty	10.00
Nettie B. Crundwell	3.00
Hazel Cripe	5.00
Mr. & Mrs. C. E. Lapp	5.00
E. L. Boyer	17.50
A Sister in the Faith	30.00
Mr. & Mrs. Chas. Netts	5.00
Jessie M. B. Kauffman	5.00
Mrs. L. R. Hillard	13.00

**ILLINOIS CONFERENCE NEWS**

**Chicago.** The Chicago church has been enjoying excellent attendance at its meetings, and added interest in its work. We are beginning to see some fruits now from the work begun two years ago. We pray and work earnestly for a building from which we can expand our efforts. A new sound projector has been purchased, to be paid for by private contributions. We are assured that visual education is one of the best ways to educate and interest young people (and adults, too) in the practical side of the Lord's work. Illinois' unusual weather has played havoc with our people, keeping some of them confined to home most of the winter. How wonderful God's Kingdom will be!

**Eldorado.** "On Sunday evening, January 19, Sr. Beulah Murphy received the right hand of fellowship, having been baptized that afternoon." The Average Sunday school attendance at Eldorado in 1946 was 53. This is a ten per cent increase over last year's average attendance. From the Eldorado church paper, "Some people grow under responsibilities, others merely swell."—Oliver Beacon.

**Ripley.** The church basement was recently painted, which adds much to its beauty and cleanliness. (Ripley is preparing for Spring Conference, March 29, 30. Are you?) A senior choir is organized, and practices each Tuesday evening, in preparation for future church singing. Church attendance is increasing in Ripley, too. Thank the Lord! Bro. C. E. Lapp, enroute home from Ministerial Conference, preached two evenings in the Ripley church.

**Macomb.** C. E. Lapp spoke in Macomb on January 31. The Macomb church has instituted a campaign to be "Just a bit kinder." What a splendid thought! From the Macomb Bulletin, "Our goal during February is to be 'just a bit kinder.' Kindness is a simple virtue, yet there is much that we can do to develop it in our lives. . . . Jesus gave His life, not only at the cross, but during the years that went before. He was never too tired to break the bread of life to hungry people; He was never too busy to love the little children that came to Him; He was indeed kind. We ought to follow in His steps."

**Oregon.** An afternoon district Berean rally was held on January 26. The evening service was centered around a sound motion picture. Mrs. F. L. Austin was in Grand Rapids, Mich., February 1-7 working with the General Conference Song Book Committee. We may have our own books, yet. The Oregon church played best again this year to the ministers gathered for Ministerial Conference. Hospitality is a wonderful virtue in an individual; how much greater in a large group. The Doreans Society has been very active during the past year. Average attendance was 20. Ladies—take notice. New projects—"pin-up" verses for memory work between meetings, and making sheets and pillow cases for Illinois Conference Hall. Golden Rule Home has made thirteen pillows for the Hall. Fifteen more are needed. How about that, ladies! Average Berean attendance for January, 33. February 16 Sunday school attendance was over one hundred.

**East Oregon Chapel.** The Chapel now has its new basement. Gordon Landry, superintendent, is now issuing the Chapel Monthly, a nicely printed four-page bulletin for Chapel members. Illness has been a source of sorrow to the Chapel, also. On Monday evening, De-

ember 30, "Mary Grace Good and Leo Hoffman were united in marriage in the Chapel. Mary has been a faithful member of the Sunday school since 1937. She was baptized last summer."

**DIXON, ILLINOIS**

The church enjoyed a Valentine party on the evening of February 13.

On February 19, Mrs. Verna Thayer, National Evangelist for children, showed some very beautiful pictures, demonstrating her work, as she talked. We were very glad to have her with us, and hope she soon will come again. Her demonstration of her work was very much appreciated.

The Doreans Society presented Golden Rule Home, Oregon, Ill. with a new automatic toaster.

The Young Ladies' Bible Class enjoyed a party at the home of Mrs. Lyle Drew on February 21.

Our Sunday school and morning worship service have increased in attendance and inspiration. The Young Ladies' Bible Class has been helping in the worship service. We recently have been printing programs for the worship service. C. Alan McLain.

**MEDITATION**

Wouldn't it be grand if each one of us would say something nice about the other one of us, instead of saying things that bring sorrow and tear at heartstrings? Wouldn't it be so much better to live in the spirit and not in the letter? There is no one of us above reproach that we should chide our brother. Rather, let us share the joy of telling good . . . about another.—Mary Mae Nedrow.

**THE RESTITUTION HERALD**

Published by

National Bible Institution, Oregon, Illinois

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

Subscription rate: 50 issues per year, \$2.50.

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

**CHILDREN'S BOOKS AVAILABLE**

The "Standard Bible Story Readers" are now available as follows:

Books I, II, and III (just off the press) at \$1.25 each, postpaid.

Book I (84 pictures; 58 in full color) is for children six years of age and less.

Book II (71 pictures; 56 in full color) is for children six or seven years of age.

Book III (62 illustrations; 40 in full color) is for children seven or eight years of age.

National Bible Institution, Oregon, Illinois.

**OREGON BIBLE COLLEGE SUMMER SESSION**

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room, and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

**BEREAN YOUTH RALLY and SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebel

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

## Texas News and Views

### Counsel from the Brethren

Sr. W. L. Robbins of Riviera writes:

"Our hearts were made glad to hear that the church at Ater had made a start toward reviving the Texas Conference. We know that God is not unrighteous to forget their work and labor of love which they have showed toward His Name. '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.' Let us show our faith by our works, and send our donations for the State work to the temporary treasurer, Miss Wilda McCorkle.

"We were also made glad by the coming of Bro. M. W. Lyon. He was with us a few days and gave us three fine sermons. He is very earnestly working to try to locate all the members in this State. Texas is a large State, and the members badly scattered over it, but he is doing a wonderful work, for which we are very thankful, and feel that much good will come from his effort and labor of love. I pray that God will bless every effort made in His Name. Pray for us and for the work in Texas."

Sr. John Guthrie of Mullin writes:

"I would like to send these words of exhortation to the brothers and sisters scattered abroad (and especially in the State of Texas), to be 'steadfast, unmovable, always abounding in the work of the Lord.' We are promised that where two or three are gathered together in His Name, He will be in their midst. How much that gathering together will strengthen and encourage us to be steadfast in the faith! So let's not neglect the assembling of ourselves together, as the manner of some is . . . and so much the more, as we see the day approaching.' If I could be granted any wish, it would be to be able to meet each Sunday with those of like precious faith."

Sr. Phil Jefferies of Abilene writes:

"It seems to me that we need leaders in the church work, more than anything. I know that is what we need here; and I believe, to take Texas in general, that is why we don't have more organized churches today. May Texas, and all other states, wake up to their Christian duties, and work as never before, as the coming of our Lord draws nigh."

### How Many from Texas in the Summer School?

Texas should have a goodly number of both youth and adults at this summer's Bible Training School at Oregon, Ill. Leaders are needed as nothing else, and this is our opportunity to get leadership training. Read the announcement in another place in this issue. Begin now to plan attending.

If you think it is too far away, and the cost of travel too high, remember what has happened to Texas because of the lack of leaders. What good will our money do us if our young people are lost? This is an investment in salvation.

For those who go, it will be the experience

of a lifetime. Not only the Bible instruction, but the rich fellowship, the fine friendships that will be made with other young people of the Church of God from many parts of the country, and the privilege of being in Oregon, and seeing the various institutions of the General Conference, will reward anyone who goes far more than the time and money necessary to make the trip.

Cannot we have at least ten young people from Texas in the Summer School this year?

### Around the State

Here are some brief reports from various parts of the State where we have groups of members, to help familiarize you with them.

Mullin has something over fifty members, including Goldthwaite, which has twelve or more. They have a good concrete building. There is no organization, and they have preaching occasionally.

Ater has nearly fifty members, several of which live in Gatesville, ten miles southeast, and several at more distant places. They meet in a community building where Sunday school is held weekly and preaching occasionally. They have a partial organization.

Corpus Christi has nineteen members, and weekly Sunday school and preaching services are held at the meeting place, 3316 Ave. D, on the North Beach. Bro. George Waters, same address, is the pastor. The Sunday school, including a goodly number of children, numbers from twenty-five to thirty.

Sweetwater has twenty-two members, some in town and some at the old Palaya community about ten miles north. Preaching is held occasionally, usually at the M. V. Brantley home, 1210 N. Elm St. Bro. E. O. Stewart, who lived there for many years, moved to Marengo, Iowa, last fall, and is working for the Iowa Conference. Mrs. Stewart is still in Sweetwater, but may join her husband in the spring if he likes the cold weather well enough to stay.

Abilene has sixteen members. Some live in town, others at Hawley, twelve miles north. Preaching is held occasionally, usually at the Delk Schoolhouse at Hawley or one of the homes.

Rotan has eleven members, and there are three more at near-by Hobbs, and several others not members. This is one of the new centers where we might build up a work.

Big Spring is another new center that might make a good nucleus. There are thirteen members, including two at Knott, twenty miles northwest.

These last four places are all within a radius of about one hundred miles, and could be served in a circuit by one man quite easily.

Houston has ten members, well scattered over that large city. There has been no attempt to get together, but there are several interested people who are not members, so it might be worth while to try to have some kind of a meeting there.

El Paso has nine members at present, hav-

ing lost several, like most other places. They meet each Sunday at the home of one of the members. There are twelve children in the group. The members are: Mr. and Mrs. Carol Jagers, Mr. and Mrs. Clarence Jagers, Malcolm East, Mrs. Chas. Mahoney, Mrs. Zada De Busk, Mrs. M. G. Mitcheltree, and Mrs. R. D. Lindan. The latter family recently moved there from Greeley, Colo. Mrs. Lindan was Jessie Guthrie, daughter of Mr. and Mrs. John Guthrie of Mullin.

The Dallas-Fort Worth area has fifteen members, although this section has not been checked over as yet. There are also several others in near-by localities.

Small groups of isolated members are scattered around the State as follows, listing places of more than one and less than ten members:

Arlington 3, Amarillo 3, Anson 5, Aspermont 5, Austin 9, Beaumont 2, Breckenridge 2, several in Brownfield, Brownwood 8, some in Canyon, Colorado City 3, Floresville 2, Gonzales 4, Goose Creek 2, Harlingen 2 or more, Kilbuck 2, Kingsville 4, Lamesa 2, Lathfield 2, Lameta 2, Loop 2, Lorraine 3, Lubing 3, Marfa 3, Matador 3, Merkel 3, Mertzon 2, Odessa 3, Plains 4, Raymondville 2, Riviera 2, Rochester 4, Ropesville 2, Rule 3, San Angelo 2, San Antonio 5, San Saba 2, Shallowater 2, Silverton 3, Springlake 4, Stanton 2, Tokio 5, Weatherford 2, Westbrook 6, Wilson 2, Yorkum 2.

This is according to information to date. A number of places have not yet been visited, and it is certain there are others not listed.

Don't let your Restitution Herald subscription expire. Many people overlook renewing when their time is up. Quite a large number have subscribed in Texas in the last few months. When your subscription expires, renew it promptly, so you will not miss this weekly "letter from home." All new subscriptions and renewals to The Restitution Herald during March will be given a free year's subscription to Pathfinder magazine. The price is \$2.50 for the two papers for a year.

"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

### TEXAS CONFERENCE ANNOUNCEMENT

The Ater church has agreed to entertain the State Conference next Summer.

Accordingly, it will be held August 16 through 24, beginning Saturday night and closing the second Sunday night.

Ater is in Coryell County, ten miles northwest of Gatesville.

Plan now to attend. Let us make this a great gathering of God's people to carry forward His work as never before. This is what we have been praying for and hoping for.

Let all Texans rally to make this conference an occasion of great blessing to our people.



# THE RESTITUTION HERALD

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## "They Knew Not"

By Francis E. Burnett, Jordan, Missouri

*"Noah found grace in the eyes of the Lord" (Genesis 6:8).*

AS JESUS and the apostles were leaving the Temple, the apostles sought to show Him the greatness of "the buildings of the temple." Jesus said to them, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." The disciples came to Him privately, saying: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:1-3.)

The apostles associated the destruction of the Temple with the coming of Jesus and end of the world or consummation of the Age. As one can read in Matthew 24, Jesus proceeded to relate to the apostles certain happenings and circumstances that would be signs preceding His coming. Jesus gave many signs showing there would be tribulation; then the wrath of God would be followed with His actual "coming in the clouds of heaven with power and great glory" (Matt. 24:30). Then, as an afterthought, Jesus began to discuss the day of His coming. He told the most outstanding of all signs; and, brethren of the Church of God, we should awaken that it will be fulfilled, even now is being fulfilled, before our very eyes. We quote: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (vv. 37-39).

In the days of Noah, we read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . for all flesh had corrupted his way upon the earth" (Gen. 6: 5, 11, 12).

It should not be difficult for us to realize how evil those people and days must have been. All about us we see all manner of evil and men devising evil. In our associations nowadays even with a group of Christians, we cannot avoid hearing evil stories or hearing of ways to "beat" the OPA, or something else of similar nature. There is far more evil than that, however, for many men are paid large sums of money to devise appealing advertisements for magazines or billboards, also to write stories full of filth. The days of Noah must have been extremely evil, for our God is a merciful God; yet He repented "that he had made man on the earth" (Gen. 6:6). Do you doubt that these days are as evil "as the days of Noe"?

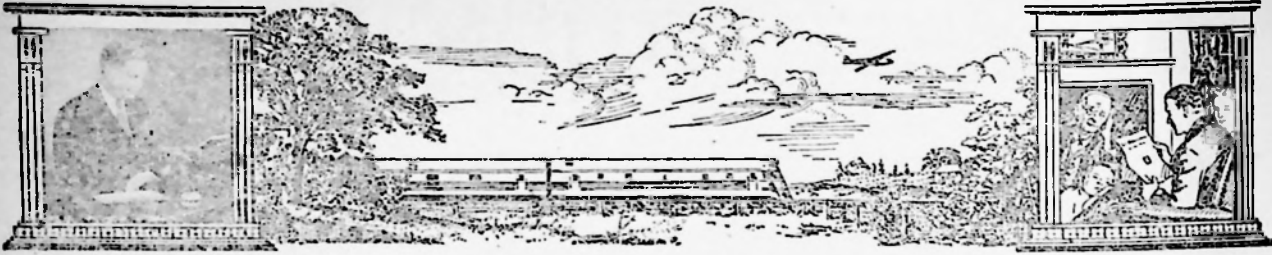


Francis E. Burnett

God also saw the earth was corrupt, for "all flesh had corrupted his way upon the earth." Was this figurative language or literal? Was it possible that the earth had been made corrupt? We think it not only possible but also probable that the earth was made corrupt.

Is it possible to do the same today? Doubtless, many laugh at such a suggestion. More than this, many Christians are helping to corrupt the earth. It may be that it is done in ignorance, but we believe it is being done. For example: last fall, distillers bought thousands and thousands of bushels of corn, paying a premium to obtain it. Did the ones who participated corrupt the earth by selling its product for evil use? Again, at the present time there is great business in the lumber industry in selling stave bolts out of which are made barrel staves. The greater per cent of these barrels are filled with whiskey. I ask you, Is not that corrupting the earth? Is it right for a Christian to be a participant in such acts? Christians should be very careful to uphold righteous principles even if it costs.

Jesus told the apostles that as (Please turn to page 10)



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Sydney E. Magaw, Editor

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## Gethsemane

From the Jordan River, where His baptism prefigured His death, Jesus walked constantly in shadow of the cross, though His own disciples disbelieved He would come to that ignominious end. Gradually, that shadow deepened: friends forsook Him; priests plotted against Him; Gethsemane sensed a coming solemnity; men of His own craft nailed two timbers into a cross; soon would come quaking of the earth and three hours of intense darkness illumined only by forks of lightning.

Popular observation that the Scriptures nowhere record that Jesus laughed inadequately pictures the Man of Sorrows, for, indeed, the usual counterthought is that Jesus did laugh occasionally, though the Scriptures are silent regarding such times of His mirth. Well did Isaiah foresee the Burden Bearer as one whose loyalty to duty left little or no place for mirth. Said the Prophet: "Many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (52:14). Thus did men abuse Him who was the "express image of [God's] person"—marring divine beauty into a despicable visage worse than that of any other human. Then "we turned as it were our faces from him"! Our mistreatment of the Christ was so plainly reflected from His face, that we esteemed him "smitten of God and afflicted."

Judas already was involved in his cunning. Jerusalem was aquiver with Passover celebration. Only the Eleven were near. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, "Sit ye here while I go and pray yonder." Then, taking Peter, James, and John a little way farther with Him into the Garden, Jesus "began to be sorrowful and very heavy," saying to these three, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." (Matt. 26:36-38.)

All too commonly, Christians have accepted thought of a famous painting, rather than thought of the Scripture, in visualizing Christ in Gethsemane: seeing Him kneeling there at a rock, having His hands clasped, and a ray of light shining down upon Him as He looked heavenward. That is a beautiful picture, but the *true* picture is

one of intense agony—"He went a little farther, and *fell on his face*, and prayed." Hear His frenzied cry: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (v. 39). Then "appeared an angel unto him . . . strengthening him."

Returning to Peter, James, and John, Jesus found them sleeping. *Sleeping!* "What," cried He, "could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Tired and unappreciative, they slept in very presence of an angel sent to save the Christ from untimely demise. *Alone*, Jesus went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done." Returning to His closest friends, He "found them asleep again"! Without rebuking them, He left them, went away, and "*prayed the third time, saying the same words*" (v. 44).

Whether or not Jesus foresaw that His cup of sorrow in Gethsemane ever would bless men, such rich fruitage has resulted to all mankind. Throughout the world, men face trials that momentarily seem unbearable, insurmountable. Somebody is bargaining in the shadows. Clergymen may be "aplot." Close friends follow part way into the darkness; closest friends follow a little farther; then all slink into slumber. Despair often is near, yet in such trials one is electrified into faith and action by vision of the Christ in Gethsemane: fallen on His face—praying, praying—praying—then up and ready to carry His cross to the top of Calvary's hill!

What then of any betraying kiss? What then of swords and staves? "The effectual fervent prayer of a righteous man availeth much." "The angel of the Lord encampeth round about them that fear him, and he delivereth them."

## The Illinois Spring Conference

Brethren of the Church of God throughout Illinois have a joy and a responsibility awaiting them at the forthcoming conference at Ripley (Friday evening until Sunday evening, March 28-30). Always, there is a good conference at Ripley: good "cats," good meetings, good people.

# Christ in the Garden

By Gordon Landry, Oregon Bible College

THE GOSPEL the Church of God believes is based upon the death, burial, and resurrection of Christ. All our doctrine, whether in agreement or disagreement with orthodox doctrine, emerges from this threefold foundation. The doctrines of mortality of the soul, the resurrection, the second coming of Christ, the establishment of God's Kingdom upon earth, and so forth, are all offsprings of the root; the superstructure added to the foundation.

To grasp the full import of the death, burial, and resurrection of our Saviour, one should understand the Garden scene. Leaving all His disciples but Peter, James, and John near the entrance to the Garden, He led them a short distance; then, feeling "sorrowful and very heavy," He left them and went on alone. "He went a little farther, and fell on his face, and 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). These words of Christ can be interpreted in three ways. The prevalent idea today is that He was praying that He might escape the agony of the cross. Yet the writer of the Hebrew Letter said we should look unto Jesus "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" (12:2). If Christ was looking forward to the joy that would be His after His resurrection (which joy He could receive *only if* He were crucified for mankind), why should one think He would ask the Father to spare Him that suffering, and thus endanger His own hope for eternal life as well as that of the world?

"Well," you say, "Christ was in agony at the time. He knew that one of His chosen friends would soon betray Him; another would deny Him, and the remainder would flee from before His persecutors. He had a great deal on His mind, and perhaps He did not realize what He was saying."

We know by the life of Christ, however, that He *always* spoke chosen words of wisdom. Why should one make this an exception?

"Well, then, if you will not accept that interpretation, perhaps you will accept this: Matthew was the writer of the words and he was left near the entrance of the Garden with seven of the other disciples. He did not actually hear the words of Jesus. Maybe Peter, James, and John overheard Christ (for they were not far away), and from their remarks to him, Matthew did the best he knew how to record the words."

Simple reasoning would uproot this theory. In verse 40, the verse immediately following the one recording His words, Jesus came to His disciples and found them asleep. The second reason we would give for not accepting this theory is the words of Peter as recorded in his second Epistle: "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" (1:21). Likewise, writers of the New Testament were guided by the Power of God to make authentic accounts of those things of which they wrote. For proof, read Acts 2:1-4.

Another person says, "I never did like the interpretation that Jesus was praying to escape the cross. That seems sacrilegious to me. That would seem to indicate that Jesus was opposing the will of God, saying, 'Father, I do not want to go to the cross, but if you want me to go, I suppose I can.' I think that Jesus was praying for God to relieve Him of mental anguish. He did have numerous problems on His mind. I think He wanted all of them removed, that He might have only the cross to worry about."

To the writer, this view seems to contain a half-truth. The only thing wrong seems to be this: Jesus was *not* mentally weak. Such trivialities as the problems and cares of the day did not even bother Him, much less worry Him. Any person with enough mental control to restrain from using power (though he had it) to turn stones into bread when he had fasted forty days and forty nights, any person who could resist being great in the eyes of mankind for vanity's sake, any person who would not yield to the temptation to accept all the kingdoms of this world, would surely have enough mental constraint not to let these ephemeral things bother him. However, I yield to the fact that Jesus had much on His mind (the nature of the burdens I do not know), so perhaps there was a little mental anguish on His part.

"Well, then, if you completely disbelieve my theory that Jesus was praying to escape the cross, and you believe only half of his theory, just what is *your* belief, and why?" asks the first person.

I believe that Jesus was praying to escape a premature death in the Garden. Luke 22:44 records the fact that Christ was in agony and that "his sweat was as it were great drops of blood falling down to the ground." The account does not say that Christ sweat blood, but that He sweat "as it were . . . blood." Science and medicine have authentic records that men have (*Please turn to page 15*)

# Road to the Kingdom

By Howard H. Hawkins, East Rochester, Ohio

**D**OUBTLESS, most of us at one time or other have planned or taken a cross-country trip to some destination. Before starting such a trip, one usually goes into a certain amount of detail regarding luggage, stop-overs, and so forth, and last but not least, "counting the cost" of such a trip.

As one becomes interested in the truth concerning the Kingdom and all its greatness, through the study and aid of someone as teacher—covering possibly ten or twelve lessons on "the first principles of the oracles of God" (Heb. 5:12)—and then has taken the name of Christ through baptism, he is ready for the long journey on the "Road to the Kingdom."

When one travels across the country, he finds downgrades, upgrades, sharp curves, railway crossings, and so forth, which cause him to be on the alert at all times: not like the man who put his hand to the plow and looked backwards or sideways. This surely courts disaster.

To those willing to make the sacrifice to go aboard the wheel of time and journey onward, pleasures and beautiful scenery will not abound entirely. Joys and sorrows will be experienced in the Christian life, and trials will sometimes test the very elect.

The observing person will always heed the warning sign at a railroad crossing—"STOP - LOOK - LISTEN." It complies with the law requiring railroads to warn all people. Its warning is for everyone's good—to save the lives of people. There is exactly such a warning in the Bible.

*Stop*—"Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be *stopped*, and all the world may become guilty before God" (Rom. 3:19).

*Look*—"Search the scriptures; for in them ye think ye have eternal life" (John 5:39).

*Listen*—"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:3).

As the journey continues, there will be times when it becomes necessary to make decisions which will result in making a sacrifice to forego certain things. We are admonished to "present [our] bodies a living sacrifice, holy, acceptable to God, which is [our] reasonable service."

We are told, also, to "love not the world, neither the

things that are in the world." Then Paul tells us to "not conformed to this world: but be ye transformed the renewing of your mind, that ye may prove what that good, and acceptable, and perfect, will of God." The "world" here mentioned refers, I believe, to those groups of people who follow certain customs or fashions worldly affairs contrary to Christian principles.

If one is in doubt at any time as to what is popular habits or custom with the world, he soon will learn through cards, cigarettes, drinks (see *Reader's Digest*, February, p. 45), and various forms of profanity probably will head the list. Only a few years ago solemnity or reverence, due patients, pervaded hospitals. What a contrast now! Last summer finding it necessary to spend five weeks in hospital, the writer noted the many users of cigarettes—both men and women. Strange to say, patients who cared to, if able, were permitted to smoke. Once in a great while, one will hear someone say there is no mention of cigarettes in the Bible, so why worry about it? Jesus had something to say along that line.

Matthew 15:11: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth this defileth a man." (Did you ever stop to think that both smoke and profanity come "out of the mouth.")

It is a sad plight on religion when we learn and see about cards being played in some church parlors by ladies' group, and no voice is raised against cigarettes in many church basements. I venture to assume that the popularity of card games in general are tainted with cigarette smoke. Humanity seems to glory in doing the things which seem to be popular.

Most of the vices are contracted before the victim is aware of it. No one puts the intoxicating cup to his lips with the intention of becoming a drunkard, but drunkards are made nevertheless. The tendency of all evil is to be made the moral perceptions. A wrong act once done, is easily repeated. The gambler who frequents the slot machines chance becomes more and more infatuated by every visit to the haunts of that vice, until his manhood is destroyed and he has become the slave of a passion stronger than himself. No matter how small these habits are, they constantly larger and become more destructive. All rivers start from small streams. A match costs only a fraction of a penny, but it can cause damage of millions of dollars.



Howard H. Hawkins

God's Word is a lamp to our feet, and a light to the pathway before us. Thus, we have been forewarned of the any so-called popular things of the world, and those traveling on the strait and narrow road expect to arrive in the Kingdom "clothed with white robes," not tainted nor riddled with worldly vices. Theirs will be the reward of eternal life beyond the grave, if they live the life God has revealed by which salvation alone can be obtained. Before the destination on the cross-country trip is

reached, it often becomes necessary to stop for gasoline and refreshments. Likewise, on the spiritual journey, after a laborious week one always should aim to attend the regular church services to be refreshed and built up spiritually—"building up our most holy faith." As Paul said, we should "not forsake the assembling of ourselves together," but we should "stand fast in the faith . . . and be strong."

Oftentimes, it takes courage (Please turn to page 11)

## The Law of Love

By Mary Mae Nedrow, Oregon, Illinois

*"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:10).*

WHEN JESUS died on the cross at Calvary, the old dispensation, the law, was nailed to the tree, and a new dispensation, the law of love, was ushered in. Shortly before His crucifixion, He summed up the whole law in two short statements: "Thou shalt love the Lord thy God," and, "Thou shalt love thy neighbour" (Matt. 22:37-39). James, the brother of our Lord, called it "the royal law" (James 2:8). It is the "law of the spirit of life in Christ Jesus." Our lives are changed. A Christian overcomes the works of the flesh and is a "new creature in Christ Jesus." "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).

If we truly love God and our neighbor, there is no need for a law, for a true Christian abides by the royal law of love. "The law is not made for a righteous man, but . . . for the ungodly and sinners" (1 Tim. 1:9). "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). God made everything pure and good, but man abused it. "To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure."

The Hebrews were God's chosen people. They were to be as lights in a world of darkness. They failed miserably. He turned to the Gentiles. Peter, writing to a church of Jews and Gentiles who had become Christians, said: "Be ye an elect race, a royal priesthood" (1 Peter 2:9, 10). Peter was now calling the despised Gentiles "the people of God." Christ had wrought a change in Peter's heart. All his prejudices had vanished, and he understood that there was now no barrier of race or color. John the Revelator, in speaking of the redeemed he saw in a vision who were purchased with the blood of Christ, mentioned "men out of every kindred, and tongue, and people, and nation,"

saying also, "Thou . . . hast made us unto our God kings and priests: and we shall reign upon the earth" (Rev. 5:9, 10). It seems hard for many to understand Christ's estimate of men.

Devotion to God and to our Saviour should come before anything else. Then pride disappears. "God is no respecter of persons: but in every nation he that feareth [respects or reverences] him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). True, sincere worship comes from the heart, and only then is it acceptable to God. Not only must our outward acts be above reproach, but also our thought and inner motives, too, must be pure. God knows the "intents of the heart." Said Jesus, "Blessed are the pure in heart."

If we strive to obey the royal law of love, we shall see our own unworthiness. God does not hear the prayers of the self-righteous. Jesus made this very plain in His Parable of the Pharisee and the Publican. There was no manifestation of love in the words of the Pharisee, either for his fellow men. He was measuring others by the yardstick of his own standards of right and wrong when he extolled his own virtues. Unlike the Pharisee, the publican saw only his own unrighteousness. In love for God, and in sorrow and repentance, he could say only: "God be merciful to me, a sinner." Jesus ended His parable by saying: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased and he that humbleth himself shall be exalted."

"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Love will be the key to world-righteousness when Jesus comes. "Bear ye one another's burdens, and so fulfill the law of Christ."

# God's House in the Country

*The Brush Creek (Ohio) Church of God*

*By Pastor G. E. Marsh*

THE THUNDERS of the war between the States had scarcely died away when "a church with a purpose" was established in the country overlooking Brush Creek in lovely Miami Valley, Ohio. The work here was founded in the same year that the Indiana State Conference, the original constitution of which lies before me as I write, was organized; six years after the Blessed Hope congregation was set in order by M. Joblin in Cleveland; and twelve years after the first Church-of-God conference was held in Ohio. For, according to our records, "It was in the evening of October 29, 1857, that the first Ohio conference assembled. It was called to order by Elder Joseph Marsh" (granduncle of the writer and editor of the first Church-of-God paper published in America) "who gave an opening discourse on the text found in Romans 1:1-6."

Again turning to our historical files, "The Brush Creek brethren first organized their church in 1869. Brother J. F. Wagoner of Indiana" (whose family had moved from Ohio some years earlier) "had been holding meetings in the vicinity and it was largely through his efforts that the church was started."

By 1906 the membership, which now exceeds one hundred fifty, had increased to fifty-one. Elders at that time were Rufus A. Curtis, now resting in the cemetery beside the church he loved, and John Lehman, son of Henry Lehman, one of the founders of the organization, who, though well past fourscore years, remains a loved counselor and active supporter of its work. The deaconess was Anna Lehman (Mrs. Eidemiller), now residing with her brother John in West Milton. The deacons were David Pearson and Luther Worley, both of whom, having "served their generation" faithfully for many years, sleep in the Lord. The treasurer was Deborah Pearson, who also has found "a quiet resting place" in which to await the Master's summons to immortality.

Among the outstanding ministers who have served the church in a pastoral capacity through the eighty-eight years of its history are the following: J. F. Wagoner its founder; J. H. Anderson, who was one of the ablest expounders of the Scriptures our denomination has produced; James A. Patrick, first president of the General Conference; Sydney E. Magaw, its present secretary; H. U. Krogh, Jr., now its vice president; and M. W. Lyon, our national evangelist.

The Brush Creek Church is one of the most active, well-organized, and smoothly running congregations of which

we have any knowledge. Its business affairs are carried on by an efficient board headed by three elders: the pastor, James Kessler, and A. J. Hoke, the latter being second vice president and business manager of National Bible Institution. This board meets monthly for the transaction of the constantly increasing business of the church. The elders alternate from year to year as its presiding officers, James Kessler occupying that position at the present time. In large matters of policy the congregation is asked to express its desires and preferences by which the final action of the board is governed. No one person or group dominates in the forming of such decisions. All speak freely in approval or in opposition; but, when a decision is reached, every member of the board together with the entire congregation stands loyally and unitedly behind it.

Among the signal achievements of this rural church, the following may be specially noted: In addition to showing its interest in the effort by paying some \$2,500 to the purchase of the buildings and grounds, Brush Creek has sent more students to Oregon Bible College than any other in the country. At least four of these former members are now engaged actively in pastoral labor and others are preparing for such work. Furthermore, Brush Creek Church has always taken an enthusiastic and sustaining interest in the evangelistic and other general efforts of National Bible Institution.

Locally, since last August the church has purchased, furnished, and within \$2,000 completed payment on a six-room modern home for its pastor's family in Tipp City. The Sewing Circle has bought a new electric range which will soon be connected in the kitchen of the church. The interior of the building is to be redecorated and stained glass windows installed this summer. Two of our five basement classrooms recently have been equipped with modern desk chairs and additional folding chairs secured for other classes. The entire church is carpeted and has an excellent automatically controlled heating system. This economic side of the picture but reflects the spiritual consecration and unity of its membership.

"God's House in the Country" carries on a full and comprehensive program throughout the year. Regular services are held on Sunday both morning and evening, with Sunday school preceding morning worship. Sunday school attendance ranges from seventy-four (about the lowest of the winter) to one hundred eighty-five when all records were broken on June Meeting Sunday last sum-

mer. Our vacation Bible school attendance exceeded that of the combined schools of two of our nearest neighboring churches. Attendance at morning preaching services is practically the same as that of the Sunday school.

Our Sunday school superintendent is Sam Hoke, a business man of Dayton, who drives about eighteen miles each way to be present *on time* each Sunday morning. The young people's and the younger married people's classes of course are organized. They have their own officers and plan and carry out their own activities which include monthly business meetings and social gatherings. The young people's class, "The Class of the Way," with

nearly thirty on its roll has a regular attendance of from eighteen to twenty-four. It is taught by the pastor and closely associated with the Ohio state youth movement of our denomination. It is significant to observe that there are always more members of this class present at Sunday school than at the week day parties and soft ball and basketball games which are conducted under the auspices of the youth movement. This class forms our morning service choir, and on occasion it takes complete charge of the evening service, including the sermon.

Berean meetings are held on Tuesday nights at the church, some of the teachers (Please turn to page 11)

## Temperance Plus

*By Madge Savage, Waite Park, Minnesota*

THE facts stated in Brother C. E. Randall's page in THE RESTITUTION HERALD of February 25, 1947, about an unusual "Honeymoon" are of great concern to the Christian.

Let us draw a line, vertically, on a sheet of paper. On one side write, "Right"; on the other write, "Wrong." We could make quite a list of things we could easily place in the proper column. There are some things, however, that are not so easily placed. It would appear that there should be a middle column, yet the Word of God says to be lukewarm is to be cast away from God. (Rev. 3:16.) Then those things we could put in a middle column—which does not exist—have to be placed in the proper "Right" or "Wrong" column.

We read, "Every man that striveth for the mastery is temperate in all things" (1 Cor. 9:25). Are there any exemptions, or conditions where temperance alone is not perfection? Consider the case of a man and wife. They still are individuals with their own tastes for relaxation. Yet, without exception, we would not consider a temperate "stepping out" one on the other. Why? Because they are under an additional rule. They have promised, "Forsaking all others"—while life lasts. Moreover, women are to be "obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5). The word "blasphemed" is from the word meaning "to speak injuriously" (Young's Concordance). Why would it injure the Word of God for a woman to disregard her husband's wishes? "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23).

Christ and the church? Who are the "church"? They are the ones who answer the call of Christ to "deny" themselves, take up their crosses and follow Him. They are the ones who have accepted the high calling of Jesus.

They are subject unto Christ" and to the law of love.

Now, to Christians, Paul speaks, "Shew I unto you a more excellent way" (1 Cor. 12:31): Love "seeketh not her own" (1 Cor. 13:5). "Why do ye not rather take wrong?" (1 Cor. 6:7.) "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

Consider these foregoing scriptures in the light of temperate drinking of beer or anything which contains alcohol. A Christian has a duty to his brother in the Faith. The man of the world will not stumble by our drinking, because he perhaps drinks, too, but a brother will be hurt deeply or may be made weak and stumble.

Can we partake of these worldly things? We quickly decided where the wife's place was. Cannot we also see that a Christian's place is with Christ? "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). Married to Christ? Yes!!

Yes, we are Christ's, just as surely as a wife is her husband's. We are under the law of Christ, which is the law of love: love for God and love for man. "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."

If you write "Temperance" in the "Right" column of our paper, put it this way: "Temperance plus love," which can be said in one word "abstinence." Christian friends, let our lives "strengthen the brethren."



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SALARIES.** In every vocation the question of salaries is a matter of concern and discussion. The income of all professions has been more or less geared to the rising cost of living—save the stipends of the ministerial profession.

An editorial in the "Watchman-Examiner" gives a short survey of the salary status of Baptist ministers in the Southern Convention. It reads: "The 1946 Southern Baptist Annual reveals that the average salary for full-time pastors increased 25 per cent in 1945 over 1944. The average Southern Baptist pastor's salary for full-time work in 1945 was \$2,124 as with 1944's average of \$1,693.

"A local church which pays its pastor too small a salary in comparison to its capacity will bring to itself leanness of soul. It is the duty of the local church to take care of its pastor and his family properly."

In comparison to the salary figures cited above, it is interesting to note the salaries of other professions. Henry Wallace in the "New Republic" gives the average teacher's salary as about \$1,950, Federal employees \$4,150, lawyers, about \$4,700, and doctors about \$5,000.

The average salary of our own ministers is not known, but we are sure it is far below the average wage of the membership.

**RENEWAL OF VOWS.** The Roman Catholic

Church is planning a renewal of marriage vows in corporate services throughout the United States. This action is sponsored by the Family Life Bureau of the National Catholic Welfare Council. The reason for taking the renewal of marriage vows is the tragic breakdown of the marriage relationship. It is hoped this move will serve to impress upon the Catholic couples the sacredness of their former vows.

**FORWARD TO THE BIBLE.** Under an editorial caption of "Forward to the Bible," an editor of a Unitarian paper writes: "Why do so many Unitarians eschew the Bible? It seems from our point of advantage as an itinerant preacher and editor that the hour has come to regain the Bible for the liberal church. We need more of it, not less.

"Of course we should not teach the imprecation Psalms to nursing infants, or the story of Sodom and Gomorrah to intermediates—or to anyone else for that matter. Of course, we will have none of the Biblical miracles as science or of the gospel nativity narratives as factual history."

It does not require much faith to accept the Bible in part as it harmonizes with our individual views. It is not so much a question of "Forward to the Bible," as "Forward with the Bible." Anyone who cannot accept the Bible as "factual history" or believe in its related miracles has no right to parade himself as a minister of the gospel. There are enough doubts in people's minds without religious

leaders adding to them. Daniel Webster is reported to have said to his minister at the close of a sermon that was filled with doubts, "I came here to listen to your convictions, not your doubts." It is not strange that this Unitarian editor finds few of his fellow members seeking after the Bible, when he himself will accept only part of it. True, we do need more of the Bible—not less.

**HORSE THIEF LAWS REVIVED.** Ministers of Steubenville, Ohio, have taken a militant stand against gambling and prostitution and have endeavored to get police authority from the city council, but the civic fathers would not grant the request. However, the ministers were not to be stymied by the refusal of the council, so they organized a Society for the Prevention of Crime under an old State law passed to curb horse stealing. Under this State-chartered organization they will have legal right to make arrests for "felonies or misdemeanors" in their campaign to clean up the city of gambling and prostitution.

We doubt if their militant stand will add stature to their ministerial profession. It has long since been proved that people can not be legislated into doing what is right. For several hundred years Israel was under law. All the while, sin kept on becoming more pronounced in the nation, until the final destruction of the city in 70 A.D. The calling of the ministry is to preach the Word, but not to enforce with militant authority its demands.

**SUPREME COURT.** Atheism has a vigorous champion in the person of Mrs. Vashti McCollum, Champaign, Illinois. Her legal efforts to have religious instruction in the schools of Champaign declared unconstitutional have met with complete defeat before the State Supreme Court. A unanimous decision was handed down by the judges, with Justice Charles H. Thompson writing the decision. The decision reads: "Does either Federal or state constitution, or both, in their guaranty of religious freedom, prohibit voluntary religious classes in public schools under the plan as disclosed in this record?"

"Certainly such classes do not violate the freedom of conscience of any individual or group so long as the classes are conducted upon a purely voluntary basis.

"We do not find anything that would warrant us in finding that there has been any violation of state or Federal guarantees."

This is only a part of the finding, but it is the essence of the full report.

Mrs. McCollum says she will appeal to the United States Supreme Court, but that takes a lot of money and no doubt the highest court would refuse to hear the appeal. As Carl Howland, editor of the "Free Methodist," has suggested, it would have been a fine thing if all the money spent in this foolish litigation had been given to the spread of the gospel.

But it often is true that those who oppose the Word are more vigorous in their work than those who support it.

**HISTORIC RIGHT.** Speaking in Omaha, Nebraska, on Sunday, March 2, Mrs. Archibald Silverman, stated that "Palestine is not Britain's to give or take away. By historic right, it belongs to the Jews." Said she: "In 1917, Britain's Balfour Declaration clearly recognized the Jews' historic right to Palestine. Fifty-two nations, including the United States, indorsed it." Another important point in her talk was, when she referred to the now famous "white paper" issued in 1939. She stated: "In 1939, I saw England issue her so-called 'white paper' restricting immigration into Palestine and prohibiting the sale of land to Jews. Even the League of Nations ruled that this was a breach of mandate."

As I read this reported speech, I was struck by the force of the phrase, "historic right." Does history give them a right to this land? That they once possessed Palestine goes without contradiction. More, God gave it to them for an everlasting possession. This being true, why are they not there now? There is only one answer. Israel was a disobedient and stiff-necked people—ever rebelling against the Spirit of God. Because of this constant refusal to walk in "truth and uprightness of heart," Israel was scattered among the nations. This was their punishment for disobedience. Now, the question that has plagued my mind since reading the expression "historic right," is, Has Israel a historic right to possess the land given her of God as long as she continues in disobedience, which took her out of the land? God gave Israel the land—God took Israel from the land, and until God puts her back, has she a historic right to possess it? One thing is certain, no nation or people, unless it be the Arabs, has any right to hinder the Jews from settling in the Holy Land where there is ample room for more millions, and especially when there are hundreds of thousands being retained in D.P. camps.

**MOSCOW.** Every day now for the next few weeks, news from Moscow will hit the headlines. The Big Four conference is on. While it is stated that the settlement of the German problem is foremost on the agenda, yet, those in the know and who have freedom to express themselves, feel that the big problem is not Germany, but Russia. It is becoming increasingly apparent that unless Russia is stopped in her westward march, she is going to be on the Mediterranean. Britain is unable to carry on her responsibilities in this direction. She is pulling out of Greece. If Russia is permitted to move in, she will be on the Blue Sea. It will require more than the \$250,000,000 by Uncle Sam to keep Russia out. Nations are moving toward the "valley of Jehoshaphat." The day of the Lord approaches! Bible prophecy is dependable, accurate—absolutely!



# BIBLE LESSONS

By Norman J. McLeod, Pomona, California

## 9 — Moses, Exile in the Land of Midian

### Golden text:

God said to Moses: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. 3:5, 6).

*Text:* Exodus 3 and 4.

### Setting of the lesson:

Moses had fled from Egypt because of the knowledge that he had killed an Egyptian overseer having come to the ears of the king of Egypt. He was forty years old when he fled to Midian, and according to the chronologies of the Bible he was in Midian forty years. That would make him eighty years old when he was called to go back to Egypt by God's voice from the burning bush.

### Questions on the text:

(1) How did God show himself to Moses when the latter was in the land of Midian?

(2) Recount all the miracles that God did for Moses to convince him that he should go to lead the children of Israel out of Egypt.

(3) Why was Moses now so hesitant about going back to Egypt?

(4) Would we be so hesitant if we saw all the wonders that God had done?

(5) Explain how Exodus 3:6 teaches the resurrection of the dead. (Matt. 22:23-40.)

(6) Explain Exodus 3:12: "Ye shall serve God upon this mountain."

(7) What is the meaning of the phrase "a land flowing with milk and honey"? (Ex. 3:17.)

(8) How would Moses be to Aaron "instead of God"?

(9) What was the purpose of God sending Moses to try to do something that the Egyptians would not let him do? Was God playing with the emotions of the children of Israel?

(10) Why did God say that Israel was His first-born? Was not Christ the only Son of God?

### Discussion of the lesson:

Moses had changed a great deal in his days since he had left Egypt. He had married the daughter of the priest of

Midian and had a son. He was living a life of peace and quiet as well as retirement, but God now was to take him away to be the leader of the Israelites during a most stormy time, for forty more years. From that time onward, Moses became one of the great men of all times. But how hesitant Moses was to do the thing he had started to do on his own account when he was younger! Moses was armed with all the weapons of miracle that were needed to do the work that God had laid out for him to do. The miracle of the burning bush was only one of the many given to Moses: the rod became a serpent; Moses' hand became leprous and then was restored whole; and if these two should fail to convince Pharaoh, he was to take water and pour it on the ground and it would become blood.

### Related topics:

(1) Jesus said that Moses taught the resurrection of the dead when he said that God was the God of Abraham, Isaac, and Jacob. Though the word "resurrection" is not found in the Old Testament!

(2) When we contemplate all the miracles, we see that they were not convincing to people. When the Pharisees asked Jesus for a sign, He told them that no sign would be given to them "save the sign of the prophet Jonas." He said they would not believe though one would come back from the dead. That is the way with mankind. We shall see that in relation to the miracle of manna.

## 10 — Moses, the Deliverer

### Golden text:

"This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years" (Acts 7:35, 36).

*Text:* Exodus 5 to 13.

### Questions on the text:

(1) Name the ten plagues. Was the plague of frogs brought on by the plague of flies?

(2) Could the magicians of Egypt also cause plagues?

(3) Why did God bring the plagues on Egypt? (*Over*)

(4) Which was the last plague? Tell of the other events that went with it.

(5) What was the Passover? the feast of the unleavened bread?

#### *Setting of the lesson:*

In order fully to appreciate Moses and his appearance at Pharaoh's court, you should be familiar with Egyptian history and civilization. Shepherds never were accepted in high society. Think of the contrast of the two civilizations when Moses and Aaron came out of the desert into the corrupt effete court of a pampered boy king. Also think of a mature man with all the learning that Moses had, plus the power and authority of God with him as contrasted with this boy fretting under the domination of the priests of Amon: now yielding to Moses, now to the priests.

#### *Discussion of the lesson:*

Many scientists have said that as a natural cause the plague of frogs followed the plague of flies; but according to the Bible story, the plague of frogs came first. The most important part of the story is the last plague, the slaying of the first-born. With it are connected three other items of interest: (1) The Passover; (2) the feast of unleavened bread; and (3) the taking of the Egyptian gold. (Note the events of each.)

#### *Related topics:*

- (1) The Egyptian magicians also could cause plagues up to a certain point. Was that of any value to the Egyptians?
- (2) Does Moses' personality shine out in the contest with Pharaoh, or is it overshadowed by events?

"This is the bravest warrior  
That ever buckled sword;  
This the most gifted poet  
That ever breathed a word:  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men."

(3) Explain Deuteronomy 5:14, 15 to show how the Sabbath Day was related to the Passover.

(4) When Jesus was buried, you see much regarding the Sabbath in its relation to the Passover and the days of unleavened bread. Note in connection with all this. Remember also the seventh-year Sabbath and the Jubilee.

(5) The first-born who were saved by the Passover figure largely in the later story. (See Num. 35ff; 3:40ff; compare with Ex. 13:2, 12-16; 22:29, 30; 34:19, 20.)

## "THEY KNEW NOT"

*(Continued from front page)*

were the days of Noah so would "the coming of the Son of man be." To impress them, He pointed out some of the signs of that day—eating and drinking, marrying and giving in marriage. There is nothing wrong with eating and drinking. We need both to sustain our lives. Jesus was referring to riotous, gluttonous living. As to drinking, He could have had nothing else in mind except the consumption of liquor. We are thankful to Brother C. E. Randall for his item on the News and Prophecy Digest page, February 25, 1947, about the increased consumption of liquor. We condemn Germany, Russia, and other nations for their ungodliness, which is right; but I dare say that this nation is the filthiest of them all because of drunkenness. Where are the "days of Noe"? Are they years hence? How could they be?

One thing that Jesus did not mention is dancing. It is a companion of liquor. We are in accord with the stand taken by the ministers at the Midwinter Ministerial Conference. Many denominations have provided an auditorium for dancing and recreation for their members, primarily the younger set. It has been said that in the place where once our forefathers bowed their heads and knelt before God in prayer, our young people dance their lives away. To this truth could be added that the same young people know nothing about God and His wonderful promises.

Marriage was not being condemned by our Master. It was ordained of God in the beginning that man and woman should live together "and they [should] be one flesh" (Gen. 2:24). It was the lack of sincerity that Jesus was condemning. It is a common occurrence today for divorce and remarriage to take place in the same day. According to court records of our land, divorce is increasing at a fearful rate.

Today, the matter of church membership is not one of creed, sound doctrine, and faithfulness, but of social standing. Especially is this true in cities. It makes no difference what one believes, just so that one is a member of the social set.

People have lost faith in the *Truth*. It is quite probable that Noah had converts when he first began building the ark and preaching what God had told him. As time went on and there was no rain nor a flood, the people who might have believed lost faith. Today we see the same. Scoffers are saying, "Where is the promise of his coming?" (2 Peter 3:4.) Jesus said, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

Do we know where we are? Can we overlook the events of our day? In Daniel 12:10, we read, "Many shall be purified, and made white, and tried; but the wicked

shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Are you among the wise? Are you looking for the soon return of Jesus? Or are you saying, as are many, His coming will not be in our day. Bible students who study the Bible numerically are saying that the "end of the world" will be in five to eight years. Are you ready for the coming of Jesus? Undoubtedly, we are living in the days about which Jesus spoke. Can you truthfully say, "Come Lord Jesus; come quickly"? Are you doing what Malachi said, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him"? (Mal. 3: 16, 17.)

"Awake, arise, O Church of God, the crowning day is near!"

### ROAD TO THE KINGDOM

(Continued from page 5)

to stand up for what is right, especially when one stands aloof from the things that the world enjoys. One always should seek the good and avoid evil. Let your light shine and proclaim the good news, or glad tidings, wherever and whenever possible.

In the journey of life, one meets many unexpected and discouraging events. Were a person not fortified in the truth, these might result disastrously. Indeed, they often are disastrous: hence the wreckage one frequently sees strewn along the voyage of life. Here and there, a sunken barge is all that is left to tell the tale.

To a God-fearing man, who carries in his heart a conscience void of offense, it is very comforting to know that "God seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." This knowledge sustains him amid many of life's trials and perplexities, bears him up under adverse circumstances, and enables him to live above his surroundings. At the same time, it teaches him a lesson of humility and shows him the folly of leaning on the arm of flesh.

No amount of truth believed will save us if we continue in the infraction of the law of holiness. "Without holiness no man shall see the Lord." "Why call me Lord, Lord, and do not the things which I say?" (Luke 6:46.) A true Christian man loves truth and justice; he must be upright before himself and before God. The Scripture rule is: "Do justly . . . love mercy, and walk humbly" (Micah 6:8). False representations and false promises are an abomination in the sight of God, and if unrepented, will exclude from the Kingdom of heaven.

Many trials will beset us. We often will feel that the flesh is weak and that we fall short. Let us rejoice that "we have not run in vain," however, and "press toward the mark for the prize" which is "laid up for [us] a crown of righteousness." To receive this reward requires perseverance and stamina. It means denying ourselves many things and being temperate. It means that we must keep our eyes on the goal and not become faint. Finally, at the journey's end, may we hear the words of our Master, "Well done, thou good and faithful servant . . . enter thou into the joy of thy lord."

### GOD'S HOUSE IN THE COUNTRY

(Continued from page 7)

driving much over twenty miles round trip to help in the services. Four classes are maintained, each with its own teacher. The attendance this winter has been from thirty to forty. Like the organized Sunday school classes, the Bereans have their own officers and hold monthly business, devotional, and social gatherings at various homes. Owing to the large number of children and young people who attend, the general assembly on Tuesday nights looks more like that of a Sunday school rather than like many Berean meetings we have attended. This year the officers are: Mrs. Helen Brewer, president; Donald Klepinger, vice president, and Lois Huston, secretary-treasurer. The latter two are high school students.

The younger group has now formed an orchestra under the leadership of Mrs. Verna Stine, and are rendering very acceptable aid in our evening services, having had orchestral training in public and high school.

Sponsored by the Bereans, and supported by the church board, we issue a monthly paper, *The Berean Bugler*, that is sent by mail into between three and four hundred homes in our community as a "goodwill builder," for which purpose it has been found very effective. We print an edition of five hundred copies a month.

Speaking of our young people, of whom we have what is probably the largest group in the State, experience has shown that when given a free hand, always under the general oversight of the church, as is true of the Sunday school and all other departments, they can and will accomplish much more in the way of service and be more regular in their attendance at all services than when they are absolutely dominated in everything they do by the older ones.

Altogether, Brush Creek Church, "God's House in the Country," is blessed, not only because of the excellent organization it maintains, but because it is so thoroughly united from the oldest to youngest member in spirit and purpose.

# THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13).*

## Importance of the Word

Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Jesus also said to a follower, "When thou art converted, strengthen the brethren." A Christian is to be concerned about his influence upon other Christians. Christians are to be their brothers' keepers and to love their neighbors as themselves. The Word tells us to hate evil; to prefer one another. (Rom. 12:10.)

Anything that draws us away from God and Jesus is evil. We cannot remain still. We are going either forward or backward in service to Him.

Little Ones, how do you stand? In what direction are you heading?

One great evil of our time is the evil of social drinking of alcoholic beverages. One glass of beer is supposed to slow up a person's ability to think quickly enough to avoid accidents. The Mayo doctors, famous the world over, said that *three* of every *ten* who drink alcoholic liquors become addicts—drunkards! They often acquire the habit though they greatly dislike the taste of it. In fact, some habitual drunkards have said they dislike the taste and did not know why they drank it. Drunkards are listed as ones not to inherit the Kingdom of God. The otherwise intemperate are not so listed, although we are to try to be temperate in our living.

The Bible says: "Know ye not that, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

## Whose Servant Are You?

### ALCOHOL'S

### CHRIST'S

**A**—is for addicts or alcoholics.  
(I get 30 out of every 100!)

**A**—is for abstinence, lest I walk not charitably toward all.  
(Rom. 14:15.) (To be temperate in using alcohol might offend a brother.)

**L**—is for lasciviousness or lust-

**L**—is for love, which reminds me,

ful desires I increase.

**C**—is for cares I multiply, although I am supposed to take them away! It's crowns I take away. (Rev. 3:11.)

**O**—is for option. I take away liberty of choosing what they should do; for after they take one drink, I take them for more!

**H**—is for Ha! Ha! Habit! That's what I form. I cause nerves to get dry and raw. They want me more and more! Ha! Ha!

**O**—is for offerings. Those who serve me, serve me well with their time and money. I am their idol. They put me first. They spend more money on me than on all their churches and schools.

**L**—is for laws. The laws of the land favor me. I'm happy, for I make many sad!

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby [my] brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

**C**—is for my cross I carry for Christ who said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

**O**—is for overcomer. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5).

**H**—is for hands of Christ that reach out for us. He is our Hope. He tells us to "hold fast" (Rev. 3:11) to the Word of truth.

**O**—is for obedience. We are the servants of the one we obey, whether sin or righteousness. (Rom. 6:16.)

**L**—is for Liberty. "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

## Sober Christians

We are to be judged by the words of Jesus? He said so! (John 12:48.) He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). Jesus said, "He that doeth the will of my Father which is in heaven" shall enter the Kingdom of heaven. (V. 21.) Heed the words of Jesus, for they are the words of life or death. They will judge us.

## Happy Birthday Wishes

Joyce D. Hamilton, Mar. 17, age 13, Watkins, Minn.  
Norman Paul, Mar. 20, age 14, Niagara Falls, N. Y.  
Joan B. Savage, Mar. 22, age 8, Waite Park, Minn.



## BEREANS IN ACTION

**James M. Watkins - Guest Editor**

Sunday, February 23, 1947, the Oregon Bereans met at 6:30 p.m. as usual. It was evident that we, as a whole, lacked spiritual development and zeal for Christ and the gospel. We had no projects relative to helping those in need both physically and spiritually. We had become too satisfied with ourselves, doing our own will instead of God's will. At least this was the picture we got of ourselves through the none-too-critical eye of Brother Dean Moore, who led the class that evening. He called for suggestions to remedy the difficulty. The first suggestion was that of holding services at the Ogle County Home. The next suggestion was to find a country schoolhouse where a Sunday school could be started. Plans were laid to contact the County Superintendent of Schools on this matter as a start in the right direction. Prayer was made, asking God's help in this matter. At the end of the meeting, President Billy Dick appointed one of the College student members to investigate the possibilities of using a public school for a Sunday school.

Monday afternoon, two Bible College students investigated and found that this work could be done, if the Sunday school was kept inter-denominational. They secured a list of the schools where such a project could be started. They went to a school two miles south of Byron, Illinois, first, and talked with the teacher and ascertained how many pupils would come if Sunday school were started. Fifteen pupils raised their hands. Then the school directors' names were secured and their permission was secured for the project. By Tuesday night, the "Whitaker Sunday school" was virtually a reality, but without any equipment. Wednesday, a special Berean meeting was called to report the progress and to thank God for answering our prayers. Brother Kirby Davis was appointed superintendent of the new Sunday school, with Billy Dick, Betty Claussen, and Irene Payne as teachers. Sunday, March 2, 1947, at the first meeting of Whitaker Sunday School, there were seven youngsters waiting for us when we arrived at 9:30 a.m. Twenty-seven were present that

morning and everything went like clockwork. We thank God for Sister Verna Thayer who was there to help us. Her counsel was of great value. God surely answers prayer when it is His work. Pray for its success.

These two College students also have contacted the Ogle County Home and received permission to hold meetings there. The first meeting was held on Sunday afternoon, March 9, 1947. There is work to be done. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," because the harvest is great and the laborers few. (Matt. 9:37, 38.) You, too, can be a worker for Christ. With present training facilities for our young people, we can see no end to the possibilities for opportunity to serve Christ.

Arnold Johns, Oregon Bible College.

What a wonderful inspiration a report such as this can be! Study without the application of that knowledge to the needs of mankind is useless. Here is an example of Christian service that can find its counterpart in a dozen localities. How often we fail because we do not see the opportunity in evangelistic-centered activities. Our study and education of self cannot be for self alone but must always be to the end we may instruct others.

It is through the activities that we find in our own communities and our National assemblies that we are inspired to the proper incentive for study, that of taking the gospel message to others. Where there is no action there is no life, and it is life that adds interest and stability to our Berean effort. The Oregon Bereans and the College students who have so wholeheartedly co-operated with them deserve much credit for this opening of a new gospel opportunity. It is a commendable enterprise of Berean leadership, a credit to the local church effort, an opportunity for College experience, and an inspiration to all. The hours of effort Brother Arnold Johns has put toward this work should not go unmentioned, although he has been too modest to say so.

# AMONG THE CHURCHES

## CALENDAR

**March 22, 23**—Michigan Spring Conference at Pennellwood Church, Grand Rapids.  
**March 29, 30**—Illinois Spring Conference at Ripley.  
**April 27**—Indiana Quarterly Conference at Morning Star Church of God, South Bend.

## TEMPE, ARIZONA

Our church has welcomed Mr. and Mrs. Arlie Townsend, Mr. and Mrs. Charles Townsend, of Grand Rapids, Mich., and Mr. and Mrs. Emil Fredlund and daughter Roselin, of Mora, Minn., at its services the past several weeks. The Fredlunds are seriously considering making Tempe their future home.

Mr. and Mrs. Olaf Lewis, Mr. and Mrs. Tom Stabler and son Tommie, have gone to Little Rock, Ark., for an indefinite period of time. It is hoped that they will be contacted by our church group there. They have promised to come back next fall.

The Deacons Society of the church, under leadership of its president, Mrs. Lucille Wilmot, plan to assist the Illinois State Conference in its bid for materials for the dormitory. This society is one of the most active of any of our churches.

A tract rack has been placed in the lobby of our church. In addition to tracts, there will be several copies of The Restitution Herald put there each week. The value of such was brought to our attention recently when a convert was largely led into understanding through the medium of a tract.

Yesterday (March 9) the church held an outdoor picnic in a nearby desert park. The weather was ideal for such and everyone who attended enjoyed the good food, the sunshine, and the fellowship.

We were hosts, Sunday evening, March 9, for a Community Hymn Sing, led by Mr. Edgar McFadden, a former choir leader in some of the largest churches in Saint Louis, Mo. In addition to singing many of the older hymns, there was special music consisting of a girls' sextette from one of the other churches and two violin solos by Fred Bonnie, formerly of the Cleveland Symphony Orchestra. Everyone was inspired to better Christian service after having attended.

Mr. and Mrs. Lozelle D. Barnett are the parents of a son, David Lozelle.

Gerald L. Cooper, Secy.

## NATIONAL BIBLE INSTITUTION

Mrs. Mary Humphrey Kinsey	\$ 7.00
Mrs. Virde Sittler	5.00
Mr. & Mrs. W. H. Lindsay	5.00
Hedrick, Ind., Church	35.00
Morning Star Church, Ind.	15.00
Hopa Chapel, Ind.	15.00
Mrs. Kate Olmstead	5.00
Oregon, Ill., Sunday School	6.17
Mrs. S. E. Hodges	2.50
Mrs. Anna Cochran	2.50
Golden Rule Family	20.00
Blood River Berean Society, La.	5.00

## SPRING CONFERENCE AT PENNELLWOOD (Grand Rapids, Michigan)

The spring meeting of the Michigan State Conference is to be held at the Pennellwood Church of God, Grand Rapids, Mich., on March 22 and 23. There is to be a service at 7:30 on Saturday evening, the 22nd. The speaker will be Ellsworth Routson, pastor of the Blanchard Church of God. The Sunday services will begin with Sunday school at 10:00 a.m., with the preaching service in charge of the pastor at the 11:00 a.m. hour, followed by the Communion service.

Dinner will be served at the homes for those who come from a distance.

Leonard Brown, who has been doing missionary work among the Indians at Baraga and Zeba, Mich., has been invited to speak at the afternoon service—3:00 p.m.

The evening service will begin at 7:30, rather than the regular time of 7:00. The speaker for the evening will be John Denschfield, pastor of the Southlawn Church of God.  
 H. U. Krogh, Jr., Pastor.

## HERALD RECEIPTS

Virde Sittler (2); Mrs. W. H. Holland; Harold J. Dean; W. F. Bradley; Mrs. L. R. Tronczan; Paul Ulmer; Greene D. Newman; Howard Hamilton; Rella Hightower; Mrs. Lela Paterson; John R. Humphreys (2); R. H. Hall; Glen Appleby; Wallace D. Tierney (2); Mrs. S. E. Hodges; Mrs. Anna Cochran; Mrs. Lillie Matthews; J. Plantner (2); Mrs. James Galbraith (2); Mrs. G. Kuchne; G. J. Gordon (4) Roscoe V. Halstead; Paul E. Friebel; Richard LeCrone.

## "HAVING PUT HIS HAND TO THE PLOW"

Having begun an ever-increasing program of Christian service, National Bible Institution cannot look back. To look back to a lesser program or a decrease in service already being rendered is to fail in individual and collective stewardship.

Evangelism; Pastoral Aid; College and Summer School; Printing and Publishing; the ministry of The Restitution Herald—all combine to make a unit of service with a guaranteed future. To curtail the present program of any department means a loss in the effectiveness of all.

Our ability to serve is entirely dependent upon our free-will contributions. For the past few months, double costs and diminished contributions in some departments have exhausted our operating fund balance. We cannot operate below income. Only your immediate contributions can spare us the necessity of curtailing our present, most worth-while program.

Can we look back to a lesser aim and remain fit for the Kingdom of God?

National Bible Institution, Inc.,  
 Dale Dunbar, Treasurer.

## MEDITATION

Do you go to the house of prayer, where love permeates everywhere? There with others you'll kneel, and God's presence you'll feel. . . when you go to the house of prayer. There is sweet communion and rest, in fellowship with the best, Go with me to the house of prayer, where love permeates everywhere.—Mary Mae Nedrow.

## GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

"Sr. Verne Thayer is here, giving us some very good instruction and suggestions for our Summer Bible School scheduled for June."—G. J. Gordon, pastor Golden Rule Church of God, Cleveland, Ohio.

Bro. Vivian Kirkpatrick, Brockton, Mont., plans to study this summer at one of the universities east of Oregon (Chicago, Indiana, or Western Reserve). Hope to see you, "Viv," when you are en route through Oregon.

"I, too, believe we are living in the very last days. God grant that all who have put on Christ may be found faithful and ready when He comes."—Anna Cochran, Knox, Ind.

Bro. and Sr. Charles Doll, West Milton, Ohio, report the birth (March 3) of a grand-daughter, Mary Frances, to Mr. and Mrs. H. J. Paffenback, 9222 S. Elizabeth St., Chicago. . . Congratulations to all, including the other grandparent, Mrs. Mary Paffenback, Chicago.

Sr. James A. Patrick, Ashland, Ohio, celebrated her seventieth birthday on March 12. Congratulations! and best wishes for many more.

Three cars of young people came from Brush Creek, Ohio, to Oregon, Ill., last week end, on a basketball trip. The team, headed by Bro. Fred Pensyl, Springfield, Ohio, was most too weary from the trip to expect a victory against the Oregon Golden Rulers, but promise the local boys plenty of trouble on the return game at Brush Creek, scheduled for April 12.

Sr. Frances Walls, President of the National Sunday School Association announces that the next Northern Illinois District meeting of Sunday school teachers and workers is to be held in Oregon, Monday evening, April 7. Everyone interested in Sunday school work is invited to come.

"The front-page pictures of The Restitution Herald are very interesting and enjoyable. My daughter is mailing the pictures about interesting places in the United States to a girl in Australia who enjoys them."—Ora Thompson, Buffalo, N. Y.

Are you in need of duplicator supplies or equipment? National Bible Institution now can take care of your needs from its complete Speed-O-Print line.

## ERNEST FREDERICK SHUTE

Ernest Frederick Shute, son of James and Louisa Shute, was born in Swindon, Wiltshire, England, January 28, 1889, and died at his home near Welland, Ont., February 22, 1947. He was the youngest of eight children, there having been six boys and two girls. The five brothers preceded him in death; the two sisters, Mrs. Alice Hewer of Fonthill, Ont., and Mrs. Louie Bridgeman of Swindon, Wiltshire, England, survive.

Mr. Shute came to Canada, March 11, 1910, and for a time made his home with Mrs. Hewer at Fonthill. He was united in marriage to Martha Ball on October 18, 1913, in the house which has since been their home. To this union three children were born: Frederick Ernest, who died in infancy, Margaret, and Howard. He was baptized into Christ by Elder P. L. Austin in February, 1913, and became affiliated with the Church of God at Fonthill.

He enjoyed talking of the things concerning the Kingdom of God and the name of Jesus Christ, and especially the prophecies in regard to the signs which indicate the second coming of Jesus to establish His Kingdom, when the dead will be raised and the living changed from mortality to immortality. He now sleeps patiently waiting that day.

He was a true friend, a good neighbor, a kind, loving husband and father, and a Christian.

He leaves to mourn his death, his wife, Mrs. Mattie Shute; one daughter, Mrs. John Brown of Welland, Ont.; one son Howard, who is still at home; two granddaughters, and the two sisters previously mentioned; and other relatives, besides a host of friends—all showing their esteem by helping in every way possible and with words of sympathy to comfort the sorrowing.

The hope of eternal life, and the things connected with it, which Jesus termed, "Life more abundantly" and "The crown of life" which He promised to those who would be faithful unto death, was the theme taken by the writer at the funeral service which was conducted on Tuesday, February 25, from the home located between Fonthill and Welland, Ont. Bro. and Sr. W. H. Holland sang "The Beautiful Garden of Prayer" and "God Will Take Care of You." They were accompanied on the piano by Sr. Blanche Page. Interment was in Fonthill cemetery. G. J. Gordon.

## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois  
The Restitution Herald is official organ of the General Conference of the Church of God.  
Subscription rate: 50 issues per year, \$2.50.  
The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32); the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

## CHRIST IN THE GARDEN

(Continued from page 3)

died from such a condition. This condition places a tremendous strain upon the heart, and even perfect physical specimens have succumbed to the attack.

As we already have stated, Jesus endured the cross for the joy that was set before Him. He went willingly to the cross and, "like a lamb dumb before his shearer, so opened he not his mouth." Christ at all times was subject to the will of the Father. He continually sought the approval and blessing of God for the works He did. It mattered not what men thought of Him; the important thing was that God's will be done.

Perhaps this explanation has flaws I am unable to see, but to me it is the most satisfactory of the three.

To grasp the complete meaning of the death of Christ, let us interpret His words in the Garden like this: "O my Father, if it be possible, let this premature death pass from me, that I may bear the sins of the world on the cross; nevertheless, if you think it better for me to die here, do not strengthen me to overcome this attack."

## MANDES ALBERT REED

Mandes Albert Reed, youngest son of Jacob and Harriet Reed, was born, March 25, 1879, near Knox, Ind. He died, February 26, 1947. Funeral was at Attica, Kan., Saturday afternoon, March 1.

On July 31, 1901, he was united in marriage to Cora Hobson. To this union seven children were born.

He was a member of the Church of God (of the Abrahamic Faith), being baptized when a young man. He remained a faithful member until his death.

On February 11, he suffered a heart attack and was taken to the Community Hospital in Anthony, Kan. He was making a rapid recovery, when he had a relapse, February 26, and death came suddenly.

Four deaths in his immediate family, within the last five years, have been contributing factors to his ill health and death. He bore his sorrow bravely and silently, trusting in his Lord for strength.

Preceding him in death, were his wife whom he cherished dearly; two sons, Troy and Delmer; and Delmer's little daughter, Barbara Jean.

Those who remain to mourn his death are five children: Letha Rinehart of Wellington, Kan.; Lucile and Vesta of Anthony; Ferman of Kiowa, and Everett of Attica; four granddaughters; also two brothers: Edward of Santa Ana, Calif., and Clarence of La Junta, Colo., and several nieces and nephews, and many friends.

He rests from his labor of service and love for his Master and loved ones to await the resurrection, when there will be no more sorrow, no more death.

A well-filled church and many beautiful floral offerings testified to the high esteem in which he is regarded by all who knew him. Resurrection comfort and consolation were offered from John 11; Luke 24; 1 Thessalonians 4:13-17; 1 Corinthians 15; and many other kindred texts. Cantwell Drabentstoff.

## COLLEGE NEWS

Last week was the week of the notorious "Six-Weeks' Tests." Needless to say, no one was very happy to see them come, and all were hilariously happy to see them go. We had tests in Principles of Teaching, Old Testament Studies, Religious Missions, and English Composition. All will have to admit they were fair—except perhaps for the odd, ambiguous question—and the tests not too difficult, if one knew his work. The above exception was noted for the benefit of those who missed on two certain questions in "Old Testament."

Brother Magaw preached a request sermon last Tuesday morning in Chapel. The subject of his sermon was, "Esther." The second half of the sermon will be given Tuesday of this week, and all are looking forward to it very much. On Thursday of last week, we had a bit of variety in our chapel service. The Public Speaking I Class, composed entirely of freshmen, conducted the service. Rand Smith was master of ceremonies. The four freshmen speakers were Warren Sorenson, Bud Goodwin, Arnold Johns, and Raymond Brown. Each spoke for about five or ten minutes. Their talks were, in a sense, part of their Public Speaking examination. It is rumored that Bro. Dick promised higher marks if they would speak for us. Thanks to both Bro. Dick and the speakers, as their sermons were excellent. We have one request, though; that the other members of the Public Speaking Class give us sermons in some future chapel period.

Bro. Magaw announced numerous assignments to members of the Major Prophets Class last Wednesday. Each student was assigned one or two subjects, and reports on these subjects are to be given in class. Kirby Davis was the last student to give a sermon in Expository Preaching Class. His subject was, "The Witch of Endor."

W. Howard Beemer, News Editor.

Have you enrolled in the Correspondence—Child Study Course? Others are now taking advantage of this new training service.

## MRS. GILBERT BOTTOLFS

Sena Halverson was born in Iowa, November 7, 1879, the daughter of Mr. and Mrs. Halver Halverson. When she was young, the family moved to Louisiana. On November 6, 1897, Sena became the wife of Gilbert Bottolfs of Hammond, La. To this union were born six children, all of whom are living. After a brief, severe illness, she fell asleep in Christ the morning of March 4, 1947.

Those who mourn her death are: two brothers, Ben Halverson of Los Angeles, Cal., and George Halverson of Hammond; six children, Mrs. Elvin Campbell, Mrs. Lawrence Bollen, Esther, Sam, and Martin Bottolfs, all of Hammond, and Arthur Bottolfs of Ponchatoula, La.; eight grandchildren; numerous nieces and nephews, and many friends.

Sr. Bottolfs was well loved by all who knew her. Her faithfulness to her Lord will be remembered long. For years she prepared the Communion table. Perhaps the greatest tribute we can pay to her is to say that she was a true Christian. Bro. Vernis Wolfe, gave words of comfort and hope at the Thomas Funeral Home in Hammond. Burial was made in Greenlawn Cemetery. James Mattison.



# Today's Big Question



How Can I Build a Child of Faith?

## A Good Answer

A good answer to this and many similar questions is the foundation of this new course being offered by the newly organized Correspondence Study Department of Oregon Bible College.

### CHILD STUDY

Is the name of the course, conducted by Otto E. Dick, instructor and student counselor of Oregon Bible College. Throughout the progress of your work, Mr. Dick will offer his personal interest and suggestions to help you better fulfill your duties as pastor, parent, or teacher. The textbook furnished for the course is, "An Introduction to Child Study" by Clarence H. Benson, outstanding in the field of religious instruction. The aim is for all students to return one assignment each week. Two assignments are given with enrollment, so study can be continued while one is being returned. At the satisfactory conclusion of the course, a credit of two hours will be given toward the Oregon Bible College, Bachelor of Theology Degree.

*The cost is only \$15.00, including textbook and supplies. The only additional cost to you is postage. If you desire, you may pay this amount \$5.00 with enrollment and \$5.00 each thirty days thereafter until the \$15.00 is paid.*

Write today for your enrollment blank or free descriptive literature

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**CORRESPONDENCE STUDY DEPARTMENT**

**Oregon Bible College**

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# RESURRECTION

By James A. Patrick, Ashland, Ohio

**B**EFORE ME, I have a copy of *Present Truth Messenger*, the southern Advent Christian paper, in which is a very good article under the caption, "Will This Body Live Again?" In this article is one statement to which I wish to call attention. "Let me say this, from the teaching of the Scriptures the resurrection of Jesus is as essentially a part of the plan of salvation as the cross of Jesus."

While I do not wish to minimize the essentiality of the cross of Christ, I wish to say that the resurrection was more essential than the cross. Of course, we cannot separate the two, but without resurrection the cross would have been of no avail. Let us look at a few verses of Scripture:

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:13-18).

The "also" in this last verse connects those who are "fallen asleep in Christ" with Christ, so if there is no resurrection, Christ is perished as well as those who are "fallen asleep in Christ." Let me quote one more verse of Scripture in this connection. Paul continued to say in verse 19, "If in this life only we have hope in Christ, we are of all men most miserable." How true! If we give up all the world, and there is no resurrection, then we have lost everything. If there is no resurrection, there is no future life. "We are of all men most miserable."

Some years ago when I lived in Eden Valley, Minnesota, a friend called. He was a lay preacher of the Christian Church, or Church of Christ. Our conversation soon turned to the question of immortality and going to heaven at death. Finally, I quoted two foregoing texts: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Then I said, "Doesn't that prove that people do not go to heaven at death, and that they are lost and gone forever if there is no resurrection?" Although the old gentleman was a very mild-mannered man, he was angry at once and said, "No, it doesn't," and jumped up and got his hat and away he went. A year or two after

that, however, I was called to preach his funeral sermon, and his daughter afterward united with our church.

## *Will This Body Live Again?*

Many people will say, "Impossible!"—then go on to give some illustrations that they think will prove their point. They cite us to people who are buried at sea and are devoured by fish, one fish getting one part and another getting another part. Then they will point to people who are cremated, whose ashes are strewn to the winds of heaven and carried away. So they ask, "How is God going to raise these bodies?" I do not know, but I believe He will. If He does not, and takes new material to make the new bodies for those who have died and gone to dust, it will be creation and not resurrection.

I once used the following illustration in a funeral sermon: If you should drop your solid gold ring into a certain kind of acid, it would be dissolved. Take the acid to a chemist and he will recover every particle of gold that was in your ring. Then take the gold to a jeweler, and he can make you another ring just like the one you lost, and it will be the identical material that was in the other ring. After the service at the church, I rode to the cemetery with the undertaker. He said that point had always puzzled him, but the illustration had cleared it up.

The question naturally arises, Does the Bible sustain such an idea? I believe it does. Matthew 27:52, 53 seems quite clear, saying: "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Isaiah 26:19 prophesies: "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."

Again, Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29). Job said: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (19:25, 26). . . . This means we

shall receive back to life our dead loved ones. They will be the same ones we knew and loved; they will not be myths or will-o-the-wisps, but real flesh that we can take in our arms as of yore. Praise the Lord!



## Meaning of Easter

By Glenn M. Birkey, Rochelle, Illinois



**E**ASTER is defined by Webster, thus: "A festival of the Christian church to commemorate the resurrection of Jesus Christ. It is observed on the first Sunday after the full moon that occurs on March 21, or any of the twenty-eight days following that date." Easter is a world-wide evidence of the risen and living Lord.

As 1 Corinthians 13 is known as the *love* chapter of the Bible, so 1 Corinthians 15 is called the *resurrection* chapter. In this chapter, the Apostle Paul began with the thought that resurrection of the dead is a part of the gospel. The gospel of the Kingdom, as it had been proclaimed by both Christ and later Paul, in every instance included promise of reign of the saints with Christ in His coming Kingdom. If the saints are to reign, they must be resurrected. Paul wished to give the Corinthian brethren a clear idea about the resurrection, and this chapter goes into detail in all phases of that subject.

First, Paul told the *importance* of resurrection. He said: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God"—a serious charge—"because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen *asleep in Christ* are perished" (vv. 12-18). Verse 18 surely makes it plain that Christians who have died are not in heaven, but are "*asleep in Christ.*" If they were in heaven, they *should be awake!*

After showing importance of the resurrection, Paul considered its *order*. We quote him in verses 20-23:

"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.*"

Then Paul gave the *method* of resurrection, saying:

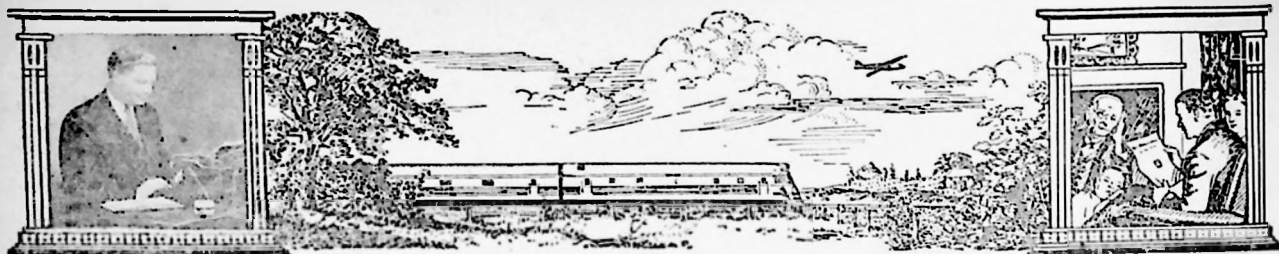
"Some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die." Later, Paul stated: "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Next, Paul gave his *mystery* of resurrection, saying:

"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." Paul here used the word "shall," which is very definite—no guess work with him! He then prophesied final victory over death, saying:

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Paul's answer was: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." As his last plea in the chapter, Paul admonished Christians: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

As we see nature awaking from its long winter sleep at Easter time, we know it is a symbol of events to transpire at the resurrection: when the believers of all ages will come forth from their graves, just as we see flowers and grass and all vegetation springing from the earth where they have been hid in the ground during the season of rest. Nature's vegetation continues asleep until the warm sun of spring wakes it from its sleep; the dead will continue asleep until the Son of Man awakens them from their sleep. Therefore, resurrection is the Christian's supreme hope: not only at Easter time, but every day of one's life until the King comes. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him"—in the Great Resurrection Day!



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Very Early in the Morning”

Thunderings and lightnings and the quaking of earth had ceased; earth's most tragic night was ended. Then, “very early in the morning,” came women to the tomb. True, their intent was to anoint the body of Jesus, yet that early morning scene was typical of new life and a renewed hope of the Christian Dispensation. Legalism had closed in darkness and crucifixion of the Christ. Now, a new day was dawning. Indeed, *this* new day excelled any possible glories of literal day—the immortalized Christ transcending glory of the sun.



## “The Stone Was Rolled Away”

As the women early approached Jesus' tomb, they said among themselves, “Who shall roll us away the stone from the door of the sepulchre?” It was a large stone, and, apparently, combined strength of the several women was insufficient to remove it from the tomb's opening. As they drew near, however, they saw “that the stone was rolled away.” Not being able to sense the nearness of God or His power, they were concerned about a problem that God little intended them to solve.

Christ is risen and the *stone is rolled away*. What if the combined strength of all God's people should be insufficient to accomplish certain self-imposed tasks? Let us go a little farther; then, seeing more clearly, we shall discover that our anxiety was needless and wrong.

## “Entering into The Sepulchre”

“Entering into the sepulchre,” the women “saw a young man sitting on the right side, clothed in a long white garment”—an angel. Said he: “Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”

The resurrection of Christ does not lessen literality of death, but it does, in a sense, put light in the tomb. Though death overtakes one and he must be buried, he has the angel's words to inspire him to faith in resurrection. Jesus *was* in the tomb, but He did not stay in the tomb. Said Jesus, “Because I live, ye shall live also.”

## The Angels' Taunt

Luke 24:4 and John 20:12 mention that there were two men (angels) who addressed the women at the tomb. These angels taunted the women, saying: “Why seek ye the living among the dead?” Their taunt suggests an error prevalent today: persons in search of Christ frequently throw obstruction in their own way by entering first into the hollow tombs of lifeless organizations. Jesus is *Head* of the church, but He did not even join other come-and-go societies, clubs, fraternities. “Ye are complete in him”!

## “The Lord Is Risen Indeed”

The two disciples whose walk to Emmaus had been blessed by presence of the Christ reported to the Eleven, saying: “The Lord is risen indeed.” They were concerned not with the actual hour that He was resurrected, but they were inspired to know that He was living. Do not men at Easter think more about the morning of Jesus' resurrection, nearly two millenniums ago, than they meditate the glory and victory of His being alive today? The Lord “*is risen*”—is living!

## “It Is I Myself”

Perish the thought that Jesus arose only as a spirit or a ghost! That erroneous whim was corrected long ago, the disciples first making the mistake. “They were terrified and affrighted, and supposed they had seen a spirit.” Replied the Christ of God: “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.” Ghostology is not theology. Nobody ever saw a ghost. Many people—more than five hundred brethren at one time—saw the resurrected Son of God! Who wants a ghost to come from heaven. It is the Real Man, Jesus, who is coming back to earth.

## Off for South Bend, Indiana

As these lines are being written, we are clearing our desk in preparation for a week-end trip to the Churches of God in South Bend, Indiana. . . . Remember us in prayer.

# Reward of Easter

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

**T**HIS MAY SEEM absurd to you at first, but really it is not. Suppose you were walking down the street some day and a well-dressed man with a very honest face and a sincere voice stopped you and said, "Do you have a dollar that I may borrow for a little while?" You are surprised that one appearing so prosperous would ask you for money and you hesitate for a moment. Then without realizing why, unless it is the confidence that his face and voice inspire, you give him a dollar fully expecting him to repay you sometime, and your confidence is increased when he asks for your name and address.

When you arrive home, you find that a messenger boy is waiting there for you with a bank draft for a thousand dollars and a brief note explaining that the man to whom you gave the dollar was an eccentric, rich man who takes much pleasure in greatly rewarding those few who will trust him. The reward is a thousand to one. It seems almost impossible, does it not? And rightly so, because this very likely will never happen to anyone who reads this—at least not in exactly this way.

Greater things than this have happened, however, for we read in the Bible that God asked a man to sacrifice his son on an altar. This man never would have done such a thing except that he had perfect confidence that God would restore to him his son alive. "Abraham stretched forth his hand, and took the knife to slay his son." Then God forbade him to go further and said He knew Abraham trusted Him, seeing he had not withheld his only son. Then God said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." This has been done, and it is much more than a mere thousand to one, for who can number the stars or who can count the sand which is upon the seashore?

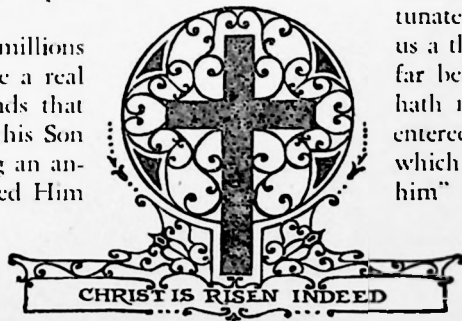
For one son, God gave Abraham millions of sons, but One of them was made a real sacrifice. God did not stay the hands that sought to take the life of Jesus. As this Son was also God's Son (Abraham being an ancestor of Christ's mother), God raised Him up, even from the dead, just as Abraham accounted that God was able to raise up the son whom he meant to sacrifice at God's request.

God gave Abraham much more than natural descendants, for He has called the followers of Christ the seed, or descendants, of Abraham also. Therefore, we who are Christians are counted, in a certain sense, as Abraham's sons. We also have the privilege of giving to God and receiving a reward which is also more than a thousand to one. For a few short years of service to God, He will reward us with that resurrection which He demonstrated when He raised His only begotten Son from the dead.

We not only shall have life restored, but it will be an unending life. By resurrection is the only way we shall have anything after death, and it is all dependent upon the power of God that raised our Saviour, Jesus the Christ, from death. We must believe, however, for it is written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Yes, we must believe and act on that faith, for believing is not real faith if we do not do what He has asked of us. True faith will not leave undone one thing that He requires and desires of us.

At Easter we celebrate the resurrection of Christ, the first to be born from the dead, an immortal being. All others raised before were simply raised to continue their natural life for a short time. To be raised as He was, or be changed to be like Him at His coming, is our hope.

At this time of year we again emphasize reality of the resurrection, but our greatest need is to stress greatness of the reward. To figure accurately the proportion, we need only to find the number of years in eternity and divide by the number of years of service that we have rendered in this life. Could He give us a thousand years for each one we have given Him? Just a thousand to one? No, more than that! Infinity divided by any number gives you infinity and the proportion is therefore too great for human comprehension. We are far more fortunate than if some rich man would reward us a thousandfold, because God's promise is far beyond our fondest imaginations. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22). Withhold not one thing from Him who so greatly rewards you!



# Jesus Lives!

By J. R. LeCrone, Woodstock, Virginia

**H**EARTBREAKING grief and deepest gloom had invaded the ranks of those who had been disciples of Jesus of Nazareth. Their Master was dead!

Like a light shining in a dark place, Jesus had come into their lives. For three years He had moved in their midst, bringing relief to those who suffered and comfort to those who mourned. Under His tender ministrations, many a sin-cursed heart had found forgiveness and the "peace that passeth understanding."

Moreover, He had proved Himself Master of the physical universe as well as the spiritual. With eyes that could scarcely believe what they saw, His disciples had seen the sick and afflicted restored to perfect soundness, and on a few occasions even the dead had been restored to life. Even nature obeyed His voice. At His command, winds ceased their blowing and waves of the sea were calmed. When He cursed it, the fig tree withered and died. When He desired to ride thereon, the colt whereon never man sat became quiet and docile. To this Man nothing was impossible.

Apparently, though, His love for righteousness and truth had caused Him to go too far. He had dared to rebuke the priesthood and to expose their hypocrisy and greed. For this, leaders of the Temple could not forgive Him. They had carefully and successfully plotted His death.

With dramatic suddenness, they had sought Him out at night, hired false witnesses to testify evil of Him. After a hasty and flagrantly illegal and unjust trial, He had been led away to be crucified in the midst of thieves and malefactors. The innocent and righteous Jesus was put to death in the manner reserved for the most hardened criminals.

There upon the cross, in full view of the sadistic multitude, He had died. In order to make doubly sure, the Roman soldier had thrust his spear into the side of the crucified One. The Master's blood had stained the cross and the ground beneath it. No man could sustain such a loss of blood and live. There could be no doubt about it. Jesus of Nazareth was dead.



## HE LIVES!

By Mary Mae Nedrow

Our Saviour knows the hurts we oftentimes suffer,  
For cruel hands laid hold on Him that day;  
When scourged and bleeding, every hurt He suffered—

The burden of our sins upon Him lay,  
He died for sins that He had not committed,  
But death at last brought surcease from all pain;

And in a sepulchre they gently laid Him,  
For He had conquered over things mundane,  
At break of day one glad and glorious morning,  
An angel came and rolled the stone away:  
Our Lord arose, and now He lives forever—  
The resurrected Christ—our hope today!

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The burden of our sins upon Him lay,

He died for sins that He had not committed,

But death at last brought surcease from all pain;

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The resurrected Christ—our hope today!

Somewhat grudgingly, the authorities had permitted His disciples to take His body down from the cross, tenderly wrap it in grave clothes, and lay it away in a borrowed tomb to await the time the Passover and Sabbath should be past and they should be free to return and properly prepare the body for burial.

Fearful lest Jesus' disciples should steal away His body during the night, the priests had insisted that the Roman governor seal the tomb and set a watch. The disciples were to be given no opportunity to claim that Jesus was alive, for it would be very embarrassing indeed to have the people convinced that the

priesthood was responsible for the crucifixion of the Son of God.

With what heavy hearts the disciples must have gone about the duties involved in the normally joyous festival of the Passover! Where their hearts were is revealed by the fact that at the earliest possible moment, "in the end of the sabbath, as it began to dawn toward the first day of the week" (Matt. 28:1), some of them began to seek the tomb of Jesus.

Soon, strange reports began to circulate. First came Peter and John indignantly reporting that the enemies of Jesus had removed His body from the tomb and hidden it from His disciples.

But Mary had lingered in the Garden. Soon she returned. Her face wore an expression of joy and inward peace in sharp contrast to the helpless grief which had been so evident there only a short time before. Into the ears of the incredulous disciples she poured her story. For as she "stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master" (John 20:11-16).

While the disciples pondered this new and seemingly incredulous turn of events, more witnesses appeared on the scene. The women of Galilee who early had set off for the tomb, bearing spices with which to embalm the body, now returned, still bearing their spices. They, too, had found an empty tomb and had seen angels who said to 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 24:4-7). All this they reported "unto the eleven, and to all the rest."

But minds that had known keen disappointment and had been numbed by grief were slow to accept reports that might lead to more disappointment and added grief. "Their words seemed to them as idle tales, and they believed them not" (Luke 24:11).

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed (Please turn to page 11)

## Baptism and Resurrection

By Gerald L. Cooper, Tempe, Arizona

IN MANY of our churches, it has become a custom to have a "candidates' class" during the weeks preceding Easter, where instruction concerning Christ and becoming a member of His body is uppermost. Then on Easter morning these candidates are baptized, together with others who may have chosen this great day for baptism.

It seems to me that this is altogether fitting and proper, for Easter is the day set aside for commemoration of the resurrection of our Lord, and baptism is a symbol of that resurrection. When the Pharisees asked for a "sign" from Jesus, He told them: "There shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." We know, from our study of the Scripture, that was exactly what happened—Jesus was three days and three nights in His tomb, being resurrected at the end of that time by His Father. That baptism by immersion (of course by immersion, for there is no other way) is a symbol of the resurrection, as has been suggested, is shown in Romans 6:3-5. At our baptism, we are buried in water as Jesus was buried in the earth; and we die to our sins and our way of living, even as He died to the natural life. Then, arising from the waters of baptism, we walk in a new way of life, just as Jesus arose to new, immortal life. If we are faithful in this new way of life, our reward will be new, immortal life (like that given Jesus) in the first resurrection—when Jesus comes for His church. "Our vile body" will be "fashioned like unto his glorious body!"

Sometime ago, I was talking with an interested one

about baptism. The question was raised as to why it would not be all right for one to be baptized into an Orthodox church, one that believed in baptism by immersion. My answer was given by showing that baptism is a symbol of resurrection, properly the resurrection of Jesus, and that most Orthodox churches, and certainly the one to which reference was made, while making a form of believing in His resurrection, did not do so. "Why?" was the next question. My answer was, "They do away with the necessity of the resurrection of Christ or anyone else by teaching that 'there is no death.'" This is strong teaching, but I feel that it is correct and should be seriously considered by all, especially by those who tend to favor "union" with other churches. Would you consider your baptism valid if you had been baptized by one who did not properly believe in the resurrection? Would you consider your baptism valid if you had been baptized when you did not properly believe in the resurrection? These questions each individual must answer for himself.

Let us all be mindful of these things at this resurrection season. If you have not been baptized, is not this Eastertide a good time for it? Tomorrow, next week, or next Easter may never come! *Obey today!*



# The Risen Lord

(John 20:1-17)

By *Otto E. Dick, Oregon, Illinois*

**E**ASTER DAWNS! The stone is rolled away! Christ is risen from the tomb! At Easter time the whole world rejoices. Nature arrays herself in the bright hues of spring, symbolic of the resurrection to a new life. Animal and plant life seems to catch the spirit. Swelling buds tell the story of an awakening from Winter's sleep. New blood surges through our veins, and youth seems to come back to us again. Truly, nature declares the truth of resurrection from death to new life.

The miracle of the resurrection in nature, however, is nothing compared to the miracle of the resurrection of our Lord. During this Easter season while we are reminded through nature of the glories of the risen Lord, let us study with renewed fervor the story of the resurrection. Let us resolve to study with the view of gaining increased faith in Christ as our Saviour and reconsecrate ourselves to His service. For this purpose allow me to lead you briefly through a study of John 20:1-17.

After Jesus had been falsely tried, crucified, and buried, the Roman authorities sealed the tomb and set a guard to see that the disciples did not steal the body and then declare that He had risen from the dead. On the first day of the week while it was yet dark, Mary Magdalene came to the tomb and saw the stone rolled away. Mary Magdalene was the one out of whom Jesus had cast the devils. The stone which she found rolled away was the large stone which had been placed in the doorway of the tomb by Joseph of Arimathaea after he had placed Jesus there. Mark says that Mary, the mother of James, and Salome, were with her; and Luke mentions Joanna, "and other women that were with them." They had come with spices to embalm the body and were alarmed to find the stone rolled away.

Mary Magdalene ran to Simon Peter and that other disciple whom Jesus loved, which was John, the author of the account from which our study is chiefly taken. She probably went to them first, thinking that they would be most likely to know where Jesus was. Mary said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Apparently, she had no thought of His having arisen from the dead; neither did the disciples, though He had told them over and over that He would.

Peter and John then ran to the sepulcher. John outran Peter and reached the sepulcher first. Stooping down and

looking in, he saw the linen clothes ("cloths," A.R.) lying; yet he did not enter. Then Simon Peter went into the sepulcher and saw the clothes. He found the napkin, which had been about the head of Christ, lying not with the linen clothes, but folded up by itself instead of lying by the other clothes. This latter observation indicated that Jesus rose, removed His burial clothes, and laid them aside in an orderly manner. If thieves had stolen the body, they would not have taken time to remove the clothing at all. Rising to immortal life, Christ came out of the tomb free from all incumbrances. It is interesting to note that Lazarus came forth in his burial clothes when Christ raised him, possibly because he was not raised to immortality.

Then John went into the sepulcher and saw and believed that Jesus had risen from the dead. Previously the disciples had not understood Jesus when He told them that He would be resurrected from the dead, but now John believed from the evidence that he saw. Then the disciples returned home, but Mary stood weeping outside the tomb. As she looked into the tomb, she saw two angels in white, sitting, one at the head and one at the feet, where Jesus had been. Nothing further is said about the position of the two angels, but they may be compared to the two cherubim placed at each end of the mercy seat on the ark of the testimony. (Ex. 25:28.) "Christ crucified was the great propitiatory, at the head and feet of which were these two cherubim, not with flaming swords, to keep us from, but welcome messengers, to direct us to, the way of life" (Matthew Henry's Com.). When they asked Mary why she was weeping, she replied, "Because they have taken away my Lord, and I know not where they have laid him." "It was conjectured on chapter 19:42 that the body of our Lord was only put here for the time being, and that after the Sabbath, they might carry it to a more proper place. Mary seems to refer to this: 'And I know not where they have laid him.' This removal she probably attributed to some of our Lord's disciples, or to some of His friends" (Clarke's Com.).

"As Mary answered the angels, she heard a step behind or saw the tomb darkened by a shadow, and on turning discerned dimly through her tears a figure which, naturally enough, she supposed to be the gardener—not because Jesus had assumed the clothes or lifted the tools of the gardener, but because he was the likeliest person to be



going about the garden at that early hour" (Expositor's Bible). She then turned around and saw Jesus; but she did not know Him, which "may indicate the change from the natural to the spiritual body. (1 Cor. 15:44)" (Abingdon Com.). Perhaps she was so absorbed in grief that she did not at first discern it to be Him. Furthermore, as she had no conception of His resurrection, she was not prepared to recognize a resurrected Christ. Her eyes may have been holden, that she should not know Him, as were those of the two disciples. (Luke 24:16.) Jesus rebuked her by the inquiry, "Woman, why weepest thou?" Supposing that He was the gardener, she said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:15).

Christ revealed Himself to Mary by calling her by name. Immediately upon recognizing Him, she joyously exclaimed, "Rabboni," or Master. Perhaps it was because she was more affectionately attached to Him than were any of the others, that Jesus appeared to her first and made her the first herald of the gospel of our risen Saviour. Jesus told her not to touch Him, because He had not yet ascended to His Father. This last admonition was probably to encourage her not to dote upon His bodily presence, not to set her heart on this, but to look upon His resurrection as a step toward His ascension. Jesus then said: "Go to my brethren and say to them, I ascend unto my Father, and your Father, and to my God and your God." From Matthew 28:9 it appears that some women "held him by the feet and worshipped him." Mary may have been doing this when Jesus admonished her not to lay emphasis upon His bodily presence but to go and tell His disciples that He truly lives. Like a good disciple, she hastened to tell the good news of what she had seen and heard.

In this brief review of the resurrection of our Lord, let us observe why it was necessary that Christ rise from the dead. First, it was necessary to show that Christ was indeed the promised Messiah, the Son of God. It showed that Christ through power imputed to Him from His Father was victorious over death and was changed from mortality to immortality. His resurrection proved that Jesus was right when He said, in speaking of His life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have the power to take it again" (John 10:18). Unlike Zoroaster, Buddha, Mohammed, and

others who founded religions and are dead, Jesus died for the religion He founded, thus proving His genuineness. He then rose from the dead to verify it, thus proving His authority. At the close of World War I, a man explained to Gypsy Smith that the Christian religion, like all others, had failed; and the hour had struck for a new religion to be established around which all humanity could consistently rally. "Who will found this new religion?" asked Gypsy. "The one who founds it," he continued, "will have to die for it, to convince me that he is sincere; and will have to rise from the dead to prove to me that he is able to make good in his offer of salvation."

Second, it was necessary that Christ should rise from the dead to give us a sure foundation for our hope of being resurrected from death. If Christ had not risen, then we would have no hope beyond the grave. The Apostle Paul assured: "If Christ be not risen, then is our preaching vain, and your faith is also vain . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:14, 20). "If in this life only we have hope in Christ, we are of all men most miserable" (v. 19). If the dead rise not, let us "eat and drink; for to morrow we die" (v. 32). Jesus said, "I am the resurrection, and the life" (John 11:25). He said to John on the Isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18).

The resurrection of Christ was also essential to the success of the Great Commission. Without His resurrection the meaning of His death would not have been understood; men must perceive that Christ's life did not end in vain or in defeat. They must understand that He lived victoriously even unto death and unto a new life. For the success of the gospel, it was necessary that God raise His Son and our Saviour to immortality and that He ascend to the Father until He comes again to reign on earth as King of Kings. On that resurrection morning was born a glorious hope of eternal life through Christ. It was the beginning of the Great Commission, the beginning of seed sowing. His appeal to the multitude was now over. To the few faithful ones He would appear for just a little while that He might give them joy and comfort and strength to carry His great work forward.

Easter is a fitting time for the beginning of a spiritual campaign as we reflect upon the full significance of (Please turn to page 11)





## News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

### UNWANTED SPIRIT.

The secretary of the freedom committee of the Spiritualist Union in England, on being interviewed about the spiritualists' mediums having contact with Hitler, replied: "We believe that the fuhrer is dead, but the less we have to do with that man even now the better." He further explained that if Hitler did attempt to communicate with anyone, it would be with a "close colleague." He stated: "Many of our 1,000 recognized mediums could make the attempt, but it would be for Hitler himself to determine the best avenue of communication and that would undoubtedly be through a close colleague of his own." The secretary estimated that 35 per cent of Britain's population believe in spiritualism, although few would admit it openly. The new converts were mostly from among those who lost relatives in the war. Said he: "A large majority of the new-comers are people who lost relatives in the war, but we also number many prominent personalities among our converts such as politicians and ministers of the church. Few of them, however, admit it openly."

Spiritualism is a logical and natural outcome of belief in the immortality of the soul. It, as orthodoxy teaches, the soul of man is a conscious entity after death and was able to return in certain Bible cases, as in the cases of Samuel and the Witch of Endor and the parabolic account of the rich man and Lazarus, then spiritualism is just the practical application of such teaching.

The whole system of soul-revival-after-death is under blanket condemnation of Scripture in the strongest language possible. It is the root of nearly all error in Christendom today.

### RESOLUTIONS.

The Gallup poll recently taken regarding New Year's resolutions gives an insight into the things which most people are concerned. The resolution which stood first in the resolutions made by the majority was determination to save more money. The second resolution in point of importance to people was desire to improve their character. The third, which was most paramount, was the resolve to improve the disposition.

It is significant that "the love of money," which is the root of all evil, concerned more people than a desire to be more manly or womanly, or to have a disposition that would be more companionable. This poll confirms the trend of last-day events as foretold by the prophets.

### NOVEL IDEAS.

The pastor of the First Presbyterian Church, Bluffton, Ohio, struck on a novel way of raising \$8,000 for church extension which is needed. He distributed nearly \$2,000 in ten dollar bills and asked the people to follow the practice of the faithful servants in the parable of the talents and invest the money in hope of increasing it enough so that the desired amount would be realized.



The idea seems to be capturing the enthusiasm of the people, and it is expected that several thousand more than is needed will be raised.

If God's plan of financing His work was carried out there would be so much money available for the extension of the gospel message, it would be hard to find means and people to use up the money. It seems strange that folk will wax enthusiastic about man-made schemes for raising funds, but balk at the mention of God's plan, though the Lord challenges people to prove His method.

### EAST vs. WEST.

The whole world has been agog since President Truman delivered his history-making speech before Congress. The United States has been the last great power to drink of the cup of internationalism. She has decided to embark on the road that will most definitely lead to participation in the final gathering of the nations. If the United States carries out this proposal to bulwark Greece and Turkey, and there is every reason to believe she will, it will be an outright challenge to the Communist regime in Moscow to halt its westward drive. The issues of war are being prepared—the battle lines for Jehoshaphat are in the making! The Day of the Lord is fast approaching! Communism is the Russian brand and democracy born of freedom of worship, freedom of press and freedom of speech cannot live side by side in unity of spirit. The world is not big enough for these two philosophies of life. There are those in this country who would like this nation to lie down as a lamb in the paws of the Russian bear—hoping that the little lamb would teach the bear how to live in peace. Prophecy gives us a different picture. "Flatteries, fury" and "destruction" are three characteristics given to this power from the North. None are peaceful attributes.

### UNHEALTHY PHILOSOPHY.

Changes in habits and modes of living usually are brought about over a long period of time. Sometimes the changes are so gradual it is difficult to perceive them. Speaking of a change that has come over a large segment of labor in the United States, A. M. Sargent, president

of the American Society of Tool Engineers, declared: "A new and unhealthy philosophy has crept insidiously into the thinking of many production workers." He defined it as "getting something for nothing."

People are never satisfied. The less hours they work, the less they want to work. The more wages they receive, the greater pay they desire. People are getting soft. With old age pensions, hospitalization, free dental and medical services, people are getting in the frame of mind that the world owes them a living. We are living in a different world than when we were born.

"Prayerless pews make powerless pulpits."

### PEACE THROUGH EDUCATION. UNESCO

is the alphabet for United Nations Educational, Scientific, and Cultural Organization which is attempting to revamp the school texts of all schools throughout the world that "one world" may be brought about through "education." Dr. Howard E. Wilson, assistant director of Carnegie Endowment for International Peace and a member of UNESCO, says that this international organization can go into any country "whose textbooks might be inimical to the peace of the world and make a report to the Security Council. He feels that the thousands of teachers would be "a leavening influence" in a "one world in education." But the task which lies before this branch of the Security Council is herculean. As Dr. Wilson says, there are hundreds of thousands of "pupils living under a code of stealing, cheating, and lying taught them by resistance leaders during Nazi occupation." Then he continues: "Teachers have to unmake pupils before they can make them in the right mold." The teaching profession is a noble calling, but it takes more than the three "R's" to make character. The home and the church must contribute their share in the work of building peaceful citizens. All three of these institutions have been on the short end of their responsibilities, but the home has been the biggest failure of all.

Submitting his report on "Ontario Prisons and Reformatories" to the Ontario legislature, G. Hedley Busher, acting superintendent of the Guelph Reformatory, criticized parents, whom he believed had "failed dismally in their obligation." He said: "Never at any time in the past 25 years has youth been found so indolent, so defiant, or so determined to do what is wrong as at the present time." He continued: "It is not the fault of the boy that he finds himself in the custody of a reform institution. It is the fault of his parents, who have failed dismally in their obligations."

It is hard to make a boy or girl in the school room or Sunday school class when he or she returns home to have all the good done by the instructors undone by dissipated and irresponsible parents. Peace by education is a long way off.

# Christ Arose

By W. Howard Beemer, Oregon Bible College

**CHRIST AROSE!** When Mary Magdalene told the apostles Christ had risen, Jesus having appeared first unto Mary after His resurrection (Mark 16:9), they did not believe her. Neither did they believe He had been raised when Peter told of having seen Him, nor did they believe when Cleopas and Luke told of having talked with Him. They did not believe until they, themselves, had seen and talked with Him. Most people seem to be of the same disposition today—being, as they say, "from Missouri." That is a weak excuse, as the Bible today does "show them"! The Word of God is beautifully clear and easily understood, if one honestly tries to understand concerning Jesus being the risen Christ.

Joseph of Arimathea asked for the body of Jesus, He, who had been a secret disciple of the Christ (John 19:38) because of fear of the Jews—being a counselor of the great Sanhedrin (Luke 23:50), became more bold and courageous than even the apostles. Joseph took the body of Christ and buried it in his own tomb, which had been hewn out in the rock. (Matt. 27:60.) This was a new tomb, wherein never had man been laid. (John 19:41.) In never had, Joseph was fulfilling Isaiah's prophecy of 53:9, 10. Though Old Testament prophecies of Christ are too numerous to mention, two that should be mentioned here are Zechariah 12:10 and Psalm 22:16-18. The people of Jesus' time were living in the midst of fulfillment of prophecy of Christ, yet only a very few believed. We of today are living when many prophecies are being fulfilled, and we also fail to believe.

"He is not here, but is risen" (Luke 24:6). These were the words spoken by angels to the women when they came to the tomb of Christ to embalm Him. The angels are here referred to as men, due, no doubt, to their earthly form. Their dress and general appearance, though, were like that of the Christ in the Transfiguration. The women included Mary of Magdala, Mary, the mother of James, and Joanna. Evidently the first embalming had not been done perfectly, due to haste necessary at that time. Therefore, a second was required. Christ was risen, however, and did not require their spices and ointments, but the fragrance of these will not be wasted. Their fragrance will sweeten and enhance the names of these women in the sight of God for this kindly deed they had desired to do for the Master.

Prior to Jesus' rejection, He had said to those who followed Him: "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:7). Jesus prophesied His death and resurrection. Did it mean anything to His followers? Did they of Palestine believe Him when, in A.D. 33 and before, He told them of His coming death and resurrection? Did they, His own friends, comrades, and followers, believe Him? ?? Does it mean anything to us today, and if so, what? In this day of our Lord, nineteen hundred forty-seven,

do we all sincerely believe that Christ arose? The foregoing use of three question marks is not a typographical error. The inference is that many Christians today do not appear to consider the Lord Jesus as anything but a great moralist and philosopher. Please do not be too horrified with this thought, as I do not believe that you or I believe this insult. The fact that even a few do should be cause for great concern, and events and statistics indicate that the number who believe this insult are more than a few.

Should the preceding thought seem entirely incredible, please read Luke 24:11 with me: "Their words seemed to them as idle tales, and they believed them not." This answer was given the women when they had finished telling the apostles of the resurrection of the Lord. Is it any wonder that men today do not believe readily that the Christ has been raised from the dead, when even those who followed Him doubted for a while? John and Peter went into the tomb (after the women had come to them) and found everything as the women had said. John "saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead" (John 20:8b, 9). "And believed"! Does this mean that they believed the Christ had been raised from the dead. One would have to say, No, after reading the following verse (9), as it definitely states they knew not the scripture concerning His resurrection. (They believed, true enough, but they believed that the Christ was not there—that is all!)

The first Easter morning was indeed a bleak beginning for these men—the followers of Christ who were to be the first ministers of Christianity. This first Easter morn had none of the glory, the praising of God, or the great happiness that it should have had, as these men did not know the scripture, "He must rise again from the dead," and they were in the dark abyss of ignorance and superstition.

Luke 24:13 begins the account of Jesus' appearing to the two disciples traveling to the village called Emmaus. These two men were Cleopas (v. 18) and Luke. There is some dispute as to whether or not the second man was Luke. Lightfoot thinks it was Peter. Clarke states, however, that many learned men, both ancient and modern, think the second man was Luke.

In verse 17, we note that Cleopas and Luke

were sad. This is not difficult to understand when one realizes they believed their beloved Master and great Friend was dead. Their sadness was so genuine that it was quite apparent to even a stranger. Of course, being Jesus, He would have known anyhow. He here appeared in guise of a stranger and thus made remarks only of the type that a complete stranger would make under similar circumstances. These two men loved the Saviour, trusted and followed Him, yet their finite minds were not able to comprehend God's divine plan in this matter, even when it was told them in simplest terms. They understood only in part (Luke 24:21), as they expected Christ to be the temporal Redeemer of Israel in that age. They needed to view Christ from a distance to get the true perspective. They were living too close to Christ, and must needs re-focus their views from aways off. Cleopas remembered about the third day and His resurrection, of which Jesus had spoken. However, the fact that Jesus was not there—in evidence—when they went to the tomb seems to have shattered their belief in this statement of the Christ's.

Jesus then began to teach them all over again: "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27). Cleopas and Luke were greatly inspired and cheered by this Stranger, as He gave them hope again. Had He not used the term "Christ" (v. 26), which they had not dared to use since the death of Jesus? They had referred to Him as Jesus of Nazareth, thinking that since He was dead they had been wrong about Him being the Christ. They begged the Stranger to stay with them yet a while in Emmaus. He agreed, and in the breaking and blessing of bread the veil, which had hidden His identity, was withdrawn. Immediately, upon revealing Himself to them, Christ disappeared. The disciples were so excited that, instead of remaining in Emmaus to transact their business, they started back for Jerusalem that very night.

The sixty furlongs were as nothing to them, as they had news of the utmost importance to tell the Eleven. They hastened to the well-known meeting place only to find the Eleven, and those that were with them, already in a state of much excitement over a visit of the Lord to Peter. Their news of the visit which they had had with the risen Lord added to the excitement and confusion—yet some still doubted. While they talked, and perhaps debated, Christ again appeared to them. This time He came through, not only a closed door, but a locked door. It is only simple logic to suppose that if they took the trouble to close a door tightly in those troubled times, they would take the additional trouble to bar it. (John 20:19.) This did not prevent the Master from appearing in their midst, with the usual salutation—"Peace be with you." Even this old familiar greeting did not still their fears. He then showed them the nail prints and that of the spear. Christ asked for some



meat, and, when given some fish left from the evening meal, ate it as He had previously eaten. He did not actually need this food, of course, but wanted to prove to them that He was still the same Jesus, and could indulge in earthly things as before though He was immortal.

Christ repeated the procedure that He had followed earlier in the evening, and opened the Word unto them. He, at this time, gave to them the priceless promise of the Holy Ghost. They were instructed to wait in Jerusalem until this "power from on high" would be given to them. The command to preach remission of sins in His name to all nations, beginning at Jerusalem, was given them at this time, also. (Luke 24:47.)

Jesus was seen many times during the next forty days by His apostles and followers, to whom He showed Himself alive "by many infallible proofs" (Acts 1:3). He spoke often of things pertaining to the Kingdom of God. At the conclusion of this forty days, He took the apostles to Bethany. Here was the final farewell of Jesus and His followers—in this life. The next time they would meet would be at the time of the Second Advent. The mood of the apostles and disciples was much different from that exhibited when they came away from seeing the empty tomb. This time they were rejoicing—being no longer in the dark

abyss of ignorance and superstition. They saw at least a part of the divine plan concerning Jesus. They had received the Great Commission, and had a work to do for the Saviour. Those who serve the Master—both then and now—know that He always will be there to guide and lead them as long as they call upon Him. Would that all Christians today were aware of this fact. Those men continued in service of the Master until their deaths. Most of them died as martyrs. They served the Lord and Master as long as life remained in their bodies. We are also disciples of Christ. Can we afford to do less?

Christ died for us. He suffered all the barbs, insults, and degrading actions of the coarse, brutal Roman soldiers and insane Hebrew hordes. Jesus never once struck back, though He could have had legions of angels at His slightest call. Jesus did all this for you and for me. In fact, the Christ did it all for all mankind. What is mankind doing to show its gratitude? Do men honor His Name? Do they worship the Christ? Do they even give Him a kindly thought? Many neglect to do any of these things because they have not been told of Christ, or at least are not sufficiently instructed in the Holy Word. Mark 16:15, 16 states: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that

believeth not shall be damned." This was Jesus' last personal command to His followers. It is as much a command to His followers of today as it was to those of that day in A.D. 33.

Thomas doubted, stating he would not believe until he could see the nail prints and touch them, also touch the wound in His side. (John 20:25-28.) Jesus granted him this request the next time He appeared unto the apostles. Then, Thomas believed! Naturally, it requires more faith to believe without seeing, but a blessing is to be granted to those who do believe without seeing. (John 20:29.) We can help to show those outside the faith the way they must go to find this blessing—if we will.

The decision is there for us all to make. We either can crucify Christ anew, or we can take up His cross, going out to preach the gospel to every creature we can find who will listen. The choice is our own. Christ came, He taught, was crucified on Calvary for the sins of the world, and died for all mankind. What does this all mean to us?—to you and me? Christ did all that He could do for mankind; now it is the duty of each individual to decide for himself. The decision is purely voluntary. Regardless of what mankind does, thinks, or believes, however, one truth stands out for all eternity—Christ arose!

## The Triumphal Entry

By Richard Smith, Lawrenceville, Ohio

THE LIFE of Jesus was drawing to a close. Prophecies concerning His first advent were nearly fulfilled. Jesus knew there was yet one great work for Him to do—this to end His life. Scripture states: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21).



Through the period prior to His entrance into Jerusalem, Jesus prepared His disciples for the time He no longer would be walking with them on the earth. He walked with His disciples from Galilee and at last stood before Jerusalem. Then occurred what is often called the Triumphal Entry of Christ. The multitudes cried, "Hosanna to the Son of David." (Cp. Luke 1:32.) "Blessed is he that cometh in the name of the Lord." It was a triumphal entry, however, only as it foreshadowed the day all Jerusalem will make the same cry. Soon thereafter we hear Jesus' impassioned cry:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would

I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. . . . I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39).

Jerusalem, true to form, condemned the Lord Jesus to die on the cross, calling upon its children the blood of Jesus. The Christ was crucified and, by the power of God, was resurrected to become redeemer of mankind.

Today, as men the world over search for a solution to their problems—spiritual, domestic, national, and international—and as the Jew searches for a national home, Jesus sits by the throne of God interceding for man, awaiting the day when Jew and Gentile gladly will cry, "Blessed is he that cometh in the name of the Lord." The great resurrection, foreshadowed by the resurrection of Jesus, will take place at the second coming of our Lord. Jerusalem in which once was heard the cry, "Crucify him, Crucify him," shall echo the cry, "Hosanna to the Son of David"! Jesus will not wear again the mocking crown of

thorns, but shall sit in regal splendor ruling in righteousness with those who have been working for the opportunity to share in the ovation to the King of Kings and Lord of Lords. As He makes His true triumphal entry into the world, triumphant over sin, death, and the grave to be Lord forever over all, God grant that we may share in that glory!

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### THE BETTER WAY

I'd rather see a sermon, than hear one any day;  
I'd rather one would walk with me, than merely show  
the way.

The eye's a better pupil and more willing than the ear;  
For counsel is confusing, but example's always clear.  
And the best of all the preachers are the men who live  
their creeds.

For to see the good in action is what everybody needs.

I can soon learn how to do it, if you'll let me see it done.  
I can watch your hand in action, but your tongue too fast  
may run.

And the lecture you deliver may be very wise and true,  
But I'd rather get my lesson by observing what you do.  
For I may misunderstand you, and the high advice you  
give,

But there's no misunderstanding how you act, and how  
you live.—*Selected.*

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National Bible Institution is the means by which an increasing number of consecrated Christians are taking part in training, helping, and sending out those who carry the gospel message. If you desire to help in this way, mail your contribution to National Bible Institution, Box 231, Oregon, Illinois.

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### THE RISEN LORD

(Continued from page 7)

that resurrection morning. It is a time to pray and rejoice as we behold the glory of the new day. True Christians will shed a few tears of gratitude and then resolve anew to go and proclaim the risen Lord in word and deed. Let us this Easter seek Christ fervently, walking and talking with Him, pledging our lives to His service. To have a part in the Great Commission is not merely our privilege but our obligation. It was a command, "Go ye." Let us highly resolve that, as Jesus rose from the grave, we shall rise from the sin of selfishness, surrender ourselves to Him and, through His grace, be His true disciples. If we do this, the glory of the first resurrection morn will be revealed to us. Only then shall we understand the full meaning of Easter.

### JESUS LIVES!

(Continued from page 5)

unto them his hands and his side. Then were the disciples glad, when they saw the Lord" (John 20:19, 20).

The change that occurred in the attitudes of the disciples when they finally were convinced that Jesus had risen from the dead seems almost as miraculous as the resurrection itself. Numbing grief gave way to unbounded joy. Doubts yielded to certainties. Apathy became zeal. Inaction was replaced by active service. These changes took place for no other reason than the disciples' conviction that Jesus had come forth from the grave to die no more.

The opposition of the Jews was no less bitter, their persecution of Christians no less severe than they had been before. The priesthood continued to influence the might of Rome against Christianity. Increasingly cruel means were devised for punishment of those who confessed Christ. Yet Christianity continued to grow and to wield an ever-widening influence in the world. Men who had seen the risen Christ could not be intimidated. Jesus had proved that He had power over death itself! Never again would they permit themselves to become disheartened or discouraged, whatever difficulties and oppositions they might be called upon to face. They had glorious news to be proclaimed to the world, and proclaim it they would!

The message of the risen Lord is still the most vitalizing influence of Christianity. No one who truly believes that Jesus rose from the dead and is alive today can ever falter in his Christian service. Since Jesus is alive and even now at the right hand of God, it is impossible that His church should fail. Just as surely as He was delivered into the hands of sinful men, crucified, and the third day rose again *as He said*, just that surely will He come again to establish His Kingdom.

If we believe this, no opposition can prevent us from proclaiming that glorious news to the world! No persecution can discourage, lack of numbers cannot dishearten, limited finances cannot hinder. All that we are, all that we have, even life itself will not seem too great a price to pay for the blessed privilege of proclaiming the message of life eternal.

For those who are lost in sin, for those who are discouraged because of the increase in wars and rumors of wars, for those who fear that man may use his destructive weapons to destroy all life from off the earth, for those who can foresee nothing but increasing misery for the inhabitants of the earth, there is but one answer—Jesus lives!

He to whom the Father has given "all power in heaven and in earth" is coming again! He, and He alone, can restore the sin-cursed earth to the righteous condition that God intended it to have. Fear not, Christian! Only believe! JESUS LIVES!

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Num. 14:18).*

### Christ's Mercy

Christ's love and mercy were shown to Mary Magdalene. It was "Mary Magdalene, out of whom he had cast seven devils." She had been very bad, but He made her good. She loved and served Jesus because of her love for Him. She was one of the last to leave His tomb and she was the first to return to it, coming "when it was yet dark." She saw the stone rolled away. She only knew the Christ who had shown her mercy was gone from the sepulcher.

### She Was Not Believed

Mary ran and met Peter and John. She said, "They have taken away my Lord out of the sepulchre, and we know not where they have laid him." The men ran. They looked. Then they went home. (John 20:1-10.)

Mary stayed near by weeping. As she wept, she stooped down and looked inside of the sepulcher. There were "two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain" (v. 12).

The angels spoke to her, asking: "Woman, why weepest thou?" She told them the same she had told the disciples. When she finished speaking, she turned and saw Jesus, but she did not recognize Him. Remember she had come before daylight. She supposed He was the gardener. Mary said if he knew where they had taken Jesus she would go and get Him.

Then Jesus spoke to Mary. He simply said, "Mary."

Mary turned to him and answered, "Master!"

Mary went and told the disciples that she had seen Jesus and talked with Him. "They, when they had heard that he was alive, and had been seen of her, believed not."

The news of His resurrection was too wonderful to believe.

Some day He is coming back to earth again. Many will not believe that statement, either. What a wonderful day it will be for those who look for Him to return! Those



who are waiting, watching, and praying for His return will be happy.

The ones who are not waiting and watching for His return will be sad. They will not be ready when He comes. "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28b).

So watch, live soberly, study the Word, and wait for His soon return. You want to be ready for the great reward He will bring to those who love and serve Him. "He is a rewarder of them that diligently seek him."

### Caleb and Joshua

These two young men believed the Lord. They knew He would do whatever He promised. Many of the Israelites did not have faith in God. Their actions and words could not please God and they had no faith.

Caleb and Joshua were the only two who gave good reports when they explored the land of Canaan. (Num. 13:2.) The people murmured and complained against their leaders.

Caleb and Joshua said, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. 14:7, 8).

Then Caleb and Joshua begged the people not to rebel against God. Nor should they fear the people of the land, for the Lord was with the Israelites.

God punished the people for their unbelief, but Caleb and Joshua were given a reward. The Lord keeps His promises. (Num. 14:37, 38.)

### Happy Birthday Wishes

Howard McComb, Mar. 24, age 5, Fonthill, Ont.

Roger Yows, Mar. 26, age 10, Purmela, Tex.

Joy Ann Wood, Mar. 27, age 3, Litchfield, Minn.

James Reed, Mar. 30, age 4, Niagara Falls, N. Y.

# Berean Department

As far back as January, negotiations began with Harold J. Doan, pastor of the Chicago Church of God and editor of the *Illinois Evangelist*, looking to his taking over the editorial work on the Berean Page of THE RESTITUTION HERALD each week.

Mr. Doan, it pleases us to announce, finally consented to this arrangement during the third week of February. He will begin his task as soon as a final conference of the general editorial committee of National Bible Institution can be held—which means he probably will start work almost as soon as this appears in print.

The Berean Department is not edited for the old, but for the young—for those accustomed to youthful ways, to modern methods of teaching and living, to modern conceptions of writing and advertising, to comic books and Sunday supplements and news magazines and *The Saturday Evening Post*. Naturally, it will not appeal to everyone; it is not intended to do so.

By specific command of the National Berean Society conference of 1946, the executive board of the Society was instructed to see to it that a new note was injected into the Berean Department of THE HERALD, a note which would—as one Berean put it to the president following the meeting at which the resolution passed—make the Department

“stick out like a sore thumb.” It was better, in the estimation of the Society, to be “different” and have readers than to be antique and have none.

Mr. Doan goes into his new job knowing all this. We shall not invariably agree with him, any more than we shall invariably agree on politics or interpretation of the Bible. This is, however, no reason for not co-operating with him, no reason for failing to encourage him with letters, suggestions, manuscripts, news, articles, as the mood seizes us and as he himself requests.

It is unlikely that James M. Watkins, who has alternated with the president in editing the Department since the last General Conference, will continue to work similarly with Mr. Doan. This is by Mr. Watkins' own desire, a desire stimulated by the conception that the young people should take over their portion of THE RESTITUTION HERALD completely. To Mr. Watkins go the president's personal warm thanks for constant help.

*The Guiding Star*, providing monthly lesson material and news for teen-age and college-age young people, goes on, under the same editorial management as was chosen by the Society's executive board during the fall of 1946. Both it and the Department will, we pray, become doubly worth-while as the result of these contemplated changes.

Arlen Marsh  
 PRESIDENT,  
 National Berean Society

# AMONG THE CHURCHES

## CALENDAR

March 29, 30—Illinois Spring Conference at Ripley.  
 April 27—Indiana Quarterly Conference at Morning Star Church of God, South Bend.  
 June 11-22—Indiana Bible School and Conference at North Salem.  
 August 16-24—Texas State Conference at Ater.

## BEAUMONT, TEXAS

Dear Readers of The Restitution Herald:

We surely have enjoyed the special Texas number of The Herald. The articles by Bro. T. A. Drinkard and Bro. George Waters are fine, and the "Report to Texas," by Bro. Lyon, is very interesting. May the Lord bless, lead, and guide Bro. Lyon in his important work; also all other workers for the Master.

I do believe a Texas Conference would be fine for our State. I may not be permitted to attend for years, as I am the mother of six children under eighteen years of age, and am in a very isolated place (so far as church members are concerned). The blood transfusion for Texas is needed badly, and let us do all for the glory of God.

I have never been permitted the pleasure of attending one of our church conferences, but can never forget how my father was spiritually renewed when he returned from the conference. Let us remember: to starve spiritually is more possible than to starve physically. Texas seems to have spiritual starvation.

"In unity there is strength." It seems to me we are being slack as to what the Church of God believes. I pray that we may be strong for Jesus and in one accord. If divisions must come, let us "rightly divide the word of truth"; and, if anyone is not willing to follow our "example" (1 Peter 2:21), let us cease to fellowship them. Let us "strive not about words to no profit." (2 Tim. 2.)

I pray we will never be guilty of being "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Please read Colossians 2:5-8. I do pray that we may all be steadfast in the faith of our Lord. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Let us each practice 1 Peter 5:6-11 and 2 Peter 3:17, 18. I would like to see a few articles by our ministers on "Doctrines of the Church of God Teaches" and also the history of our church. I have been told by Baptists, "Oh, you are just a branch from our church." That, I do not believe; but, if it is so, I am glad I am one of the branches. God grant that we may be strong like Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." "What is a man profited, if he gain the whole world, and lose his own soul?"  
 Pray for me and my family.

Rachel H. Morris.

## COMMENDATION OF LYON'S ARTICLE

The article by Bro. M. W. Lyon, on "We Have a Message," is one of the most cheerful signs of our church vitality that I have seen in a long time. The lukewarm attitude toward error in Christendom which has been engulfing the whole attitude of the religious leaders, and which has had its influence in our own ranks, has almost destroyed a "love for truth." If we are to justify our existence as an organic body, we must be willing to stand up and be counted for what we believe, and be able to give a Bible reason for our faith. Thank you, Bro. Lyon. How true your words: "We have a message that none of the larger religious bodies is proclaiming. It is radically different"! Let us stand behind our message one hundred per cent with conviction—with zeal, with full moral, spiritual, and financial support. Away with lukewarmness toward the importance of our teachings! — C. E. Randall.

## WORK IN TEXAS

Services were held at the home of my father, R. F. Robbins, in Dallas, Tex., on March 9, by Bro. M. W. Lyon. We were all glad to hear two very inspiring sermons in one day. We are all interested in Bro. Lyon's sincere effort to revive the Texas Conference; and we pray the brethren all over Texas will help make this year's conference a joyous spiritual awakening for the Texas members of the Church of God. — Mrs. Eunice Garner.

## KOKOMO, INDIANA

Sickness is still the main enemy of our church attendance. Bro. Robert Harvey was summoned to the hospital, March 3, for an appendix operation. He is at home now and mending rapidly. Sr. Parker is in regular attendance, now, after months of illness. The Fergusons have been under a long quarantine for scarlet fever. Sr. Macy spoke to them by telephone this evening, however, and they plan, D.V., to meet with us next Sunday (March 23). — E. L. Macy, Pastor.

## WORD FROM J. M. MORGAN

Dear brethren who have helped so kindly on expenses of printing the thousand sets of five volumes each: I went to the Baptist University Press at Shawnee, Okla., to see why my books were not printed. I am sorry to tell you they had changed business management and the new man was not fully informed on my book job. For lack of help and material, publication will be delayed for some time. I hope you will be patient with me; for, if the Lord lets me live, you will receive your set of five volumes of good, interesting subjects of Bible study.

I will be happy to receive orders from others, with a small donation, so you, too, will have a part in this good work helping others to be ready for endless life when our King of Glory returns to earth again.

J. M. Morgan, Bristow, Okla., Rt. 1.

## GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

We are grateful to the many writers who contributed so well toward this special Easter issue of The Herald. We were unable to use all the copy submitted, some being delayed publication until next week.

Sr. Ida Vogel, Saint Louis, Mo., reports that her sister, Sr. Bertha Logan, Taborsville, Mo., has one hind in a cast as result of severe injury from a cow.

Lynda Sue was born, March 15, 1947, to Bro. and Sr. C. R. Randall, Ripley, Ill. Congratulations!

Bro. and Sr. James M. Watkins motored to Grand Rapids, Mich., March 21, to attend the Michigan Spring Conference at the Penellwood Church of God—March 22, 23.

"Plans are being made for a Youth Rally for the young people of the Churches of God in Indiana at the Quarterly Conference, April 27, at the Morning Star Church, South Bend. Bro. James Watkins has been invited as speaker. Further announcement will be made in The Herald through the Indiana Page."—Indiana Conference Board.

Bro. Fred E. Hall reports that he continues to enjoy his work in Arkansas. He and Bro. H. Scott Smith exchanged pulpits on February 9—Bro. Smith preaching at Bear, and Bro. Hall preaching at Little Rock. Bro. Francis Burnett and family, Jordan, Mo. visited with the Halls on the week end of February 16. Francis preaching twice at Cleveland and once at Morrilton. Mrs. Virgil Boston, Morrilton, granddaughter of Sr. Dora Seiggins and Sr. Molly Showmake, was baptized, February 16. Bro. Burnett officiating. Bro. Hall reports that the grandmothers had contributed to Sr. Boston's religious education, then adds: "Both grandmothers are active in the work, for which we praise the Lord."

Sr. Amy Young, Seattle, Wash., who three years ago suffered a broken limb, recently fell and broke the limb again.

Bro. and Sr. A. J. Hoke were in Oregon last week end. Brother Hoke having come on business for National Bible Institution.

According to present plans, a group of Oregon (Ill.) young folks will go to Brush Creek, Ohio, April 12, for a basketball game, staying for the morning church services, Sunday, April 13. There is possibility, too, that they may play a game at South Bend en route.

"The resolution passed recently by the Ministerial Association is very commendable. I believe, as it is very definite on moral standards much needed these days."—Howard H. Hawkins, East Rochester, Ohio.



MARCH 25, 1947

APPRECIATION FROM THE PATRICKS

On February 27, Sr. Patrick and I celebrated our forty-sixth wedding anniversary. The children brought ice cream and cake and we had a very nice party and received several very nice and useful presents. My wife has endured me for all these forty-six years and is still going quite strongly. She celebrated her seventieth birthday on March 12. Our daughter took it upon herself, assisted by our two daughters-in-law, to give her a birthday card shower—and what a shower! So far, she has received 126 cards and letters. She also received many beautiful and useful presents. It can easily be seen from the number of cards received that it would be utterly impossible for her even to send a thank you card, much as she would like to do so. So she asks me to take this method of thanking each and every one. It has been a very happy week for her and she has watched eagerly for the mail every day. James A. Patrick.

AN OPEN LETTER TO CHURCHES AND STATE CONFERENCES

Ever since Midwinter Ministerial Conferences have been held, some of the churches and state conferences have been paying the transportation of their ministers to these midwinter conferences, also to General Conference. This is a most commendable spirit on the part of these churches and conferences. Many of the ministers would not be able to attend these conferences if they were not aided by their people. Our churches being widely scattered, ministers have little opportunity to contact their fellows in the ministry to talk over with them various problems with which they are confronted, and meditate together on the teachings of the Scripture. These meetings have proved to be a wonderful blessing—both to the ministers and to the churches and conferences.

At each midwinter conference, the traveling expenses are pooled, and all bear an equal share, whether coming from the most distant point or resident in Oregon, Ill.

Some of the younger brethren, especially, who had to bear their own share of the pool found it financially embarrassing. Then, there were some who were not able to attend at all because of the financial outlay involved.

To the churches and conferences which have overlooked this matter, we would like to commend to you the practice of the churches and conferences which have seen the need and recognized the blessing accruing from these ministerial conferences. If you have not helped your pastor or evangelist with the finances, we suggest you bring it before the proper officials for careful consideration and action. The impact of these ministerial conferences is being felt throughout our entire work. All profit by them.

May the grace of the Lord Jesus rest upon all of you.

Committee on License and Ordination,  
C. E. Randall, Chairman.

NATIONAL BIBLE INSTITUTION

Mary C. Railton	\$10.00
Mrs. Clara Chaffee	1.00
Norma Kirkpatrick	20.00
Mary Powell	1.00
Blessed Hope Church, Niagara Falls	25.00
Ida Vogel	22.50

RESTITUTION CHURCH OF GOD

Casey, Illinois

Sunday, March 9, was regular preaching day for Bro. John Mercer at Casey, Ill. Bro. Mercer was accompanied to Casey by his wife and daughter and Bro. and Sr. Walter Croxton. Bro. Mercer preached a very interesting sermon at 11:30 a.m., and at 7:00 p.m. Bro. Croxton gave us another wonderful sermon. We enjoyed having them with us and hope to have them back.

We also had with us that day Bro. and Sr. Sylvan Richey of the Salem Church of near Martinsville, Ill. Our attendance was not so good Sunday due to sickness and various reasons, but our attendance has been very good; and interest of our young people is wonderful. Mrs. Harrison Stephens.

OREGON BIBLE COLLEGE

Saturday morning, March 15, the basketball team from Brush Creek, Ohio, arrived in Oregon. That evening they played the Oregon Golden Rulers—and lost! The boys from Brush Creek were entertained by members of our church here in Oregon, and a few spent the night at the College. Bro. Magaw is planning to take his team to Ohio for a return game in the near future. We hope the Golden Rulers do as well in Ohio as in Illinois.

There have been quite a few sick with the "flu" in Oregon, and some of the students and faculty have contracted the disease. Among those sick were Miss Samuelson, Bro. Dick, and Dean, Rand, Tim, and Irene. We hope there will be no other cases, and extend our sympathy to those who were and are ill.

Mr. Philip Conard, associated with the Quakers, was guest speaker for chapel service last Tuesday. He is a very widely traveled gentleman, who has done much for the Lord. He just recently returned from Europe, where he was working with the Friends. The address he gave was extremely interesting and concerned relief work in Europe. Bro. Magaw completed his sermon on the Book of Esther in chapel period on Thursday.

Kirby Davis and Raymond Brown are singing in "The Messiah" which is to be presented in Rockford on Palm Sunday. The boys obtained parts in this musical presentation through the efforts of Miss Samuelson.

The Glee Club practices every Monday night, and the student players have rehearsals every Monday, Thursday, and Saturday evenings. With the addition of these two groups, the week is very completely filled for most of the students. The Council met last Monday night for its regular bi-monthly meeting. The business taken care of was for the most part of a routine nature. Various committees for a party in honor of Bro. Austin were appointed at this meeting.

Monday night, March 24, a party was given at the College in honor of Bro. F. L. Austin. A gift was presented to him as a small token of our esteem and appreciation of his service as an instructor. Hymns were sung, games were played, and much chatting was done. Refreshments were served, consisting of ice cream and cake. A special vote of thanks is due the members of the games and refreshment committees, who were Irene Payne, Mary Brown, Arnold Johns, and Kirby Davis. W. Howard Beemer, News Editor.

CLEVELAND, OHIO

We of the Golden Rule Church of God in Cleveland, Ohio, were so glad to have Sr. Verna C. Thayer with us again over the week end of March 9. She gave suggestions and instruction to our teachers for our vacation Bible school which will begin on June 23. She also visited our three Vit-Em-In clubs which she helped to start last fall. These three classes are taught by Srs. Grover Gordon, J. Don Swartz, and Hazel Stadden; one class at the church on the east side, one on the west side, and one at North Olmstead, Ohio. The thirty-one members had been anxiously looking forward to this visit from Sr. Thayer and much enjoyed her flannelgraph lesson.

May God's blessing go with her in her work. H. W. Stadden, S. S. Supt.

Illinois Brethren: Remember to attend the Illinois Spring Conference at Ripley—March 28-30. Also, remember the Dollar Day which precedes the Conference.

HERALD RECEIPTS

Clarence A. Bunch; James Mattison; H. U. Krogh, Jr.; Mrs. Clara Chaffee; A. F. Seabine; Mrs. W. H. Simpson; P. J. Thompson; M. W. Lyon (6); C. E. Lapp (8); Carl Bunch; E. L. Boyer; Jessie M. B. Kauffman; Mrs. John Sheaffer; Mrs. Nora Pearson.

M. V. Lansbery; Mrs. J. D. Shelly (2); Elmer H. Magaw (4); Harry Gookler; Mrs. S. J. Stedman; Mrs. Mary Poland (3); Mrs. Cecile Bunch; George O. Renner (3); Robert Mattison; Mrs. George W. Royce; Ida Vogel; Mrs. J. L. Harland; Lester Beabout; Clyde Lewis; Mrs. Joe D. Lawrence; Fred E. Hall; Mrs. Vince Holt; Esther H. Sprinkle; Mrs. Lee Burham; Mrs. M. D. Newell; Leroy Hiott; Clyde Swihart; Mrs. David Spoonmore (2); Mrs. Chas. Sanford; Mrs. Leola Clark; Alta King; Otto Dick (2).

ANDREW AMOS STORY

Andrew Amos Story, son of Stephen and Cora Story, was born at Eldora, Iowa, October 24, 1885, and died, March 12, 1947, at Omaha, Nebr.

When Bro. Story was a year old, his parents moved to Nebraska and homesteaded in Furnas County, where he lived until about eight years ago when he moved to Cozad, Nebr.

He was united in marriage to Goldie Herman on February 14, 1912. To this union, eight children were born, two of which died in infancy.

About the year 1919, he was baptized by Bro. Amos Adams and became a member of the Holbrook Church of God.

Bro. Story had been in ill health for about a year, when he finally entered University Hospital at Omaha, in January. It was there that he died.

He is survived by his wife, Goldie; his five sons—Lowell, Leland, Gerald, Bernell, and Kermit; one daughter, Mrs. Audrea Mills, all of Cozad; by his mother, Mrs. Cora Story of Holbrook; two sisters, Mrs. John Baxter of Holbrook, and Mrs. Elvie Keep of Bayard; and ten grandchildren.

Funeral services were held March 15, 1947, at Cozad, from the Davis Funeral Home. Burial was made in the Cozad Cemetery. There he awaits the call to life. T. M. Ferrell.

# Behind the Resurrection Scene

Luke 24:1-12

*By Timothy Pearson, Oregon Bible College*

**T**HE BEAUTIFUL story of the resurrection of the Saviour holds much interest for us at Easter time. That He gave His life for humanity is enough to induce men to celebrate the day. Down under the surface, however, a little scrutiny will reveal several hidden facts. Behind the resurrection scene, one can find an unfolding of the Father's future plans. Current events of 1947 were forecast in A.D. 33.

On the first day of the week, the women came to Jesus' tomb to anoint His body. The week was just beginning—the first week of a new era. Christianity became a living, driving force when the Master rose victoriously. Behind this beautiful scene is a likeness to a certain week mentioned by the Prophet Daniel. "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," making sixty-nine weeks in all. It is on the first day of the week (the seventieth week) that the Lord will exhibit Himself in splendor and great glory. An event, which may transpire at any second, was foreshadowed as the Saviour arose from the dead.

The next fact that draws our attention is a symbol. As the women approached the tomb, "they found the stone rolled away." This stone was removed to permit the Resurrected One to emerge with ease. Symbolically, another stone, cut out without hands, will pave the way for the Lord again to be victor over the world. In contrast to the stone rolled away into obscurity at the resurrection, the stone that is the symbol of Jesus' powerful Kingdom will grow and become more important until it fills the whole earth. It requires a glimpse behind the scene to get this astounding prophecy not yet fulfilled.

Again our imagination is excited as we read that the visitors to the tomb were much perplexed to discover that the body of the Redeemer was missing. According to the Record, two angels appeared to relieve their fears that Jesus' body had been stolen. These men proclaimed the good news that the Saviour had risen. This suggests a time that Christians will proclaim the return of Christ. Through this resurrection scene, we are taught that we must testify the existence and approaching return of the



Lord. Quoting God, the Prophet Isaiah wrote, "Ye are my witnesses and my servant whom I have chosen: that ye may know and believe me, and understand that I am he."

The gospel message for today was proclaimed by the messengers of God as they queried, "Why seek ye the living among the dead?" Why did the followers of the living Saviour seek Him among the bones of dead men? Ignorance was responsible. The same factor accounts for heathen worship of idols and man's quest for the blessings of life among the dead things of the world.

Another interesting fact behind the scene was the challenge angels gave the women at the tomb. Almost in irony they asked, "Remember how he spoke unto you?" The Lord had told them He would be delivered into the hands of sinful men, and be crucified, and the third day rise again. They had forgotten, had they not? Now, when it was too late, they remembered His words. There will come another day soon when people will be reminded of the time they heard about the gospel plan—they will remember, but too late. The challenge is ours to remind the forgetful, lest they be cast into outer darkness.

When these fortunate women finally became converted to the idea that the Christ had really risen, they went as faithful servants to tell others. As they approached the apostles, the lady evangelists found themselves faced with unwillingness to believe, much as the modern preacher does. As they preached the gospel to men who would have been receptive, "their words seemed to them as idle tales, and they believed them not." On Easter morning we see a preview of today's difficulties in spreading the gospel of Christ.

The final picture is not of complete despair, however. As the women told the story, at least one believed. This may be some encouragement to modern teachers of the gospel. Peter believed, for he arose and ran to the sepulcher. Even Christians are sometimes skeptical of Bible teachings. We find it difficult to believe all the unfathomable promises. The Lord practically draws us a picture, but we still cannot see the light.

We have observed types of the "seventieth week," the growing stone, modern witnesses of the gospel, the gospel message, a challenge to remember, discouragements to ministers, and the limited number of believers. All these subjects are taught in the simple Easter story. God's future plan is revealed behind the resurrection scene.

# The Gospel in Resurrection

By Paul M. Hatch, Oregon, Illinois

**C**HRISTIANS use the term "Easter" today to commemorate the day of the raising of Jesus from the dead. Only in one place in all the Bible is this term used, and it evidently does not refer to the day of resurrection. The translators of the Authorized Version give it to us in the twelfth chapter and fourth verse of the Acts of the Apostles. Here it is recorded that Herod the king purposed to quarter the Apostle Peter in prison until after Easter and then bring him to trial for offenses against an order handed down, forbidding the preaching regarding Jesus. Authorities tell us the word in the Greek text is *pascha*, translated from the Chaldean language and meaning "pass-over." In that passage, the word refers to the Passover and not to Resurrection Day.

Resurrection, when applied to Biblical meaning, is the revitalizing again of the body with life, though that body had wasted away into dust. This was an incredible belief and required an incredible faith. Certain individuals did have this faith within them, such as Abraham when he was commanded to offer up Isaac on the altar, and Moses who looked beyond the law and saw the prophet greater than he, who was to save His people. David, in his songs, looked forward to resurrection—as did practically all the prophets, who expressed themselves in various manners.

In the books of the Maccabees, contained in the Apocrypha of the Old Testament, we have this testimony: the Israelites refused to surrender to the Syrians and suffered death (in the Syrian view, needlessly), expressing themselves to believe in resurrection of the body. This was an incredible belief to the Syrians and they marvelled at the stoicism that the Israelites met death, firmly believing that that was not the end.

Idolatrous nations about Israel could see no hope of ever living again in the body after death had occurred. The possible exception to this was that of the Egyptians who held to reuniting of the body and spirit in some future time. They went to great pains to preserve the dead bodies of their kings and families to that day. One can witness this in any museum where the caskets and mummies of these people are displayed. Others had no hope, but gradually the thought of immortality of the life or soul was born in the philosophies of Egypt and Greece, and has since spread in all the world as a fundamental

belief. Upon this supposition, the Bible is in opposition. It declares that there is no release from death, except in resurrection.

The resurrection of Jesus was definite and positive corroboration of the belief of the prophets and the patriarchs. It was the impetus that sent men and women out into all the Roman world to declare the glad tidings of resurrection and that God had demonstrated this power in His crucified Son.

There were material witnesses to this fact that left no doubt of it. Paul the Apostle declared to the Corinthian church in these words:

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time" (1 Cor. 15:3-8).

Peter the Disciple witnessed in these words:

"Peter an apostle of Jesus Christ to the strangers scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 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 Peter 1:1-5).

Good news indeed have these men given us. There is no greater. If this is not so, we can say along with Paul:

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:13-20).

Good news of the past! Glad tidings for the future! Christ arose, yet lives, and will come again!



*"This same Jesus shall so come . . .  
as ye have seen him go into heaven."  
(Acts 1:11.)*



*"Behold, he cometh with clouds;  
and every eye shall see him."  
(Revelation 1:7.)*

# THE RESTITUTION HERALD

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## “O Ye of Little Faith”

By Ellsworth Routson  
Pastor at Blanchard, Michigan



WHAT MANNER of man is this, that even the winds and the sea obey him? (Matt. 8:27.) These were the words of Jesus' followers at one time during His earthly ministry. Today, men say the same thing, not realizing the power of this Miracle Worker. What does the faithful Christian say? "Thou art the Christ, the Son of the living

God" (Matt. 16:16). Such were the words of faithful Peter. Yet in Matthew 14, we find the *doubting* Peter.

Jesus was walking on the water, going out to the ship where the apostles were. They, seeing Him, thought He was a spirit and cried out for fear. "Straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Peter answered him, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Peter did walk on the water, until he noticed the "wind boisterous"; then he found it necessary to call upon the Lord, crying, "Save me."

Peter, who was impetuous, was willing to dash headlong into whatever situation presented itself; then discovering an obstacle, he would reveal how little faith he had. Many who are Christians notice themselves following in this same order. We assure people we will stand for Christ; but, when we come face to face with the test, we falter as did Peter and begin to sink. Jesus asked Peter, "O thou of little faith, wherefore didst thou doubt?" Well may He say the same to us. When our "wind boisterous" arises, we should fortify ourselves with Philippians 4:13, which says, "I can do all things through Christ which strengtheneth me." According to John 15:5, we can do nothing without Christ.

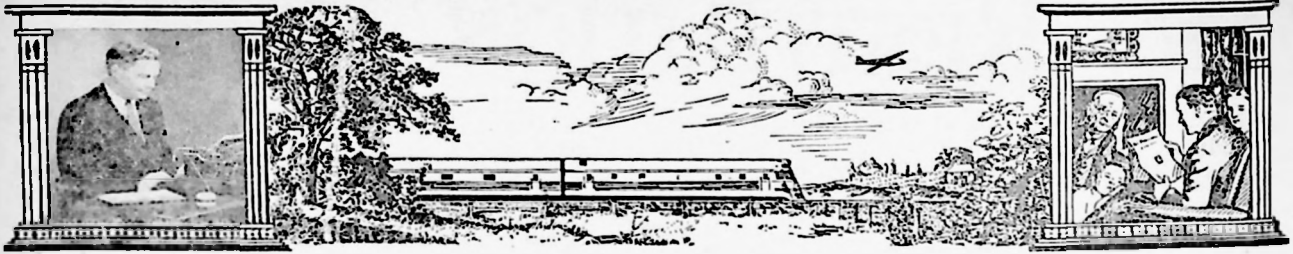
Matthew reveals the story of Christ and His disciples at sea during a great tempest. The waves were covering the ship in the midst of the tempest, and the men, being fearful, awoke Christ from His sleep and cried that He

might save them. Jesus said unto them, "Why are ye fearful, O ye of little faith?" "Then he arose, and rebuked the winds and the sea; and there was a great calm" (Matt. 8:26). Jesus again spoke of their little faith. They were the apostles—the ones Jesus had called to teach others, and they lacked faith at times! We know they were faithful later, however, even unto death. That tempest can be likened to the trends of the times today and to their effect upon us. We must take heed according to Jesus' warning: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." We also have Paul's warning in 2 Timothy 4:3, saying, "The time will come when they will not endure sound doctrine." We sometimes become discouraged, yes, even fearful, as we see the waves about to overtake us, and we, like the apostles, cry in prayer unto the Lord. He strengthens us, and we continue through life with the tempest calmed. He might well say to many of us today, "O ye of little faith."

Matthew 16 records a warning of Jesus' to His disciples to beware of the leaven of the Pharisees and Sadducees. These two sects, according to Jesus, could discern the signs of the sky, but could not [Please turn to page 11]



The Church of God at Blanchard, Michigan



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Blanchard Church of God

Largely through ministerial leadership of Brother and Sister B. W. Woodward, Dutton, Michigan, the Blanchard Church of God was organized, April 2, 1881, at the Decker Schoolhouse, Mecosta County, Michigan. For many years, it was known as the Millbrook Church of God. Sunday school and preaching services were conducted there until 1914, when the present church building was erected in Blanchard.

Shortly preceding and during the time of moving the church from the Decker Schoolhouse into Blanchard, Brother C. C. Maple of Elyria, Ohio, did much to encourage building of the new structure, and his preaching greatly strengthened the church body. Much credit is due, also, to the zeal and faithfulness of Brother Lorenzo D. Decker.

The present building, pictured on the front page, is a well-built and spacious brick structure that speaks well for loyalty of its members several decades ago.

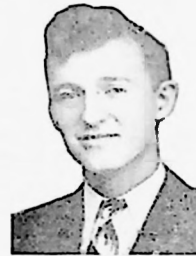
Brother Ellsworth Routson, a member of the first graduating class of Oregon Bible College, is present pastor of the congregation. His wife (nee June Macy) is an able assistant. It is a pleasure to present articles, this week, both from Brother and Sister Routson, and from other members of the Blanchard Church of God. There are now fifty-two members—known throughout our brotherhood as outstanding in hospitality.

Former pastors of the church have been: C. C. Maple, Cecil Smead, Vivian Kirkpatrick, E. Richard Smith, and, at present, Ellsworth Routson. Other ministers who have served as evangelists include: S. J. Lindsay, F. V. Blakely, L. E. Conner, H. V. Reed, G. E. Marsh, James A. Patrick, Sydney E. Magaw, H. U. Krogh, Jr., John Denchfield, Harry Goekler, Gerald L. Cooper, J. R. LeCrone, and Harry Sheets. . . . Simply reading these names of the faithful workers who contributed of their strength to the Blanchard Church is adequate evidence that there have been wonderfully inspiring meetings where today faithful brethren are keeping the light of truth still shining.

God grant that the Blanchard Church of God may prosper until Christ returns.

## Timothy Pearson Awarded Scholarship

In January, 1944, the Golden Rule Church of God, Cleveland, Ohio, established a scholarship at Oregon Bible College to be known as "The L. E. Conner Scholarship Fund." The scholarship was given in loving memory of Brother Conner who so long and so faithfully served Golden Rule Church as one of its pastors, also in appreciation of his services to National Bible Institution and Oregon Bible College. The scholarship provides financial assistance, annually, to that senior student who was



Timothy Pearson

outstanding in his junior year of College work—"one who has the highest honors as to scholarship throughout his junior year of training, also judged as to his preaching ability and spiritual qualities." It is a pleasure to announce that the scholarship has been given, this year, to Brother Timothy Pearson, student pastor of the Hope Chapel Church of God, South Bend, Indiana. Though Timothy is our only senior student this year, his ability, his achievement, and his general co-operative attitude toward the School well qualify him for the award. We pray him success and the blessing of God's guidance throughout life.

(Mention well may be made here that the Golden Rule Church left its scholarship fund open, all with the thought that it might be enlarged by other contributions.)

## At Ripley and South Bend

The Editor enjoyed meeting again with the Ripley brethren, March 29, 30, during the Illinois Spring Conference. A good representation of brethren was in attendance, too, from other places throughout the State. Sunday school attendance reached the number of 135; the Sunday school offering was \$36.63; and the morning church offering surpassed \$129.

We are using the College Easter vacation to conduct a series of evangelistic meetings, April 2-6, at the Morning Star Church of God, South Bend, Indiana. Easter Sunday evening, we shall preach at "Hope Chapel."

## A Balanced Diet

By *W. M. Naylor, Nappanee, Indiana*

**J**UST AS ONE must have a balanced diet of food for his proper physical welfare, so must one have a balanced diet of spiritual food for his proper spiritual growth. Throughout God's Word, man's spiritual life and growth are compared to his natural, or physical, life and growth.

We are taught in the Word that the newborn in Christ must first be given spiritual milk of the Word, and then stronger food in accordance with his growth. First Peter 2:2 reads: "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation" (R.V.).

Just as there is a period of growth or preparation before the physical birth, so also there must be a period of preparation before the individual can have a spiritual birth—baptism (not "born of the Spirit"). An individual who is baptized before he understands essential doctrines is as one with an untimely physical birth. Sometimes the incubator method can be used with an untimely birth, but usually the result is unsatisfactory. The Apostle Paul spoke of his conversion as of "one born out of due time" (1 Cor. 15:8), but his was a miraculous birth, so to speak, and was brought about by direct power of God, not of man. With the full power of God behind his nurturing, he was brought fully into Christ. Acts 9:4 records: "He fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" We should be sure, accordingly, that those who desire baptism have a sure knowledge of essential doctrines before immersion.

After the Christian grows, he should be given a stronger diet, in accordance with his growth. This diet should, of course, be a balanced diet. Meals can be top-heavy with meat to the neglect of vegetables, starches, and so forth, or they can consist of a majority of pastries and light foods, leaving out vegetables and meats. Either type of diet does not bring about proper nutrition and physical growth. Again comparing nature with spiritual life, we find that individual Christians, especially those who are comparatively new in the Faith, must be given a balanced diet of Scriptural food. A diet top-heavy with doctrinal teaching, to the neglect of practical application of the Scriptures to daily living, may cause spiritual indigestion among some who cannot digest such a heavy spiritual diet, and who then turn to other teachers, or churches, with a lighter diet. A diet of light spiritual food, however, gives a Christian little spiritual strength for reserve in times of trouble, sickness, or distress.

It readily can be seen, therefore, that ministers must give the Lord's people a balanced diet of religious teaching: stressing both doctrinal subjects and the application of Christ's teaching to daily life, along with a generous amount of prophetic teaching, both future and fulfilled, to "confirm the Word," as it were.

The Church of God (of the Abrahamic Faith) sometimes has been accused of stressing doctrine to the neglect of teaching good Christian living. James 2:17 says: "Even so faith, if it hath not works, is dead, being alone." So we who are leaders in the Church of God must be careful to include in our spiritual diet generous helpings of gospel application to daily life, so we may become living witnesses for Christ. Also, we read in 2 Timothy 4:3: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." Paul here emphasized the teaching of sound doctrine, pointing out that people will turn away from sound doctrine in the latter days. Many churches keep away from doctrinal teaching, emphasizing good moral living, regardless of what the individual "believes." They fail, therefore, to build a solid foundation of sound Bible doctrine for the newborn in Christ.

The Church of God should not take into membership those who still believe in the Trinity, Immortality of the Soul, and other non-Scriptural ideas, with the hope, possibly, of using the "incubator" method of teaching them sound doctrine after their (untimely) baptismal birth. A normal physical birth has the most likelihood of success, and the normal religious birth also has most likelihood of success. As we read about Philip and the eunuch (Acts 8), we find that Philip "preached unto him Jesus," *after* which the eunuch requested baptism. So, our policy should be to give the baptismal prospect a proper understanding of essential pre-baptism doctrines *before* baptism, so he will not need to be "converted" afterward. With a properly balanced diet of spiritual food after baptism, the newborn in Christ will have a normal spiritual growth, will not be carried away with every wind of doctrine, but will stand steadfast in the Faith until Christ comes.

Well did Paul counsel Timothy, saying: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." To all, Paul says: "Watch ye, stand fast in the faith, quit you like men, be strong."

# Profit and Loss

By Mrs. Ellsworth Routson, Blanchard, Michigan

**W**ILL YOU be weighed in the balances and found wanting? Do the records of your daily living show more profit than loss? Let us study some of the things that account for profit or loss in life.

Many themes, editorials, songs, and poems have been written on the subject, "It's the Little Things That Count." This theory can work two ways: not only can a number of little things banded together make a product of great value, but little things of the wrong nature may grow into an ugly product of worthlessness. "Little" bad habits may grow into deeper degradation. Even one lone bad habit, misdeed, or evil thought, though it may not grow, has been unprofitable, save to make one stronger through acknowledgment of it.

A loose tongue speaks idle words for which we shall give account. A habitually ambitious tongue sometimes says things besides prayers—things that are neither profitable to us nor to the Lord. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

Many times the children of Israel invested in idolatry and found it unprofitable so long as they dwelt therein. Their idols heard not their prayers; building and sacrificing to idols usurped their strength and wealth. During one of these periods of unprofitable living, they were asked, "Wherefore do you spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. 55:2.) Ask yourself these questions, and balance your budget. Idols are not comparable to God for power.

The prodigal son, whose desire was the pleasures of this life, spent all his inheritance for that which was not bread, and "wasted his substance with riotous living." Certainly that was not profitable.

The man who built his house upon sand (according to the parable in Luke 6:49; Matt. 7:26, 27) built it upon a false foundation, and "the ruin of that house was great." His accounts showed a great loss.

Yielding to temptation would not be a wise investment, for yielding to temptation is sin; and the wages of sin is death, according to Romans 6:23. "What is a man profited, if he gain the whole world, and lose or forfeit his own self?" (Luke 9:25, R.V.) Seeing one must reap what he sows, would it not be a loss to plant fruits of ungodliness? Those things and many more are reckoned loss on our records.

What, then, is profitable? How shall we live? Let us consider the bright side of the little things that count,

those which grow into profit, not loss. A few pennies saved make bright dollars—a good thing. The same is true of our characters and our spiritual lives. We need to cultivate the single virtues, and to overcome the little obstacles, to make us strong Christians.

First, let us be humble. Both James and Peter assure us that "God resisteth the proud, and giveth grace to the humble." Already, then, we are on our way to a firm foundation—to the greater heights. Humility is profitable in any language.

Then, in our humility, let us *seek* One who can help us attain the worth-while things in this life, and lay up for ourselves "a crown of righteousness, which the Lord, the righteous judge, shall give [us] at that day." We also have the promise recorded in many scriptures that if we *seek* Him, we shall find Him. David wrote of God, "Those that seek me early shall find me." This suggests a time. According to Deuteronomy 4:29, we learn how: "Seek him with all thy heart and with all thy soul." It is well worth the effort.

Faith is another and a valuable "weight" in our scales; for without it we indeed will be found wanting. Jesus said, "If thou canst believe, all things are possible to him that believeth." "Faith is the substance of things hoped for," but "without faith it is impossible to please him." So it seems, faith is much to be desired.

Prayer and faith go hand in hand. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Certainly prayer with faith can be accredited with much profit!

Godliness is profitable: Paul thought "godliness with contentment is great gain." In 1 Timothy 4:8, he brought out the point of this theme, "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The previously mentioned virtues are necessary to help us do these greater commandments. It may require a lot of courage to repent, but Jesus warned, "Except ye repent, ye shall likewise perish." What have we profited if we perish? Peter promised a gift in Acts 2:38: "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."

Loving our neighbors as ourselves is contrary to human nature. It may not be hard to love our neighbors, but to



love them as ourselves requires help from God, and brings about that "peace that passeth understanding."

Likewise, we must be strong to forgive our enemies. Christ admonished that if we forgive men their trespasses, our heavenly Father will forgive us. He broadened this a little in His Sermon on the Mount, when he said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." What greater profit could a man desire than to be a child of the Father, and "if children, then heirs"?

Jesus was a godly man; He was humble; He sought God; He had faith, and prayed; He loved his neighbor; He forgave His enemies. Yet He accomplished one thing more—He overcame temptations. To each of the seven churches mentioned in Revelation 2 and 3, Christ promised a reward to those who overcome. If we can overcome our bad habits, and our temptations, we indeed will be blessed. We *can* overcome—we can do all things through Christ who strengthen us.

Then, "let us not be weary in well doing: for in due season, we shall reap, if we faint not." How is your account? Will you be weighed and found wanting?

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## Self-Righteousness

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By Dale Ward, Blanchard, Michigan

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**I**N WRITING this article, it is not our purpose to belittle righteousness, for we know that all Christians should live victorious lives over sin, but to show how one's self-righteousness sometimes can hinder, and will hinder, his work in winning people to Jesus. Also, we would show how older Christians are not the help to those young in the Faith that they should be, because in their own righteousness they sometimes do not show the spirit of love and tolerance that they should.

Those who have just accepted Jesus as their Saviour, and who have been baptized, need all the help that older Christians can give them, because that is the time their temptations are greatest. Therefore, let us beware lest we find ourselves in somewhat the same condition described by Paul in Romans 10:1-4. We quote: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Now, of course, each Christian has submitted himself, at one time or another, to the righteousness of God, namely, Jesus. It was with God's help that we became more victorious in our lives, but we sometimes forget that it is only through the righteousness of Jesus that we have hope of salvation. Looking back in Isaiah 64:6, we read in part, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Therefore, we can see that our own righteousness comes far short of the righteousness we shall have to plead when we stand before God. If we are

to be a power for God in the world, we must not lose sight of this fact.

As we look about us and see what is transpiring in the world today, it is not a pretty picture. We see drunkenness and carousing all about us, and reports indicate that this condition is not peculiar to one's own locality. It is world-wide. We see the sad conditions prophesied in the Bible coming to pass as they never have before. We see wickedness in low and high places. We see the "marrying and giving in marriage" that Jesus prophesied. What is a Christian's reaction to all this? I fear many of us withdraw into our own small groups and look fearfully about us. Is that what we should do? Did Jesus call the twelve apostles and withdraw from the world, or did He not continue to try to draw all to Him that would come, and to teach His apostles to do likewise?

We know that doing Christian work looks like a hopeless task, if we attempt to do it in our own strength, but *God is still on the throne!* God grants power to do the task to those whose work is in accordance with His will and who will humble themselves to ask Him for help. Here again is where self-righteousness hinders us: we think we are too good to descend to some of the people who need Christ. We think some of them are too wicked to be brought to repentance. That is where we are mistaken. Jesus died to save *sinners*, and He made no distinction between the best and the worst of them. If, in looking back on our own lives, we can see where we have sinned, and since becoming Christians have overcome our sins through Jesus, so much the more should we be patient and loving toward those who do not understand and believe. Through meekness and humbleness and love on our part, we may help to bring others to Jesus.

(Please turn to page 11)

# The Resurrection

By H. Scott Smith, London, Arkansas

**M**ANY of the prophets looked forward to a resurrection. We read in Job 19:25-27: "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."

Notice that Job expected to see his Redeemer in his flesh. In other words, it was the fleshly man who expected to see his Redeemer, the one God created from the dust of the ground. (Gen. 2:7.) We read in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit [the life-giving principle] shall return unto God who gave it."

When either a good man or a bad man dies, the spirit of that man returns to God who gave it. Nowhere in the Scriptures does it say the spirit of the righteous returns to God who gave it and the spirit of the wicked goes into hell to suffer endless torture, as is implied by many.

David looked forward to a resurrection, for it is written: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

We read in Isaiah: "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" (26:19).

Jeremiah promised Rachel's children a resurrection, which was the only comfort He gave those women whom Rachel represented. (31:15-17.) God, speaking through Hosea, said: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes" (13:14). Daniel prophesied a resurrection, saying, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12:2).

So, we understand by these scriptures that the Old Testament prophets were looking forward to a resurrection. This plan, however, had never been effected. Some people claim that to have a resurrection, one must have a death, burial, and resurrection in baptism. Not true, according to the foregoing scriptures, but there was a form of baptism before the resurrection was perfected. It is written: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto

Moses in the cloud and in the sea" (1 Cor. 10:1, 2). Referring to the time of Noah, "wherein few, that is, eight souls were saved by water," Peter said: "The like figure whereunto even baptism doth also now save us" (1 Peter 3:18-21). So, you may readily see we had a figure of baptism in days of old.

Jonah was a type of Christ inasmuch as it is written: "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

David foretold the resurrection of Christ when he said: "Thou wilt not leave my soul in hell [Heb., *sheol*, the grave]; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10). He meant by this that Christ's soul would not corrupt in three days and nights.

Christ plainly foretold His resurrection in the following words: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and *be raised again* the third day" (Matt. 16:21). While they abode in Galilee, Jesus said to His disciples: "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matt. 17:22, 23). "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day" (Luke 9:22).

What did Jesus say when asked by the Jews for a sign of His Messiahship? He answered them, "Destroy this temple, and in three days I will raise it up" (John 2:19). They thought He spoke of the temple at Jerusalem, but He was speaking of Himself. "When therefore He was risen from the dead, his disciples remembered that he had said this unto them" (v. 22). The chief priest and Pharisees informed Pilate of this saying about the temple: "We remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from that dead: so the last error shall be worse than the first" (Matt. 27:63, 64).

"Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (vv. 65, 66). How very futile all this was! for when the time came, Jesus came forth! No power in earth could prevent His resurrection! (Please turn to page 10)

## IS SPRINKLING BAPTISM?

*By Mrs. Forrest Long, Beuna Park, California*

**T**HERE ARE among the readers of THE RESTITUTION HERALD many who do not belong to the Church of God, but to other denominations. Among these readers are many who believe in using sprinkling, instead of immersion, for baptizing. It is to those believing in sprinkling that I write.

At the time of the baptism of our Saviour Jesus Christ, the Bible gives us these words to show that he was immersed: "Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16).

Notice, it says "out of the water." It also says "baptized." This word comes from the Greek word *baptizmos*, meaning "to dip." If the Lord wanted us to be sprinkled, why does not the Bible use the word *rhantizo* which means to sprinkle? Is it not because only by immersion we can enter into the watery grave, signifying the death, burial, and resurrection of our Saviour?

Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1). Except there be true repentance and baptism by immersion, we enter not by the door, but we climb "up some other way" and become thieves.

You say, "If we are not to be sprinkled, why do so many churches practice sprinkling?" The Encyclopedia Americana states that at the beginning of baptism, all churches baptized by immersion. Sprinkling originated as a means of baptizing those who were sick. Various churches, when breaking away from the so-called mother church, carried the rite with them—and it is merely a form. It is not true baptism.

To you who may remain doubtful, I make this suggestion: Get your Bible, encyclopedia, and any other reference book you can find, and make a thorough study of the word "baptism." Jesus said, "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you" (Matt. 7:7). The gift of God is everlasting life to those who seek it. But let us not be as thieves and robbers. Let us, by seeking the Word of God, find the truth and enter in by the door. "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" (Isa. 55:6, 7).

Do you think you are too old, or too young? When one is old enough to understand and believe, he is old enough to be baptized. Service to God should be begun when one is young, for "it is good for a man that he bear the yoke in his youth" (Lam. 3:27). It is a habit that grows more pleasant as the years go by. "Train up a child in the way

he should go: and when he is old, he will not depart from it" (Prov. 22:6). Nicodemus asked Jesus, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, "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 3:3-5). Believe in Jesus and confess His Name, that you may have within you "a well of water springing up into everlasting life" (John 4:14).

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## "I WILL COME AGAIN"—JESUS

*By Marion Ellsworth, Blanchard, Michigan*

**A**NGELS ASKED, "Ye men of Galilee, why stand ye gazing up into heaven?" Then, they assured the apostles that this same Jesus whom they had just seen ascending into heaven would in like manner come again. Too long have men stood looking into heaven, forgetting that Christ will come again to establish His Kingdom upon this earth. The earth was made for man. His home is here and shall continue to be here. Man's mission as a follower of Jesus, like the disciples who watched Him ascend, is to teach in all the world the teaching of Jesus—what His death and resurrection mean to all mankind.

Why stand ye gazing heavenward,  
Ye men of Galilee,  
Have you so soon forgotten  
His last command to thee?

He whom ye saw ascending,  
In clouds of glory bright,  
Shall come again to rule you  
In all His power and might.

He burst Death's band asunder  
And rose from out the grave,  
And bade you tell the story  
How He alone could save.

You have no part in heaven,  
So why stand ye gazing there?  
On earth, so oft He told you,  
Shall men His glory share.

To man the earth was given,  
Here shall Christ's Kingdom be  
While He rules the true believers  
Through all eternity.

Then no more stand idly gazing  
Into heaven's dome unfurled;  
Teach His death and resurrection  
To all men throughout the world.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

## RELIGIOUS NEGLIGENCE.

Sir Bracewell Smith, Lord Mayor of London, charged the Londoners with "religious neglect." He stated only five per cent of the city's population attend church regularly. The last census taken was in 1931, and then London had a population of 8,203,942. Think of it: if the Lord Mayor is correct, 95 per cent of the people are neglecting their religious lives. No doubt this situation, if reports are to be believed, prevails more or less throughout the country. Is it to be wondered at that they are going through such a terrible time of trouble? It is only a few months since they were fervently praying for protection and deliverance from the bombing attacks. Have they so soon forgotten? The warning of the Psalmist, "The way of the ungodly shall perish," is as true today as when spoken.

If England is reaping a "time of trouble" for her sins, we need not expect that we will escape on this side of the Atlantic. "It can happen here!" More, we too, will see "perilous times" unless as a nation we chart for ourselves a different course. Sunday is becoming a shameful "runday." The house of worship is being forsaken for the pleasures of this world. If the whirlwinds are becoming fiercer, it is because we have brought forth the judgments of God in sowing to the winds. Said Jesus: "Distress of nations, with perplexity" will be a sign to you that the "times of the Gentiles" are nearly full. For the faithful in Christ, it is a time to "look up, and lift up your heads; your redemption draws near."

## STEADY DECLINE.

The Roman Catholic Church has been a foremost opponent of indecent pictures on the screen. It has done more to keep objectionable immoral pictures off the market than any other organization. Patrick J. Masterson, assistant executive secretary National Legion of Decency, claims "there has been a steady decline in the so-called family picture and a constant rise in objectionable films. Of 115 movies, 90 per cent are love-making, 84 per cent as picturing crime, and 70 per cent as intense love making."

Allowing children to attend shows, without knowing what the picture is like, is a common practice of parents these days. That pictures provide an effective and one of the most potent agencies of modern education is recognized on every hand. That divorce is upheld and marriage lightly treated in most films is a well-known fact. The habits of drinking and smoking and dancing are commonplace. With these fleshly teachings constantly before the youth—is it strange that the habits of the young folk should be patterned after what they are weekly taught by education's most effective means?

**ARBOR DAY.** April 10, this year, will mark seventy-five years since Arbor Day was started by the people in Nebraska. That State

was almost a "treeless prairie," until Nebraskans started planting trees. Two years later, Kansas and Tennessee adopted Arbor Day, with Minnesota following in '76. In 1885, the National Educational Association recommended general observance of Arbor Day in the schools.

Since then, hundreds of millions of trees have been planted throughout the country. It is not particularly with the history of this annual event that we wish to concern ourselves, rather, the place trees have in the Bible. There are at least twenty-three different varieties mentioned in the Scriptures, and most of these are used in an illustrative way, to teach some important truth concerning God's purpose with man. The two trees which we did not include in the foregoing count are the tree of life and the tree of knowledge of good and evil. It is hard to estimate the blessing which trees have brought to man. Even God will beautify His sanctuary with trees, and we are told that trees will replace thorns and briars. Who, of the children of promise, has not anticipated the time when the tree of life will be restored in the midst of the paradise of God, when the leaves of the tree shall become medicine for the nations! God's "Arbor Day" is not far off.

## STRIKES.

The recent teachers' strikes in Saint Paul and Buffalo have provoked much discussion concerning the right and wisdom of those dedicated to the edification of mankind, using the power of the strike to correct grievances which they have in respect to remuneration. It is a type of militancy and warfare, which we are told come from the "husts that war in the strike members." Speaking in Cleveland, Dr. Willard E. Givens, Executive Secretary National Educational Society, stated: "When they (teachers) ally themselves with one group, do they not violate their duty to society as a whole. . . . Teachers in free public schools are hired by all the people, and are expected to foster the search for truth and good living without bias to class or creed or party."

There is no doubt but what teachers have been and are greatly underpaid for their professional services. But what effect on the minds of the children will these strikes have? Many of the pupils joined their teachers in the strike against the wages which their parents—the taxpayers—were paying the instructors. Will it not teach the children to be "strikers" against authority? In Toronto, Ontario, as these lines are being written, 1,200 school children are on strike against the school board which announced the discharge of the school principal at the end of the school term.

We are not attempting to discuss the issues at stake, but the results to which these things lead. They tend to confusion and unrest and are the fruits of the Old Creation. They are not in harmony with the life of the New Creation in Christ Jesus. The patient, meek, and

long-suffering in Christ Jesus forbear being involved in the strivings of the flesh.

## NEW ORDER.

Dr. Burr Bixler, editor of Present Truth Messenger, in a recent editorial, makes some very forceful comments on the New Creation, and we take this opportunity of passing some of his comments on to our readers. He writes: "The fact that 'the beginning of the creation of God,' referred to in Revelation 3:14, began in Joseph's tomb is at once the key to the entire plan of God in giving us the New Testament. It clears up the tragic conflict, made by those who insist that Christ had charge of or even a part in the Genesis story, between the story of creation as told again in Paul's letters to the Colossians and Hebrews. God created the things that now are and Christ is the Creator of (Heb. 2:5) 'the world to come, of which we speak.' As argued by those who hold to the personal pre-existence of Christ, a positive contradiction of Scripture obtains. This contradiction is man made. The Word is clear." He further states: "The Greek text of Revelation 3:14 is much stronger than the statement that appears in the Authorized Version. The rendering in the new 1,000-word Basic English text is correct: 'The head of God's new Order.'"

Adam headed the Old Creation—Christ heads the New Creation. Christ, being the "firstborn from the dead," becomes the Head of this New Creation. While He is the very beginning of it, the next step in its development is Christ's body—the church. "If any man be in Christ, he is a new creature (creation)." The church is a New Creation, and as such lives on a higher plane than does the Old Creation. "Old things are passed away" to the new creature in Christ Jesus.

## GREECE AND TURKEY.

The papers are full of comments on the portents of the United States taking action to prevent Russia from planting her tabernacle on the shores of the Mediterranean. For many years the United States has aligned herself against aggression by any power. When Russia went into Manchuria, she proposed intervention but found no support from any other great powers. Roosevelt laid down the principle of "quarantining the aggressor," when Hitler was overrunning the small countries—but appeasement resulted. This policy against aggression was stated by Secretary of State Byrnes on February 28, 1946, when he said: "We cannot allow aggression to be accomplished by coercion or pressure or subterfuges such as political infiltration." A year ago, effort was exerted to get Russia out of Iran; now pressure is put forth to keep her out of Greece and Turkey. Russia will come to the Mediterranean, and if she is blocked through Greece and Turkey, she may by-pass them and come through the Holy Land. What's that I see—Gabriel getting his trumpet ready to sound!

# Is Drinking a Sin?

By Bernard Lobell, New Orleans, Louisiana

**I**SAAIAH 5 pronounces God's judgment upon various sins. The entire chapter presents good thought, but my discussion regards only drinking of strong drink. Verse 11 says: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" In this verse, strong drink is singular, referring to only one drink. If one should continue drinking until night, he would be inflamed. One version of the verse gives the meaning as coming to a *lack of knowledge*. This is quite true: the more one drinks, the less knowledge he will have about Christ and His teaching. No drunkard can continue to drink after knowing Christ as his personal Saviour. Drinking will cause man to do things that will keep him from inheriting the Kingdom of God. (1 Cor. 6:9, 10.)

John 3:20, 21 says: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Paul said in Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." If we are in Christ Jesus, we must walk after the Spirit. We are not in the flesh but in the Spirit, for the Spirit of God dwells in us. "Now if any man have not the Spirit of Christ, he is none of his" (v. 9). Paul continued: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (vv. 12-14).

Paul also admonished that "if we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). He knew the inward trials of men, though, for he said: "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." One's character is distinguished by his fruits. "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). The works of the flesh manifest "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings" (vv. 19-21). The Word of God also says, according to Paul, that they which do such things will not inherit the Kingdom.

If we have friends who drink liquor, we should tell them what God's Word says about it. It is sin. It cannot be righteousness. That which is not righteousness is sin. If we deny this, we make God's Word a lie. A Christian's duty to his fellow men is to remind them of God's judgment upon this world for the righteous and the unrighteous. Those who live in sin will receive the reward of death, for the Scripture says, "The wages of sin is death." To the righteous will be given eternal life, for the "gift of God is eternal life."

More about God's judgment upon sin is written in Isaiah 5:20: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Therefore, it is very important for us to know good from evil. "All unrighteousness is sin" (1 John 5:17).

God told Ezekiel to warn the people of Israel, so they would not be destroyed. If Ezekiel did not warn them and they were destroyed, their blood would be required at his hands. (Please read Ezek. 33:1-9.)

Paul, in writing to the Romans, plainly stated: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. . . . For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:9, 10, 13). Paul presented a great truth in verse 14, too: "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?" Paul only asked: How shall one know without being told, and how shall one be told without a teacher? In teaching a child, one must tell it what to do and how to do. Christ chose His disciples and taught them by telling them what to do and what not to do. In Matthew 28:19, 20, Jesus commanded His disciples to teach all nations "to observe all things whatsoever I have commanded you."

Jesus said: "Whosoever doth not bear his cross, and come after me cannot be my disciples" (Luke 14:27). In John 8:31, Jesus said: "If ye continue in my word, then are ye my disciples indeed." To continue in Jesus' Word, one must teach all things that Christ taught. To shun all manner of sin and to cleave to righteousness, one must believe and repent. Jesus said: "I tell you . . . except ye repent, ye shall all likewise perish." Genuine repentance causes one to turn from his sins. If the sin be drunkenness, one must give up drinking.

(Over)

By reading Hebrews 12:1, we see that it is necessary to put off "every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." "Let not then your good be evil spoken of: for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:16-23). If we serve Christ in righteousness and peace, it is acceptable to God. We, therefore, should follow after that which makes peace. Drinking never does make peace; it causes only envy and strife. Verse 21 says that it is neither good for one to "eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." "Happy is he that condemneth not himself in that thing which he alloweth" (v. 22). Therefore, one must not allow himself to drink strong drink, for usually one does not drink by himself. He is putting a stumbling block in someone's pathway of life. It may be only a boy or girl who would like to know what effect drinking would have on him or her. There is always a first time for drinking, and it is always the drinker who shows the boys and girls how to buy it, pay for it, and drink it. The followers of our Lord and Saviour Jesus Christ never do.

Now, if you can say that you never caused one to drink, because you always did your drinking the way God would have you do it, if you can say it was pleasing to Him ("Whatsoever ye do, do all to the glory of God"), if you can say no one ever became angry or did wrong when he drank with you, if you can say that you saw to that and there is no doubt in your mind that everything was carried on just as God would have it when you were drinking, you would have a better conscience than most men who drink. If this is *not* true, there is still some doubt in your mind. The Word of God says, "He that doubteth is damned . . . for whatsoever is not of faith is sin" (Rom. 14:23). Here we have an answer to the drinker: he has a reason sometimes to doubt. Most drinking men doubt everybody, because their minds are affected from the drink. To doubt is to be damned!

Turn ye, my brethren. "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ezek. 6:10, 11). "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." It is not for leaders to drink wine. (Prov. 31:4, 5.) In 1 Thessalonians 5:22, the Apostle Paul said, "Abstain from all appearance of evil."

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"At the last it biteth like a serpent."—Solomon.

## THE RESURRECTION

*(Continued from page 6)*

The Jews would have prevented Jesus' resurrection, if it had been possible, just as they tried to prevent Him from doing His work while on earth. People are more and more trying to prevent the gospel being preached. As Paul foretold, there has become a great "falling away." That Jesus did rise we know from the Record, saying: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as He said. Come, see the place where the Lord lay, and go quickly, and tell his disciples that he is risen from the dead" (Matt. 28:1-7). Mark 16: 4-6 says: "When they looked, they saw that the stone was rolled away: for it was very great. . . . And he [an angel] saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

John recorded it thus: "The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre" (20:1). Mary said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him" (v. 2).

We learn from these scriptures that the Lord had risen when the Marys arrived at the tomb early in the morning. From these scriptures, how can one determine whether Jesus rose in the end of the Sabbath or really the first day of the week? As the Jewish calendar rendered a day from sunset until sunset, could it not have been possible that our Saviour rose in the end of the Sabbath? Remember they had an annual Sabbath, also, and a weekly Sabbath. From this, I am inclined to believe Thursday was the annual Sabbath, and they did not want Him to be hanging over that Sabbath. He was crucified on Wednesday, which would correspond to Matthew 12:40 concerning the three days and nights the Son of man was in heart of the earth. If one concludes Jesus was crucified on Friday and arose first day of the week, he cannot show how Christ could have been in heart of the earth three days and nights. I hope this at least gives you some food for thought. Remember that Jesus said through John the Revelator:

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [the

grave] and of death" (1:18). Jesus' resurrection perfected the plan of our salvation. Paul declared that Christ became the first-fruits and that afterward they who are His will be raised at His coming. Then we shall become like Christ, if we are faithful unto death or until the resurrection. Paul said this vile body will be fashioned "like unto his glorious body" at the resurrection.

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### "O YE OF LITTLE FAITH"

(Continued from front page)

discern the "signs of the times." When Jesus said to the disciples, "Take heed and beware of the leaven of the Pharisees, and of the Sadducees," they did not understand. They thought He was speaking of the bread which they had not brought. Jesus could see they did not understand, and said to them, "O ye of little faith, why reason among yourselves, because ye have brought no bread?" Had not they witnessed the feeding of the five thousand with five loaves, and the four thousand with seven loaves, and the baskets of fragments that were taken up? Then they understood that Jesus was speaking of the doctrine of the Pharisees and of the Sadducees. A Christian should beware of false doctrines today, and be drawn to Christ. "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." The time *has come* when people do not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears. "They shall turn away their ears from the truth, and shall be turned unto fables." Woe to those who are found guilty. Let us "stablish" ourselves with sound doctrine and Christian living, that the Lord need not say unto us, "O ye of little faith."

Another instance of lack of faith in the Scripture is in Luke 12. A man implored Jesus to see that the inheritance was divided. Jesus said, "Man, who made me a judge or a divider over you?" Then Jesus turned to His disciples with the lesson, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then, we need not heap store upon store of material things, neither tires, nor soap, nor nylons. Jesus would have us consider the ravens; and consider the lilies. "If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Do we lack faith because we do not have many of the luxuries our neighbors possess? God knows what we need even before we ask it, and He will provide. Does He not sometimes provide the opposite luxury because we have need of it—"O ye of little faith"? "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of

these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." That is what Jesus was continually teaching His apostles and why He accused them of being of little faith. He was teaching them the things pertaining to the Kingdom. We, also, can profit by these same teachings, being faithful and acknowledging, "Thou art the Christ, the Son of the living God."

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"One day I looked at myself,  
At the self that Christ can see;  
I saw the person I was that day,  
And the one I ought to be.  
I saw how little I really pray,  
How little I really do;  
I saw the influence of my life—  
How little of it was true!  
I came from seeing myself,  
With my mind made up to be  
The sort of person that Christ can use,  
With a heart He may always see."

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### SELF-RIGHTEOUSNESS

(Continued from page 5)

As we look about us and see the wickedness, we are likely to be in the same condition as the Pharisee described in the parable of Luke 18:11, 12. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." No matter how much we have overcome, we are never too good to pray as the publican prayed. His prayer was, "God be merciful to me, a sinner" (Luke 18:13). Let us never forget that Jesus is our righteousness, and thank God for that.

We also notice, as we speak to those outside of Christ, that self-righteousness prevents some from becoming Christians. They say of themselves, "I pay my debts, I am honest, I provide for my family, and as far as I can see, I live as good as, or better than, many Christians that I see about me." We should hasten to assure them that all these things are very good in their places, and that we are glad for each good moral person in the world, but we should tell them that the Word of God teaches us that good morals alone are not enough to give hope of salvation. If we are going to have a place in the Kingdom, we have to do things God's way, and not our own.

"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).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen" (Rev. 1:18).*

### He Is Risen!



"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you" (Matt. 28:1-7).

### A Gift for Us

God gave His Son to the world. (John 3:16.) Jesus was

born to be our Saviour. He gave His life for us. He said, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:14, 15).

When many children are sitting together in Sunday school, the parents do not find it difficult to pick their own children from among those in the room. Jesus knows those who are His, too; and we know He is ours. He laid down His life for us. He laid it down willingly that He might receive it again and bring salvation to all who would follow Him. The life He received at His resurrection was immortal life from God. (1 Peter 1:21.)

### Joyous Tidings

"Christ died for our sins according to the scriptures." He was buried, and "rose again the third day." Jesus was seen of many of His loved ones after His resurrection.

"Now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15).

"Man is not justified by the works of the law, but by the faith of Jesus Christ." "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:16, 21).

"We know that the law is spiritual: but I am carnal, sold under sin" (Rom. 7:14).

"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. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:11-14).

Then let us follow Jesus the Christ, to live after the Spirit, not the letter of the law, that we may have life eternal, immortal when Jesus returns.

### Happy Birthday Wishes

Glenda R. Wolfe, Mar. 31, age 8, Gatesville, Tex.  
Marilyn L. Mercer, Apr. 1, age 7, Macomb, Ill.  
Janice MacAlsbury, Apr. 2, age 14, St. Francis, Kan.  
Mary L. Anderson, Apr. 5, age 10, Mishawaka, Ind.  
Dorothy R. Phillips, Apr. 6, age 13, Hickory Ridge, Ark.



**R**EMEMBER now thy Creator in the days of thy youth," said the wise man Solomon in Ecclesiastes 12:1. This is one of the stock verses quoted time and again to young people to prove to them the advisability of beginning the Christ-life early. Have you ever wondered, however, why Solomon encouraged young people to begin early to use their talents for the Creator? When we know why, we will realize the fact that young people should be the backbone of the church, the hardest workers the Lord has.

There are many characteristics peculiar to youth, which can be used very profitably in the Lord's work. There is work which can be done best by the young. For this reason, we should remember the Creator in our youth (while

before Father Damien died. Brother Joseph became the spiritual leader of the people. One day instead of beginning his sermon with the usual, "My brethren," he simply said, "We lepers." Brother Joseph served forty-four years on Molokai and died a leper. A young man with the courage of youth had remembered God.

Youth is never satisfied. It is reform-minded. This can be good or it can be bad, depending upon the direction in which the urge is led. You will notice that most of the



## "REMEMBER NOW THY CREATOR"

it is day), before the long shadows of age rob us of these peculiar powers.

Youth is active, energetic and courageous, never "too tired" or "too busy" for just a little more activity. Energy is unlimited, atomic, needing only to be inspired and aimed in the right direction. These youthful characteristics have won a war, invented a million gadgets, conquered the air, speeded up a nation; now why can they not be utilized by us to carry a message, build a church and put new interest and life into dying veins? You are challenged, young people! We know you can play, we know you are quick to learn, you have demonstrated that you can face an emergency with courage, but can you do a job of work for your Lord? My friends, that takes real energy and stamina and courage! Never will you have more of it than you do now, so when is a better time to begin working for your Lord?

It is the young people of the world who have remembered their Creator and consecrated themselves to Him while yet young, who have fired the world with a living Christianity. Witness young Brother Joseph of Vermont, who read about the lepers of Molokai and said to himself, "I want to help them." After preparing himself, he sailed for Molokai and arrived just

riots and revolutions against ideas or governments are led by "students"; the young who demand progress. Again we challenge you, young people! It is an *easy* thing to riot, to strike, to complain and to petition against something. If you would like to put your reform urge, your desire to help someone, to a real test, why not remember your Lord's work? There is something that demands more than talk! Have you ever tried to lead a neighbor to Christ? Have you ever done missionary work among the down-and-out? Have you ever campaigned to enliven and revitalize your own young people's society? "Remember now thy Creator." If you want progress, make it! If you want to improve the world, teach it about Jesus!

Young people, never again will you feel as you do now. The urge to work and serve and reform, and the courage to do it, will never again be as strong in you as it is right now. You are challenged by your Lord, your Bible, your church, and an evil world to "remember now your Creator." Remember Him, with service!

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep" (Psalm 121:1-4).



## National Berean Society

H. J. Doan, Editor

# AMONG THE CHURCHES

## CALENDAR

- April 20**—Iowa Spring Conference at home of Mrs. Christine C. Klindt near Sioux Rapids.  
**April 27**—Indiana Quarterly Conference at Morning Star Church of God, South Bend.  
**June 11-22**—Indiana Bible School and Conference at North Salem.  
**August 16-24**—Texas State Conference at Ater.

## BLANCHARD, MICHIGAN

As the old year is past and a new one begun, we of the Blanchard Church of God thank our heavenly Father for His loving guidance during the past year, and hope He still will be with us throughout the present one. We have Sunday school each Sunday at 10:30 a.m.; preaching at 11:30 a.m., and in the evening at 8:00 o'clock, also Bible study on Thursday evenings.

During the past year we had several social times together, meeting at different homes. We enjoyed Bible quizzes and games, followed by lunch. Last fall, we had a very good Michigan State Conference, which was held in our church. A large crowd attended from the Grand Rapids' churches, also from Oregon, Ill. Bible students helped in the services by their sermons and singing, their services being enjoyed by all.

Several of our members are on the sick list. Among them are: Bro. and Sr. Clarence Lake, Bro. and Sr. Chester Scott, and Bro. Wellhoff.

Our pastor, Bro. Ellsworth Rouson, has purchased a slide projector by help of friends and the church. He hopes it will be beneficial in showing Bible scenes of the Holy Land and other pictures in connection with the Bible.

Although our number is small, we hope that by God's help that which has been done will be beneficial to our community, both now and in the future.

Mrs. Jessie Marston.

## COMMENDATION

Reading the Berman Page of the March 18 issue of The Restitution Herald should gladden the hearts of all the brotherhood, for Arnold Johns of Oregon Bible College has given us a very good account of both College students and young people in the local Oregon church as to missionary effort and what it can accomplish. To get the theory in school, and the practical work along with it out in the field in Christian work, seems to me to be a fine combination. Many large industrial concerns use the same method successfully, and it is also quite obvious that Christian missionary work will be equally successful. Judging from the present picture of world events, it would seem that we all should be making good use of our talents, whether they be many or few, for we may have to give an account much sooner than many expect. We are thankful for the interest our young people are showing in teaching the good news of Christ's soon-coming Kingdom.

Glenn M. Birkey.

## DISTRICT SUNDAY SCHOOL MEETING Northern Illinois

To accommodate the Dixon Sunday school workers, the district Sunday school meeting which was announced for Monday evening, April 7, has been changed to the following evening. The gathering of Sunday school teachers and everyone interested in Sunday school will be held at the Oregon Church at 8:00 p.m., April 8. Leaders of the various groups will be James M. Watkins, Myrtle Claussen, and C. Alan McLain.

## COLLEGE NEWS

Last Wednesday evening, immediately following Bible study the students traveled to Dixon to have official pictures taken of the various classes and groups in the College for Marmatha. The four classes, faculty and matrons, Student Players, Glee Club, Student Council, Campus Caller staff, and Marmatha staff were the groups photographed.

Bro. H. S. Bell, LaCrosse, Wis., spoke last Tuesday in chapel. He is a railroad engineer for the C.R.&Q. railroad. His talk was extremely interesting, as what boy does not like to hear of railroading. Even the girls seemed unusually interested. Thursday morning, another freshman from the Public Speaking Class, gave a very interesting talk. At the conclusion of his speech, the other students commented on his speech in the form of constructive criticism. Compliments far exceeded criticisms, however. Also, at this time on Thursday morning, Bro. Magaw presented the L. E. Conner Scholarship Award. The recipient of this honor was Timothy Pearson, a senior this year. This award is given by the Golden Rule Church of God in Cleveland, Ohio. It is awarded to the senior student who has excelled in scholastic work, preaching, and spiritual ability, the preceding year.

Rand Smith and Warren Sorenson left for Omaha, Neb., Thursday night, to spend their spring vacation there. Friday afternoon, Mary Brown left for Baraga, Mich., and the writer left the same day to spend vacation at home. Kirby Davis went to Indiana on Tuesday of this week. Sr. Brewer plans to spend the Easter week end in Ohio.

W. Howard Beemer, Reporter.

## NATIONAL BIBLE INSTITUTION

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Shirley Logsdon	10.00

## WOODSTOCK, VIRGINIA

We were privileged to have Sr. Verma Thayer with us at the Dry Run, Va., Church, Sunday evening, March 10. All enjoyed her presentation of religious slides, and her talk which accompanied the pictures. We look forward to having her with us for our Bible school.

J. R. LaCrosse.

## MEDITATION

The home is a haven for weary feet, a place where we and our loved ones meet. Our cares are left outside the door . . . forgotten and remembered no more. Peace and joy await us there, where love is predominant and felt everywhere. Yes, home is a haven for weary feet, a place where we and our loved ones meet.—Mary Mae Nedrow.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"I am looking forward to the soon coming of our dear Lord and Saviour Jesus the Christ. I will be eighty-five years young, June 24. I was baptized by Bro. D. T. Halstead, March 10, 1894, and am still steadfast in the faith."  
—Susie Dow, Seattle, Wash.

"Orders from brethren throughout the States have come in for my booklet 'Through the Windowpane,' telling me what a wealth of Biblical knowledge is contained within its pages. One dear sister in Christ said: 'It is a beautifully designed booklet, and the poems I have read surely tell how your heart is filled with love for your heavenly Father and His Son, whose work you are carrying on spiritually and materially. May God bless you and your work. East Oregon Chapel is evidence of His blessing.'"—Mary Mae Nedrow, Oregon, Ill.

"Bro. Gerald L. Cooper has improved in health enough to be able to accept special appointments during the summer months. His one desire is to render service as much as he is able. If you can use him in your special meetings or summer conference work, he would be glad to hear from you. Address him at 611 Maple Ave., Tempe, Ariz.

"The Co-ordination Department maintains a list of those available for ministerial service and special occasions. We will be glad to send you suggested contacts upon request, if you will inform us of your needs."—James M. Watkins.

"Bro. C. E. Randall and Sr. Irene Holland, spearheading The Herald subscription drive in the vicinity of Fonthill, Ont., are now within four subscriptions of their one hundred per cent increase goal. We are anxiously waiting those other four so they may complete their goal work. We hope they will not be completely alone when the roundup is over."—James M. Watkins.

IN NORTHEASTERN TEXAS

At the invitation of the Christadelphian brethren in San Saba, preaching services were held there February 24 and 25, before going on to Gatesville. It was a pleasure to pay this return visit to San Saba, and the welcome of the brethren there was much appreciated.

Services were held at Ater, near Gatesville, March 2, at which time it was decided to leave the state conference there over the two week ends of August 16 to 24. Having consulted carefully with the brethren both here and at Mullin, it was thought best to hold the conference here. There is a large grounds affording plenty of space for camping and parking. We are looking forward to a wonderful season of good fellowship with brethren who have not been together for many years.

From Gatesville I went to Malone, where Bro. and Sr. M. E. Roberts live, made a stop at Mexia, then went to Ridge, contacting John and Clint Peterson, brethren from Goldthwaite, and stopped overnight at New Baden with relatives of Bro. E. W. Moses, the Easterly family. Turning back northeastward, I stopped at Buffalo for a fine visit with Bro. and Sr. C. C. Ezell and Sr. R. H. Kennard; at Palestine, where I visited Sr. W. E. Willhite; and at Longview, Sr. A. P. Legmon, I also stopped at Tyler to call on Geo. F. Battenfield, who many years ago was baptized by Bro. Shelton, but now belongs to another church.

Turning back westward from Gladewater, I reached Dallas, March 6. The next day, in a blinding snowstorm, I drove to Cleburne, where three interested families live. En route, I stopped at Alvarado, failing to locate four people whose names I had at that place. At Cleburne I had fine visits with Bro. J. C. Wilson, strong in the faith, with his daughter, Mrs. O. R. Eash, and with Sr. Nathan Cox, daughter of Sr. Willhite, of Palestine. Two other daughters live at Blum and at Godley, with the latter of whom, Mrs. Ed Lightsey, and her family, I spent a night. At Arlington I stopped to visit Bro. and Sr. T. A. Drinkard, both recovering from illness, and also Sr. Gordon Lewis, daughter of Bro. and Sr. M. V. Brantley, of Sweetwater.

Back to Dallas, services were held on Sunday, March 9, at the home of Bro. R. E. Robbins, where a small group gathered and two good services were enjoyed. Two days were spent contacting the Dallas people. There are five members, R. E. Robbins, son of Sr. W. L. Robbins of Riviera; his sister, Mrs. J. Ross Woodul; Mrs. Charles Dupree, daughter of Sr. A. A. Daniels of Westbrook, who fell asleep in Jesus only a few weeks ago; Mrs. A. A. Carrington, daughter of Bro. R. B. Taylor; and Mrs. Lola Danforth, daughter of Sr. Clara Chaffee of Oregon, Ill. In addition, there are four families interested, none of whom are as yet members, Mrs. Roy Crowell, daughter of Sr. Maude Williams of Harlingen; E. W. Clendenen from Mullin; Mrs. W. E. Hodge, daughter of Sr. Holdertield of Cleveland, Ark.; and Monte E. Stone, son of Sr. Gordon Lewis of Arlington.

At near-by Grand Prairie, there are two daughters of Bro. R. F. Robbins and a daughter of Sr. L. T. Reed of Mullin.

One day was spent in Fort Worth, where we have eight or nine members, Mrs. Jennie Hazelwood at Abilene; Clyde L. Brown and Mrs. Minnie Hampton, children of E. E.

Brown of Houston; Mrs. Charles Pine and her parents, Bro. and Sr. W. A. Shepherd, formerly of Grand Rapids, Mich.; W. E. Pippin, a former Baptist preacher and brother of J. T. Pippin of Tokio, Tex.; and Curtis Drinkard, son of Bro. and Sr. T. A. Drinkard. A few other people supposed to be in Fort Worth could not be located. The members in the Dallas-Fort Worth area are quite interested in getting together and having a meeting periodically, to get acquainted and study the Bible, also to have preaching when some minister is available. There are over twenty members in this area, in addition to several other interested families. Bro. R. E. Robbins will act as chairman of the group.

At Weatherford I enjoyed a visit with Sr. Otto J. Humphrey, formerly of El Paso, and a daughter of Bro. and Sr. C. C. Ezell at Buffalo.

I reached Abilene, March 14, stopping en route at Cisco to make a couple of calls. Services were held, March 16, at the Dolk Schoolhouse at Hawley, and at night at the Phil Jefferies home. We hope there will be some folks from Abilene in the Summer Bible Training School at Oregon.

After a few days in Abilene, I turned southward for a jaunt to San Angelo and beyond, stopping at Winters for visits with Bro. and Sr. G. T. Shott and their son, Bro. Dewey C. Shott. A pleasant visit was enjoyed with Mr. and Mrs. Frank Busher, interested folks at Ballinger. At San Angelo I found two interested members in addition to five other interested families. The members are Mrs. M. E. Davee, formerly of Mullin, and Mrs. Vince Holt. Three children of Sr. Davee and their families also live here. At Tankersley I found Sr. O. V. Lawson, also from Mullin, who has a number of married children living near by. At Mertzon a good visit was had with Bro. and Sr. Alton Brown, both from Mullin.

From Mertzon I turned northward again, to Sweetwater, but found on arriving, that so many were sick from an epidemic of the "flu" that no meeting was possible. Meetings have been handicapped at several other places for the same reason. Many schools are closed because so many teachers and pupils are sick. While at Sweetwater, I looked up several members who I had not contacted on previous visits. Also, plans were made for strengthening the local work.

A meeting planned at Rotan for March 25 also had to be cancelled because of so much sickness. Visits were made with a number of Rotan members who had not been seen on a former visit. There are about ten members in the Rotan vicinity, mostly members of the Seaton family. We hope a series of meetings can be held here in the near future.

At many places I found much enthusiasm for the coming conference, for so many are hungry for the Word, and rejoice at the prospect of meeting once again in a conference gathering with those of like precious faith.

If you want to see the conference succeed, plan to be there, August 16-24, and support it with your offerings, sending all contributions to Miss Wilda McCorkle, 215 W. Main St., Gatesville, Tex.

M. W. Lyon, Evangelist.

MARY MARILLA WHITE

Funeral services were conducted by the writer for Mrs. Mary Marilla White at Colo, Iowa, on March 21. Death had occurred on March 18.

Mary Marilla Brodie was born August 28, 1863, to John and Mary Brodie near Sandwich, Ill. The family moved to Kendall County, Ill., in 1867; Miss Brodie attended Illinois public schools and was graduated from the Fowler Institute of Art and Music. She taught music many years.

March 25, 1888, she married A. A. White and settled near Colo. For a long time, both she and her husband were active in the Colo Church of God, not now in existence. After moving into the town about thirty years ago, Mr. and Mrs. White became active in the Methodist Church, although maintaining their Church of God membership. Much of her later life, Mrs. White was pianist for the Order of Eastern Star.

Mrs. White is survived by her husband, two sons, four daughters, twenty grandchildren, and twenty-two great-grandchildren.

Arlen Marsh.

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# EVANGELIZE!!

## —THIS WAS THE CALL TO SERVICE

If we are to accept wholeheartedly the example of the early church, we cannot ignore the degree to which every part was called to fulfill this aim.

## —THIS WAS AN EVERY-MEMBER PURPOSE

Every person upon his acceptance of Christ was to be devoted to some phase of the effort of winning, teaching, or supporting individuals in this work of teaching others.

## —IT SHOWED THEIR LOVE FOR CHRIST

The desire to carry, or helping others to carry, the blessing of the promise they had received to others was the smallest expression of appreciation that each felt he could offer.

## —IT WAS THE LIFE LINE OF ETERNITY

Not only was it the only means of keeping that life line open to others, but it served as the greatest instrument for keeping faith alive within themselves.

## —IT COST IN TIME AND DOLLARS

To this cause men gave not only themselves, but their entire substance. They brought to a common treasury all that they possessed, that through this common effort the gospel could go forth to greater lengths.

## —IT WAS PLACED BEFORE RETURNS

They gave without question of their time and money—having, nor requiring, no assurance in the matter of returns. They gave as unto the Lord, asking no questions, knowing that of Him they would reap success if they did their part.

## SHALL IT MEAN LESS TO US?

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## God's Salvation for His People

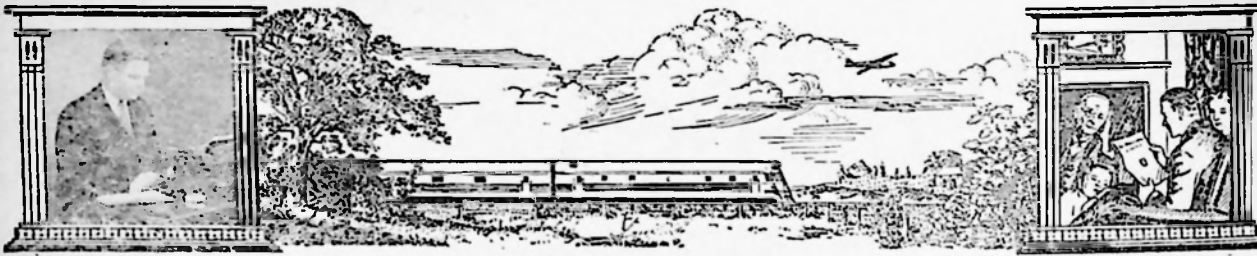
*By Shirley Logsdon, Oregon, Illinois*

**F**ROM THE BEGINNING God has had a plan of salvation for His people Israel. Though they sinned and are scattered into all nations, their Lord has reserved a day of redemption for them. God, through His servant Isaiah, promised mercy and exaltation to His people. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel" (44:22, 23).

God will rejoice over Jerusalem's repentance as a bridegroom rejoices over his bride. The Prophet Isaiah, again talking for God, comforted Israel, saying: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. . . . For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. . . . For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed" (54:4-10).

Though the Jews lacked understanding of God's promises, they have assurance of learning the truth in a future day. "Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

When Jesus returns to earth and establishes His Kingdom, God's plan will be accomplished. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:11, 12).



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## What Is "the Faith"?

Invariably, when one speaks of the true faith, critics accuse him of exalting one sect above another. In such tone as to imply no answer can be given, they ask, "What denomination has the true faith?"

Numerous scriptures speak of "the faith"—singular and positive. Jude exhorted: "Ye should earnestly contend for *the faith* which was once delivered unto the saints" (v. 3). Paul pleaded: "Watch ye, stand fast in *the faith*, quit you like men, be strong" (1 Cor. 16:13). In Philippians 1:27, Paul specified what he meant by "the faith," saying: "Stand fast in one spirit, with one mind striving together for *the faith of the gospel*." This "faith of the gospel," in which we Christians are challenged to stand fast, which faith was once delivered unto the saints, must be that "one faith" of Ephesians 4:5, saying, "One Lord, *one faith*, one baptism." "Any old faith" neither satisfies nor saves!

What is this one faith that was delivered to the saints of old? Well, if Abraham suddenly were resurrected from the dead, he would be aghast with means of modern transportation, though he was traveler in his day. Streamlined trains, airplanes, and even automobiles would stagger his imagination. Indeed, all modern civilization would be so foreign to his concept, that he scarcely could converse on topics of the day. There is one theme, however, in which Abraham not only could converse, but in which he would be zealous and well informed. Abraham would know "the faith." "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). If, therefore, Abraham were resurrected and brought into conversation with a member of the Church of God, there would be a happy discussion about the second coming of Christ, and about Christ's millennial rule to bless all nations. There would be little time for discussing transportation and myriad other topics of the hour. Indeed, Jesus positively said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). That is it! That is the true faith!—looking forward to see the Day of Christ. Rejoice ye in it!

Likewise, if David were to be brought back to life, he

would be at a loss to understand modern life. The radio would seem like magic; television would seem like fairyland. Only one theme of importance could quickly cement David's thought with one living today—the thought of Christ, His redemption, and glory. Said David of his Lord: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). Yes, David believed in immortality, in being fashioned like unto his Lord in the morning of the resurrection. David also foresaw that Christ "shall come down like rain upon the mown grass: as showers that water the earth," prophesying too:

"In his days [Christ's days] shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 72:6-11). . . . Thus David and Abraham believed alike. They embraced "the faith."

Consider, too, "the faith" of Job who knew that his Redeemer would "stand at the latter day upon the earth" (19:25). Certainly Job believed in the coming of Christ and kindred doctrines of the true faith. He knew, for instance, that though he died and corrupted in the grave, he would be resurrected at call of his Lord, prophesying: "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands" (14:15).

Likewise, Daniel prophesied of "the latter days" and "the time of the end" when "many shall run to and fro, and knowledge shall be increased" (12:4). He prophesied of the resurrection and of "one like the Son of man [who] came with the clouds of heaven," and told of "the kingdom and dominion . . . under the whole heaven" which is to be "an everlasting kingdom."

No, the true faith means not that one sect knows all there is to be known. The true faith, rather, is that faith embraced from Eden unto today, embraced in the hearts of men and women who look forward to the coming of Christ and His blessing to all nations. Take warning: "Some shall depart from the faith." Paul "kept" it; "Examine yourselves, whether ye be *in the faith*."

# Are God and Christ One?

By R. H. Judd, Colborne, Ontario

THERE have been several occasions in times past, as you are well aware, when China Inland Mission publications have advocated what has become known as Barthian Theology, by teaching that "Jesus Christ is God, and that He *alone* is to be worshiped and served." This last is a quotation from Dr. H. W. Frost's article in *China's Millions*—the italics being his. Probably the most outstanding instance was that occurring in *Young China*, where it was very definitely advocated that in the temptation in the wilderness, the Lord Jesus—the Christ—represented Himself to be "the Lord thy God." You will remember that I wrote to you on that occasion, and that you admitted the correctness of my understanding. Hence the reading of Mr. Contento's article brought these to memory.

## *Scripture Distinguishes between God and Jesus the Christ*

The Scriptures which make clear and definite distinction between God and man, and between God and His Son—"the Son of God"—are so numerous that I fail to see how anyone who reads them can accept the illogical doctrine (which now for many years has been on the increase), that God and the Person whom He calls "his Christ" possibly can be one and the same individual. Mr. Contento probably has adopted the idea to escape the difficulty presented to him by the Chinese student. It would seem, however, that the student was not far amiss in his understanding of what all missionaries taught. Mr. Contento's explanation, however, does *not* answer the student's difficulty, for anything that denies the frequent Bible assertions that God and Jesus the Christ are each separate and distinct Personalities *cannot* be correct.

## *Contest with Evil*

From the very beginning of the contest with evil, the wages of sin has been death. The first pronouncement of death is recorded in Genesis 2:17: "In the *day* that *thou* eatest thereof *thou* shalt surely die." Centuries after, in Paul's day, it was the same: "The wages of sin is death"—the *death of the person*. (See Rom. 6:23.) That law has never been rescinded. Because Adam did not die "in the

*This article by Brother R. H. Judd was written as an open letter to the China Inland Mission (operating in Canada, the United States, Great Britain, China, and Australia), being a reply to an article by one Paul Contento. Mr. Contento's article (March-April issue of "Young China") asserted that "Christ was God incarnate, that is, God in human form. God was on the cross. Yes, God Himself hung on that cross." . . . Brother Judd here defends Bible truth that God and the Christ are Father and Son, two Persons, being one only in purpose.—Editor.*

day," most people have thought that God went back on His word, or that death does not mean death. The majority, in their confusion, have accepted, at the hands of the ministers and missionaries, the latter explanation. These leaders have taught "*that there is no death*" and that man is not dead when he dies. The Scriptures teach that death is a terrible reality (See Psalm 146:4.)

Few, even ministers, seem to have realized that two separate and distinct pronouncements were made on this important matter. The first was the announcement of the penalty of death—"in the day that thou eatest thereof." The second was the commuting of that penalty of "in the day" to one of penal servitude for life. Compare Genesis 2:17 and 3:19. When circumstantial evidence had been taken, God in mercy commuted the penalty, but the penalty of death was not rescinded. "Adam lived . . . nine hundred and thirty years and he died" (Gen. 5:5). To quote more fully we read, "All the days that Adam *lived*, were nine hundred thirty years; and he *died*." Anyone who will read the record honestly will admit the facts to be as stated.

Because all men have sinned, "none of them can by any means redeem his brother, or give to God a ransom for him." Why? Because his own life is forfeited by sin. (Psalm 49:7.) The only way the death penalty may be redeemed is for one without sin to "offer" himself to God on our behalf. Hence Jesus the Christ is "the Lamb of God [hence not God] which taketh away the sin of the world." (John 1:29; see also 2 Cor. 5:21, R.V.) Thus it becomes possible that "whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God promises to ransom the faithful from the grave—to redeem them from death.

"In that he died [Christ, not God], he died unto sin once: but in that he liveth, he liveth unto God." Here again distinction of Persons is clear and unmistakable. "He [Christ] liveth [now] by the power of God" (2 Cor. 13:4).

Another fact which proves that Christ is not God is that forgiveness may be had only through a God-appointed Mediator. Hence we read: "There (Turn to page 10)

# God's Kingdom Is Not the Church

By E. H. Goit, Niagara Falls, New York

**T**HE KINGDOM of God is not the church, that is, not the bride of Christ. Nominal Christendom asserts they are one and the same, whereas the Word of God proves they are two organizations.

Christ's bride, the church, is composed of a body of believers who are called out from the Gentiles and Jews. As Adam slept, a rib was removed to form his bride, Eve; so Christ also slept in the sleep of death, His life being given to purchase His bride, the "church of the first-born." This body of believers was founded upon Himself as a tried cornerstone. (See Matt. 16:18.) Its membership is limited to those who have been baptized into Christ. (See Gal. 3:27.) As a mission, the church is to "go . . . into all the world, and preach the gospel to every creature" (Mark 16:15).

God's Kingdom will be a material kingdom. It will be tangible, visible, and world wide in scope. In this Kingdom, the "table of the Lord" will be established and Christ will drink the fruit of the vine with His bride. His apostles will judge the twelve tribes of Israel. (See Luke 24:29, 30.) Its membership will consist of those who are the body of Christ, also the sheep nations, and the whole household of Israel with the King of the Jews as its Head.

*Ekklesia*, the word translated "church" and meaning "assembly," appears one hundred fifteen times in the Bible, yet not once is it translated "kingdom." *Basileia*, the word translated "kingdom," appears one hundred sixty-two times, yet not once is it translated "church." To substitute the word "church" where the word "kingdom" appears, and vice versa, shows the folly of calling the Kingdom the church and the church the Kingdom. A few of the places with the substitutions are as follows:

(1) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom [church?] prepared for you from the foundation of the world" (Matt. 25:34). Does the church inherit itself?

(2) "Thy kingdom [church?] come" (Matt. 6:10). Does the church pray for the church to come?

(3) "Now this I say, brethren, that flesh and blood cannot inherit the kingdom [church?] of God; neither doth corruption inherit incorruption" (1 Cor. 15:50). If people who are in the church today are not flesh and blood, what then are they?

(4) "As for Saul, he made havock of the church [kingdom?], entering into every house, and haling men and women committed them to prison" (Acts 8:3). Does the Word of God teach that the Kingdom of God is to

be violated as such? Is it not a Kingdom where "none shall make them [inhabitants] afraid"? (Micah 4:4.)

(5) "Likewise greet the church [kingdom?] that is in their house" (Rom. 16:5). Does a house hold a world-wide Kingdom?

(6) "He is the head of the body, the church [kingdom?]; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:18). Is the body of Christ the Kingdom?

The church is a present-day organization, whereas the Kingdom of God is of future establishment. (See Acts 15:13-17.) To enter the church, baptism by immersion in the name of Jesus is the one and only way. A resurrection from the dust of mortality is not necessary. To enter the Kingdom of God, baptism by immersion and a literal, visible, and bodily resurrection from the grave is necessary. One that is baptized is still corruptible or mortal. Corruption or mortality cannot inherit the Kingdom. (See 1 Cor. 15:50.) Therefore, it is of necessity that these two agencies (baptism and resurrection) be utilized before one can be "born again" to enter the Kingdom. In other words, it is not possible to enter the Kingdom of God before the "resurrection of the just" and that yet has to take place. Therefore, the church and the Kingdom are not one and the same!

Those who claim the church and Kingdom are synonymous attempt to bolster their theory by perverting about eight passages of Scripture from the general tenor of the Word of God and wrenching them from their contexts. A careful examination of the Bible will unveil their false promise. Let us examine the Word.

Matthew 16:28, with similar accounts in Mark 9:1 and Luke 9:27, is quoted to prove that the Kingdom was literally established some time after the death of Christ, prior to the death of all the apostles, and mainly on the day of Pentecost. Jesus said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt. 16:28). Immediately many persons conclude that the actual establishment of the Kingdom had to occur prior to the deaths of all apostles. We believe this to be a false conclusion for the following reasons:

(1) Some did see Jesus, the Son of Man, coming in His Kingdom.

(2) Approximately six days later, Peter, James, and John saw the Transfiguration of our Lord wherein Moses and Elias appeared in a vision of glory.



(3) Peter wrote of this vision as "the power and coming of our Lord Jesus Christ" in reference to the Transfiguration in the holy mount. (See 2 Peter 1:16-18.) Therefore, we declare that some of the apostles did see the power and coming of our Lord, with a view of the glory of His Kingdom, without the actual and literal establishment of said Kingdom.

Some say Jesus would never have said, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17) if it had not been imminent. John the Baptist declared the same, and further said, "This is he . . . prepare ye the way of the Lord" (Matt. 3:3). This context would identify the "kingdom at hand" as synonymous with the one spoken of "this is he." Lexicons say the word *basileia* can be translated "royalty" or "royal personage" as well as "kingdom." The Emphatic Diaglott reads, "Reform; for the royal majesty of the heavens has approached" (Matt. 4:17). Therefore, Jesus was declaring, as was John, that He, the King, had come, and not that the Kingdom was immediately to be established.

Much ado is made of the text, saying, "The kingdom of God is come nigh unto you" (Luke 10:9). The work of Christ and His followers was to preach the Kingdom, not to establish it. After the United Nations Organization was conceived, it was necessary that it be presented to the nations for ratification. Thus, after the King was born, it was necessary that the message of the Kingdom be preached for the acceptance of the people. In this manner, the Kingdom of God came nigh unto the people alive at the time of Christ.

To spiritualize the Kingdom, some repeatedly quote that it "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Taking this one verse alone from the rest of the Kingdom message, they seek to portray a spiritual realm, rather than a kingdom with material values. Bible students must discern between fanaticism of ignorance and calm tranquility begotten by an intelligent belief and faithful obedience to the gospel. Many yell with temporary joy, some tumble in ecstasy begotten by delusion, and others fondle snake idols. Generally, the greater the ignorance the stronger the impulse of the flesh! Present experiences tend to be the opposite of peace and joy. Today we have the sorrowing and turmoils of the Spirit striving against fleshly desires. The life of Christ was a path beaten of sorrow, but for the joy set before Him, He endured. Thus, because of the hope of joy set before us, we endure much tribulation. Today is a day of preparation for future inheritance. (See Matt. 5:4; Luke 6:21; Heb. 12:2; Acts 14:24.)

Being questioned by the Pharisees when the Kingdom should come, Jesus answered, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or lo, there! for, behold, the kingdom of God is

within you" (Luke 17:20, 21). Using a surface translation, many err in saying, "The Kingdom is within you." In rejecting a "heart kingdom," we do not deny that Christ dwells in the true Christian by faith, shaping his conduct, but we do deny that this companionship is the Kingdom of God established. The word "observation" is more properly rendered "careful watching." Israel at this time was "carefully watching" and searching here and there, saying, "Here is our Messiah," or "There He is." When the Messiah does establish His Kingdom at His second advent, there will be no need to search for Him, for "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). It was the Pharisees who asked Jesus when the Kingdom should come, and it was to them that Jesus replied. Certainly Jesus did not say the Kingdom of God was in the hearts of those wicked Pharisees, but that it was *among* or *in the midst* of them, as the word "within" is properly translated. King Jesus was in the midst of the Pharisees, was He not? The Emphatic Diaglott reads, "nor shall they say, Behold here! or there! for, behold, God's Royal Majesty is among you" (Luke 17:21).

Some, to prove that the Kingdom has been established, quote John, saying, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1:9). Then these "grasshopper-conclusionists" declare that John was in the Kingdom at the writing of the Book of Revelation. If John was in the Kingdom when in tribulation, there is no advantage to be in the Kingdom. John combined fact and hope as one might say, "I am your friend in adversity or prosperity"; or, "I deliver your mail, summer and winter." Surely it would be foolish to infer that one would be in adversity and prosperity at the same time, or that summer and winter occurred at the same time at the same place. So it would be ridiculous, if not absurd, to declare that John was enduring tribulation and enjoying the Kingdom at the same time. It was through much tribulation that John prepared to enter the Kingdom. (See Acts 14:22.)

Of a "microscopic few," Colossians 1:13 is proclaimed loudest to sustain the church-kingdom theory. It reads, "Who [God] hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." The words "hath" and "into" are vehemently emphasized. It is a very good rule not to build a "hope" on the tenses in the Bible, for God "calleth those things which be not as though they were" (Rom. 4:17). It would have been a great mistake to have emphasized "is" in Isaiah 9:6 (prophecy of Christ written seven hundred years before His birth) when it was written. There are many places in the Bible where the present tense is used, yet the future is predicted. Instead of sustaining a "heart kingdom," Colossians 1:13 proves (*Please turn to page 9*)

# Homemade Poison

By Peter Rees Joshua, Aurora, Illinois  
Selected by Glenn M. Birkey from "The Gideon"

THE WORLD today is facing an unprecedented inflation materially, and an equally unprecedented deflation spiritually. It is the backwash of the first World War which produced a forgotten generation of parents who today stand confused and indicted before the ills of juvenile delinquency. We speak today of juvenile delinquency and of illegitimate children, whereas in truth we should speak with more conviction of parental delinquency and illegitimate adults.

We are living in a day when it is considered smart to deal lightly with the Book that has made America the great nation she is. It would do us the world of good to silence our juke boxes and cheap modern mechanical escape gadgets and visit the historic centers of America's birth. How deeply is Scripture embedded into early American life! It is even embedded and read today in the masonry of her greatest buildings! This would have meant little had not these same Scriptures been hidden deep in the hearts and lives of those who built the nation, and who revered God.

I recall vividly attending a Rotary meeting . . . a few years ago with my beloved friend, the world-renowned Gypsy Smith. I was sitting next to him at the speaker's table when suddenly, just before he arose to speak, he asked me to mark carefully his closing words. When the moment arrived, he lifted high his well-worn Bible and with that unctuous tone of the Holy Spirit he asked, "How many of you men can recall a saintly mother and a godly father who loved this Book, read it, lived it, and seeped it into you, as a boy? How many of you can remember parents who prayed for you, and loved you with tears?" I can see now practically the entire group of leading business men raise their hands, with moist eyes, and not without some justified pride. Then quietly Gypsy swung home deftly this shaft, "Well, men, with all your influence today, how many of you are so living that

your children will remember you for your faithfulness to this same Book, and the same power of prayer?" It was a tense moment, a searching moment, and I felt the impact more than Gypsy Smith did, for I knew a few there whose children are today's problem. You see, this happened in my parish! Wonderful Book the Bible! Wonderful privilege the Gideons have in making it known. Someone has well said, "The Bible will keep you from sin, or sin will keep you from the Bible." I wish I could tack this on every home in America.

I often think back to an old book in my father's library in Wales. I marked one page in it, and want to give it to you for real consumption. Its truth is graven into my

mind like a mark made with a diamond on steel. Here it is, parents: "The mill-streams which drive the clappers of this world arise in solitary places." How desperately true; and what a thought to apply to the homes today! America never became a mighty nation through parents who spent their time in gin-mills and cast their children off to the movies, or the dangers of the streets, to allow them an escape from sacrifice. America never became a great nation through parents who treat their marriage vows as lightly as they treat a paper napkin; and loose living that substitutes license for liberty and immorality for things immortal and fundamental. There is a whirlwind for parents who sell the souls of their little ones for the cheap bubbles of self-satisfaction, and escape from responsibility.

One of the truest statements of our indestructible Bible was penned under the inspiration of the Holy Spirit by Paul to the fickle Galatians: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." My, how church-less, Bible-less, God-less, Christ-less parents are sowing a harvest for their children today! Filthy saloons are filled with mothers who go home to give the breast to their offspring, and thou-

## IRRESPONSIBLE!

When farmer's sheep are hit by trains  
The railroad pays the bills;  
A motorist's responsible  
For anyone he kills;  
A workman, injured on the job,  
Receives just compensation,  
Which leads one logically to make  
The following observation:  
When liquor makes a man a slave  
And fills his home with strife;  
Leaves him a source of anguish to  
His friends, his child, his wife;  
Impairs or stunts his mental powers;  
Depletes his strength and health;  
Deceives, deludes, distorts his life  
Yet grabs his store of wealth;  
When it deprives of livelihood  
Or lands him in the jail,  
What liquor dealer dashes up  
And proffers needed bail?  
When liquor dulls and deadens him  
So much that he is willing  
To kill himself the painful way,  
By slow and gradual killing,  
When it has sapped ambition's urge  
And multiplied his woes,  
When all that life held dear is gone  
And everybody knows  
That liquor robbed him of it all  
And left—a moral wreck,  
The liquor dealer's attitude  
Is only, "What the heck!"  
In every other field, it seems  
The culprit pays, and how!  
Why should the liquor interests be  
The nation's sacred cow?  
In profiting, at public loss,  
They show no mean ability;  
Why need they always go Scott free  
From all responsibility?

—Florence Marshall Stellwagen;  
selected by R. H. Judd.

sands of little lives are in this hour being suckled on the mother-breasts of alcoholics drinking into their tiny systems the very hellish propensity possessed by their mothers. Fathers, too, think that discipline of Christianity is a sissy venture. Are they any improvement, with their cotton-wool streaks for backbones, on the rugged stalwarts whose faith-plow was plunged deep into the ways of righteousness and moral integrity? The children of the men who pioneered did not see their fathers turn the Lord's Day into a leprous carnival, or the House of God into a memory. I have said it often to audiences across the country, and I say it again and again—National destiny is not settled in Congress or in the halls of the United Nations. It is settled upon the common flagstones of the American kitchens. The solution of social problems, the purification of society, will not be accomplished at any academic or political wash tub. Dirty linen may be washed there, but the power to stop the linen becoming stained is in the hands of the mothers and fathers of the land who

lead their children through the Word into the paths of righteousness.

There is a price to pay for synthetic living, and "synthetic" means "a substitute for the real thing." There is a price to pay for treachery to the obligations of holy marriage and disciplined living; and dull, indeed, is the mind if beneath the din of modern parental prodigality a voice is not heard, the voice of Jehovah, saying, "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 depths of the sea."

One cannot help but think of the Prophet Amos and the words of the Lord to him: "Behold, I set a plumbline in the midst of my people Israel." What if that plumbline could be set in the midst of the average home today, measuring family conduct against the principles of righteousness? What is to become of a world that shares with the late Jimmy Walker, ex-mayor of New York City, the feeling that those who want reform (*Please turn to page 10*)

## Daniel's "Middle X" King

*By Sterling Russell, Cleveland Heights, Ohio*

EZEKIEL wrote about the destruction of Gog, prince of the land of Magog, in the thirty-eighth and thirty-ninth chapters of his Book. They are symbolical of the warring enemies of God.

In Jewish Scripture, both king and queen of the South were on the right hand of an eastward-facing Semite. Accordingly, south of Judea were Shur, Zin, Paran, Edom, Idumea, Arabia, Petra, Egypt, Ethiopia. The words "England," "Great Britain," "America" are not in the Bible.

The king of the North was at the left hand of the Semite, whence came invaders and foes. The word "Russia" cannot be found in the Bible. The future kings of the North and South are not revealed by name.

Is it not strange that just before Armageddon, the king of the North and the king of the South are to be allies joined together to crush a common foe? Is it not odd that during the previous century the brethren, who find no Scriptural existence of an everlasting fiery hell with its Dante-described playful Devil, who never denounced the warring Magog such as Germany or Japan, nevertheless affirm that Russia is the king bear of the North?

Suppose we examine the Word of God with clear eyes and the cool mind of Christ. Read Daniel 11:40-45, saying: "At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind . . . he shall enter into the countries, and

shall overflow and pass over. He shall enter also into the glorious land . . . he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt . . . and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Just who, brethren, is this "him" and "he" that the kings of both North and South unsuccessfully attack at the time Michael stands up, when also "there shall be a time of trouble, such as never was since there was a nation"? "Many of them" (not all of them) "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (disgrace), "and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Let those brethren who affirm that Russia is to be the king of the North to pounce upon Israel consider just who Gog and Magog are in Revelation 20:7-10. Then, at the end of the thousand-year reign of Christ, another war is to break out. Can that be the king bear, Russia, who again fights the Prince of Peace?

Who among us will identify by the Bible just who Daniel's "he" and "him" is? This writer will mail a ten-dollar bank money order to the first brother or sister who Scripturally identifies Daniel's "Middle X" King.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**FREEDOM INVADED.** The recent decision of the United States Supreme Court upholding the constitutional right of a state to furnish free transportation for pupils attending parochial schools has aroused the Protestant leaders to the impending dangers to this country as result of this five to four decision of the Justices. If it is right to use taxpayers' money for the transportation of Roman Catholic children to and from their religious schools, then why is it not perfectly proper to use such funds for the purchase of textbooks and other school equipment? Already, the camel at the open door is wanting to be fed. In Franklin, New Hampshire, an attorney, encouraged by the Supreme Court decision, has started action to get the community to furnish free textbooks to the children attending parochial schools.

Sensing the dangers which are rolling in on this Protestant country, members of the Atlanta Baptist Pastors' Conference have pledged themselves to preach at least one sermon on the Supreme Court decision. They said: "The separation of Church and State and the religious freedom of the individual have been invaded."

**A GOOD YEAR.** In 1930, the American Bible Society distributed 12,000,000 copies of the Scriptures. 1946 was the most fruitful year since. Last year, 11,394,200 copies of the Scriptures went into circulation. Of these, 105,500 went to the Soviets. Distribution of the Word is a wonderful work, and may the blessing of the Lord rest heavily upon all such undertakings.

**NODAL POINT.** The Archbishop of Canterbury, in writing on the importance of Easter, said: "The historical evidence for the resurrection of our Lord is strong; the spiritual proof of it is in its effect upon those first disciples, who were converted by it from bankrupts of faith and hope to more than conquerors, turning the world upside down . . . Christ died. There is no gospel in that, until you can say, 'and rose again.' The resurrection is the nodal point of it all. Here we touch solid rock."

The resurrection of Christ is the center around which the whole gospel message gravitates. The resurrection of Christ insures the resurrection of "all that are in the graves." And the fact that those "in the graves" are the ones to be resurrected, discredits the notion some have that the "body" is not raised up. Writing in "The Harp of God," J. F. Rutherford denies the resurrection of Jesus' body. He says it was secreted away so as not to stand in the way of the faith of the disciples. "Our Lord's human body, the one crucified, was removed from the tomb by the power of God. . . . The Scriptures do not reveal what became of that body, except that it did not decay or corrupt (Acts 2:27, 31, 32). We can only surmise that the Lord may have

preserved it somewhere to exhibit to the people in the Millennial Age." If you question the resurrection of the body—you should study carefully the Easter issue of The Restitution Herald, and the scriptures used in that issue will be made clear to you.

**AMERICA.** The benefits which people of America enjoy over the citizens of other countries are forcibly set forth in a comparative table as printed in "Capper's Weekly," under the heading of "America." It reads:

"A nation that numbers six per cent of the population of the world, has for its convenience:

70 per cent of all automobiles,  
50 per cent of all telephones,  
45 per cent of all radios,  
34 per cent of all railroads.

It uses for its convenience:  
56 per cent of all silk,  
53 per cent of all coffee,  
51 per cent of all rubber.

It produces for its convenience:  
62 per cent of all the oil,  
53 per cent of all the corn,  
50 per cent of all the cotton,  
34 per cent of all the coal,  
32 per cent of all the copper,  
30 per cent of all the iron.

"No other 'ism' but Americanism can better our present standard of living and no other way of life but the American way can create a world of better opportunity."

Mr. Capper's paper no doubt was comparing the American-way of life to the totalitarian way, when it stated that "no other way of life but the American way can create a world of better opportunity." In such a contrast, of course, we heartily can agree. But there is a "way of life" which will be far better than anything which the American way has or can produce. It is the Kingdom way, when the Lord Jesus Christ becomes King over all the earth. In that day, there will not need to be any subsidizing of the building trades, for one shall "not build, and another inhabit." Slum areas will be unknown. Labor troubles will be completely solved. People will "long enjoy the work of their hands. They shall not labour in vain." Hospitalization will be cared for by removing the need, for "the inhabitant shall not say, I am sick." Yes, Senator, the Kingdom way will be better than the American way. And to this, I believe you, too, would be ready to say, "Even so, let it be."

**A GOOD THING.** Every little while someone with wide influence and prestige speaks forth words of wisdom that deserve much wider circulation than is accorded to them. Speaking before the ministers of the Chicago Federation of Churches, Henry R. Luce, editor of "Life" and "Time," is reported by the "Presbyterian Tribune" to have said: "Oh, I'm in favor of telling Sunday school boys and

girls about the birds and the flowers and the United Nations, but, wouldn't it be a good thing to tell them about God? I think they'd really be interested. I was, and many of you were when you were young. Surely there was never a child of seven who did not ask, 'Who made me?' Fail to answer that question and be sure you have mutilated the Church of God."

This son of a Presbyterian minister has thrust a challenge to the modern church. The prophetic day when "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," is upon us. If, as various polls have indicated, the children and youth in our schools today are ignorant of God's righteousness, their spiritual teachers are at fault. "Like people, like priest."

**DO YOU KNOW?** Under this title, the "Canadian Lutheran" gives out some interesting facts concerning the membership of the Lutheran League, which is a young people's organization of the United Lutheran Church of America.

"That there are 180,000 intermediate and senior youth on the U.L.C.A. records of which the Luther League membership claims only 25,000? Where are the 155,000?"

"That U.L.C.A. church records indicate that one out of every three youths falls away from Christ?"

"That out of the census figure of more than 400,000 Lutherans in Canada, only 135,000 are within the church! Out of every three Lutherans in Canada, only one is in the church!"

This is a sad commentary on the state of the church. Here is a large army that claims church membership, yet has practically nothing to do with the church. We do not wish to point a figure of indictment against the Lutheran Church, or cite these figures in any way to wound the conscience of a single Lutheran. What is true of the Lutheran Church, it no doubt more or less true of all other churches, our own not exempted. There are literally multitudes who have nominal church membership, but are totally disassociated from the work and welfare of the church. This great army of "once were" members of the church, by their indifference and do-nothing attitude, are undermining the very stability of the church. By a slow and lukewarm process the inactive members are blighting the work of the Lord.

**WE THANK YOU.** We wish to thank all who, from time to time, send us clippings and important news events. While we are not able to use all of them, yet, on many occasions, these selections have been very helpful. If date and name of writer and name of paper are not on the clipping, please put this information on selected material.

## WANTED, A PASTOR

Our church is in need of a pastor,  
 Yes, we want a good man very much;  
 And here are the qualifications,  
 If you know of a man who has such.

He must have a first-class education,  
 With degrees at the end of his name;  
 He must be up to date in his thinking,  
 A very good mixer his aim.

He must have a demeanor that's pleasing,  
 When he stands in the pulpit to preach,  
 Without any habits unseemly,  
 Or any defects in his speech.

He must be a most excellent preacher,  
 A man to his notes not confined,  
 A third of an hour quite sufficient  
 To tell what he has on his mind.

He must know how to hold the young people,  
 Not above taking part in their fun;  
 And yet he must govern his conduct  
 So as not to offend any one.

He must be under forty, and married;  
 And his wife must a paragon be.  
 She must know how to work with the ladies,  
 Using tact when they fail to agree.

She must never say "No" to the people,  
 Whatever they ask her to do.  
 She must know how to play the piano,  
 Teach a class in the Sunday school, too.

She must always be willing and ready  
 To entertain folks with a smile;  
 And her house must be well-kept and spotless  
 From cellar to attic the while.

The children must be little angels;  
 Trained up in the way they should go,  
 Well-mannered, and always at meeting  
 Sitting quietly all in a row.

Both pastor and wife must be willing  
 To exercise faith in the Lord,  
 And be quite content with their wages,  
 Whatever the church can afford.

Yes, our church is in need of a pastor,  
 And we want a good man very much  
 Who has all of these qualifications,  
 If you know of a man who has such.

—Linden J. Carter in *World's Crisis*.

## GOD'S KINGDOM IS NOT THE CHURCH

(Continued from page 5)

the Kingdom is something to enter into, rather than something that enters in.

Certainly we can expect Bible students to go deeper to establish their faith than a surface translation of a text that seemingly contradicts the Word. (See 2 Tim. 4:1.) When the question of translation is mentioned, some are likely to cry indignantly, "There you are, questioning the translation again!" We ask, "Why not? Why are there constant revisions made of the Bible?" Some will say, "How can a lay person be expected to critically examine the difficult texts?" We answer, "Many texts do not require examination. If one is as much in earnest about the meaning of a clause to his title to eternal life as he is about the title of a worldly estate, he would not consider it trouble to investigate." It is said, "What do common people know of Hebrew and Greek?" They need not know foreign languages to use lexicons. Concordances with Hebrew and Greek given in English are available, and they can be used easily as one uses an English dictionary.

In the Greek, the preposition rendered "into" in Colossians 1:13 is the same as in verse 16 (next to the last word) rendered "for." It is *eis* in both places. Now if *eis* can be translated "for" in verse 16, why not also in verse 13? The Diaglott reads, "Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." This is Scriptural, and it agrees with the multitude of verses declaring a future Kingdom!

With the foregoing proofs, we say the church established at Pentecost was not the Kingdom of God. It was not the coming of Christ, but the coming of "another" comforter. (See John 14:16.) John wrote Revelation in approximately the year 96 A.D., and he placed the coming of our Lord as still future. If Jesus had not yet come, then how was the Kingdom established at Pentecost? At the time of Pentecost, the Roman Empire held sway and was not divided until four hundred fifty years later in 483 A.D. When the Kingdom of God is established, it is to "break in pieces and consume all these kingdoms" (Dan. 2:44). Was Rome consumed at Pentecost? Are the kingdoms of today?

In the Kingdom of God, people are to be reigned over. The church is not to be reigned over, but it is to be "heirs of God, and joint-heirs with Christ" (Rom. 8:17). This places a clear distinction between the church and the Kingdom.

At the time of Christ, certain ones "thought that the kingdom of God should immediately appear" (Luke 19:11). Jesus informed them this was not so by His parable of the "nobleman" who "went into a far country to receive for himself a kingdom and to return" (Luke 19:12). Jesus

is that Nobleman, and He has gone to that far country to receive a Kingdom. He shall return as He promised. In the meanwhile, He has instructed His servants to occupy. When He returns, the books will be audited and the accounts balanced. *His return to where He left* still remains to be fulfilled. When that occurs, the Kingdom of God will be established.

Indeed, the Bible proves the church and the Kingdom are two organizations!

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### HOMEMADE POISON

(Continued from page 7)

"are guys who ride through a sewer in a glass-bottom boat"? What is to become of a nation when one of its best-known news magazines can pen of this gilded play-boy, "that he backed the right things when in office: Sunday baseball and movies, beer and freedom of books from censorship," adding this choice morsel, "No girl was ever ruined by a book"?

Recalling the late Mr. Walker, I was reading recently that distortion mirrors could make thin men appear fat, and tall men appear short, beauty appear grotesque; but they have never invented a mirror yet to make ugly people look beautiful. (The world, the flesh, and the devil, however, have organized life to make sin appear deceptively lovely. We are living in a day religiously, even, when God is humanized; Christ is patronized; man is deified; and sin is simonized.) Life is looked at by the majority of people only in the deceptive reflections of sin's destruction. The Bible, God's Word, is the only mirror in the universe which gives a clear picture of what man is, and you will find the foundation of man's character before a holy God in Jeremiah 17:9: "The heart is deceitful above all things and sick, desperately wicked, and who can know it?" We need a revelation today of man's total depravity that will drive him to prostrate himself in ashes before the Lamb of God who "taketh away the sin of the world."

What is the answer, then, for juvenile delinquency? In my travels, I have had unusual opportunity to witness the disturbing trend of parental faithlessness in all too many homes; parents, like Jehu, have thrown the reins to the winds and are driving furiously to spiritual destruction. The answer, you say? This is the answer to juvenile delinquency: Parental sanity and a return to the one Book which contains the one Name wherein we find salvation. May the purveyors and victims of home-made poison find their cure in the Great Physician, as they face the medicine of 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land"—and may I add—their homes, on which **America is built.**

### I HAVE FOUND

"I have found

When you can't get around  
You always have good friends.  
Those who are true,  
And pray for you,  
And then your worry ends.

"I thank the friends

Who sent me cards  
And good wishes by the score;  
It cheered my heart,  
And had a part  
In bringing me back once more.

"Our God did send

The dearest Friend  
That man has ever known.  
Through life or death  
To our very last breath,  
We are never left alone.

"He'll come some day

And take us away  
To the home He has gone to prepare.  
When the trumpet does sound  
May we be found  
Ready to reign with Him then."

—Selected by Sr. Elizabeth Reighard.

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### ARE GOD AND CHRIST ONE?

(Continued from page 3)

is one God, and one mediator between God and men, the man Christ Jesus." Unless a Mediator is insisted on, the sinner invariably thinks that something of his own merit has brought forgiveness. If he knows his forgiveness is through a Mediator, he realizes that he has no merit of his own. Read the Epistle to the Hebrews.

#### *Man Is Not an Immortal Person*

According to human teaching, man is said to be naturally immortal. Scripture declares, however, that eternal life cannot be had without conditions attached. (John 3:16.) Scripture declares that man is mortal, and that *it is the man* that is mortal. (See Job 4:17; 2 Chron. 14:11, marg.; Psalm 146:4; 37:10, R.V.)

The whole controversy between God and man, on account of sin, issues in *life or death*. Man's greatest need is life. No action can be done without it. John's Gospel

makes it abundantly clear that Jesus the Christ came to bring life to men—even everlasting life.

Adam was turned out of Eden in sinful condition—"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22). In other words, "lest" he should be immortal—an immortal sinner—Adam was separated from the tree of life. (Eccl. 12:1-7; Job 34:14, 15.) What does John say? "These are written, that ye might believe [what?] that Jesus is the Christ the Son of God; and that believing ye might have life through his name."

I very much question whether or not there is a single

missionary in the China Inland Mission who really believes that some close relatives of his are now suffering, and will suffer, through endless ages in flames of everlasting fire in the hell depicted by the ministers and missionaries. Thank God, it is not the Bible hell. I have heard missionaries relate the tribulations they have suffered on behalf of the gospel (and many in the homelands have not gone through less), but I have yet to meet one minister or missionary who really seemed to care a "rattle" for the awful sufferings of those now (supposedly) in eternal flames of fire. "The wages of sin is death; but the gift of God is eternal life."

**WHITEHEAD - WENRICK**

At 2:00 p.m., Sunday, March 30, 1947, at Hope Chapel, South Bend, Ind., Miss Pamela Whitehead of Liverpool, England, became the wife of Christian Wenrick of South Bend. Before that time, the bride was without relatives in this country, but not without friends, for in the short period of about three weeks she had endeared herself in the hearts of all who were privileged to meet her. She spent several years in the service of her country as also did Christian for the United States in the European theater of war.

The solos, including the Lord's Prayer, were rendered by Miss Winifred Mastain, with Mrs. Lottie Pickert at the piano. The music contributed effectively to the double ring ceremony in which Miss Whitehead and Mr. Wenrick exchanged and pledged their vows.

The bride is a member of the Church of England and the groom is a member of the Hope Chapel Church of God.

A lovely reception was given in the home of the groom's parents, Mr. and Mrs. George Wenrick. The newlyweds will be at home in their own apartment at 207 Notre Dame Ave., South Bend. Floyd A. Stilson.

**MOORE - GRIMES**

Janet Moore, daughter of Mr. and Mrs. A. J. Moore, became the bride of Dale M. Grimes, son of Mr. and Mrs. L. R. Grimes of Green Mountain, Iowa, in a pretty candlelight ceremony at the home of the bride's parents, four miles north of Marshalltown, Iowa, Saturday evening, March 2, at eight o'clock.

Winifred Moore attended her sister as maid of honor. The double ring ceremony was read by H. S. Hunt, Clarksville, in the presence of twenty-one guests.

Both Mr. and Mrs. Grimes were graduated from Green Mountain High School with the class of 1943. Mrs. Grimes later attended Thompsons School of Cosmetology at Des Moines. For the past two and a half years, she has been working as a beautician in Marshalltown. At present, Mr. Grimes is attending Iowa State College at Ames. The couple will live at 534 Fifth Street in Nevada, where they have an apartment.

Janet has been active in Berean and church work in Iowa for many years. She was baptized at the State Conference in Waterloo in August of 1941 by Bro. Sydney E. Magaw.

Our very best wishes go to these young people as they establish a new home. May God's richest blessings be with them!

Blanche Harland.

**CHILDREN'S BOOKS AVAILABLE**

The "Standard Bible Story Readers" are now available as follows:

Books I, II, and III (just off the press) at \$1.25 each, postpaid.

Book I (84 pictures; 58 in full color) is for children six years of age and less.

Book II (71 pictures; 56 in full color) is for children six or seven years of age.

Book III (62 illustrations; 40 in full color) is for children seven or eight years of age.

National Bible Institution, Oregon, Illinois.

**MAURICE GOOD**

A year ago, when we went to the home of Bro. and Sr. Charles E. Good at Kendall, Fla., it was to learn that their son Maurice had entered the county hospital a few weeks before, as a patient in the tuberculosis division. There was always hope that he would recover his health; but, on last March 7, he gave up the fight and had to be taken to the silent resting place to await the Life-giver's call. Maurice was baptized into Christ by Bro. Earl Thayer in 1937 and had to give up the fight while in the prime of life. His resting place is near South Miami, in which vicinity he had spent most of his active years.

Floyd A. Stilson.

**OREGON BIBLE COLLEGE SUMMER SESSION**

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room, and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

**BEREAN YOUTH RALLY and SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebel

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deuteronomy 7:6).*

### Special Service

Moses and Aaron were sons of Levi. They were of the family of Levites. When the other tribes of Israel were numbered for war, God had told Moses not to number the Levites for war. They had a special work. They were to be priests and workers in the tabernacle.

When the tabernacle was to be taken down to be moved, the Levites did it. When it was to be put together again, the Levites were to set it up. They were to do all the carrying of it also. There was a warning given: "The stranger that cometh nigh shall be put to death" (Num. 1:51). Anyone who was not a Levite was called a stranger to that tribe.

To safeguard the tabernacle the families of the Levites were to pitch their homes around it, keeping it in order and also keeping strangers from it so they would not be killed.

The Levites were ruled by Aaron and his sons. Aaron and his sons were the priests of the temple. No one else could perform the duties of the priest's office.

After the angel of death had passed over the Israelites in Egypt, God claimed the first-born for Himself. Afterwards the Levites were taken instead of the first-born. "The Levites shall be mine: I am the Lord" (Num. 3:45).

### A Special Work for Us

As in the days of Israel God called a people for His own, so today a people are being called for Christ's own. They are to be the bride of Christ.

Today the "chosen," "called out" ones, are the ones who set themselves apart from the world to do "good works" for Christ. They are the "sanctified" who are "called to be saints."

All people today are not hearing this call of Christ. They must *believe* in Him, have *faith* in Him, and study to please Him. "Many are called," says the Word, "but few are chosen." In order to be Christ's, His will must be done in us, not our own will. We try to please Him. In so doing, we give up many things, for we are to shun even all that looks evil, though it may not be evil. We are "known and read of all men," as are the letters or papers that are published for all to see. We are writing an ac-

count before men, not in letters or numbers, but in the hearts and lives of men. Then let our lives give a good report for the cause of Christ.

### A Christian's Armor

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:13-18).

### Invitation

Join our ECE Club. Get a membership card. See your name in print in the birthday corner. Send birth date, age, name, and address to Madge Savage, Waite Park, Minnesota. A postal card will do.

### Psalm of Life

"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us,  
Footprints on the sands of time.  
Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.  
Let us then be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labor, and to wait."—*Longfellow.*

### Happy Birthday Wishes

Roy G. Hutchinson, Apr. 8, age 13, Hammond, La.  
Elden B. Hawkins, Apr. 9, age 9, Sterling, Ill.  
Myrtle Mac McKinney, Apr. 12, age 8, Hammond, La.





## HOW IS YOUR MUSIC?

**O** SING unto the Lord a new song: sing unto the Lord, all the earth," wrote the Psalmist. Music in worship is almost as old as worship itself. The joyful sound of voices raised in praise of God, and instruments keeping time with feet marching to the place of worship have long delighted the ears of God. So much can be added to any service by good music that we feel the necessity of asking, "How is your music?"

Does the music of your Berean society fulfill its purpose, or only fill time? Does it add a spirit of joy and an atmosphere of worship, or does it lag and lack spirit? Young people, look to your music!

Torrey Johnson, international president of Youth for Christ, maintains that music can make or break a youth meeting. Lively, spirited singing can set the stage for a lively, spirited meeting; while a half-hearted, half-prepared song service can deaden even the meeting with the best of lessons.

Your song service, like every other part of your society's work, should have preparation. The pianist should be prepared, the song leader should be prepared and the minds of the singers prepared for the service. Too often, there is no pianist, or there is no leader, or the songs are unknown until a few minutes before the service, and are then sung with the only obvious end in mind being to use up a part of the hour. Be prepared to lead a peppy song service which has a goal; that goal being to elevate the mind for enthusiastic worship, study, and prayer.

Every young people's society should have a song leader, who can *lead* the singing. Some people can lead singing and some cannot. Let one person, or a group of people be trained for that phase of your service, and then be responsible for it. This is an age of specialists, and those who can and will do a specific task, should. There is a difference between leading a song service, and merely singing along with the crowd. A good leader who takes his responsibility seriously and prepares himself for his work is a boon to any religious service. We pray that the Lord will give us more of them!

"Variety is the spice of life," and variety of music can be the spice of your Berean society. We do not mean varying the service from week to week, but varying the type of songs you sing in each meeting.

Choruses are fine, but they can be overdone. The old hymns are wonderful, but can become monotonous. New songs should be sung, but not too many in one meeting. Vary your program with a verse or two from some old hymns, sprinkled with a few peppy choruses and a new song, and then top it off with a deeply moving and reverent prayer hymn. Make your own program of song, but keep it alive!

Your song service must *serve*. Let it present a thought or paint a picture or tell a story. Use it to emphasize the theme of your service. If you are studying prayer, let your music reflect the quiet, the power, and the beauty of prayer. Work the prayer theme into your song announcements. The same can be done for other themes. The song service must serve, to lift, enliven and teach, or it is a waste of time. Make your song service an integral part of the over-all program.

Special music can brighten your whole meeting, if it is timely, and if you demand preparation. Use the talent your society has to invigorate your service. Why reserve special music for large audiences? Who are we singing for, the people or the Lord? If a solo or a trio or a choir number would make your young people's meeting better, then do not spare any energy to supply that music.

Use music to lift, inspire, enliven, and build your service. Make it serve the purpose of your meeting to teach and emphasize the theme for discussion. Vary your music and allow it to brighten the Berean meeting.

\* \* \*

*We would like to hear your opinion on the subjects discussed in these pages, and on youth problems and accomplishments of your young people's society. Address Harold J. Doan, 1908 North Keystone Avenue, Chicago, Illinois.*

**BEREAN**  
Department

# AMONG THE CHURCHES

## CONFERENCE DATES

**April 20**—Iowa Spring Conference at home of Mrs. Christine C. Klindt near Sioux Rapids.  
**April 27**—Indiana Quarterly Conference at the Morning Star Church of God, South Bend.  
**June 11-22**—Indiana Bible School and Conference at North Salem.  
**July 23-27**—Arkansas-Oklahoma Conference at Bear, Ark.  
**August 16-24**—Texas State Conference at Ater.

## HERALD RECEIPTS

Mrs. George Keltz; Alfred Hetrick; Elza Robbins; Jesse Robbins; Leonard Robbins; Estu L. Starbuck; Virginia L. Lovett; M. W. Lyon (3); Mrs. Ruth Hoskins; Frederick M. Clausen; Mrs. Joe Chapman; Mrs. Alvie Carl; Mrs. Will Lawrence; Victor Vose; Gordon Davison; O. M. Anderson; L. D. McLain; Albert Harper; E. Anderson Drake; Donald E. Mattison; Amy V. Weaver; Mrs. J. W. Dismukes; Virginia Davenport; Mrs. Josephine Engbretson (2); Mrs. B. E. Holt; Mrs. Alma Lyman; Clyde M. Long (2); Mrs. Mary McCune; B. H. Carpenter (2); Ruth Nichols; Mrs. Lewis Lucas; Mrs. Rose Wilson; G. A. Driskill; Marie Sorenson; Mrs. Alice Johnson; Osby D. Claypool; Mrs. Ray Saylor; Gordon Laundry; Mrs. C. E. Hoganson; Sylvan Richey (2); Mrs. J. C. Waller (2); Bernard Crofton; Mabel Drummond; Mrs. C. L. McCorkle.

Mr. and Mrs. Donald E. Drake, Yelm, Wash., are proud parents of Robert James, born on March 7, 1947. Congratulations! The little boy is a grandson of Mr. and Mrs. E. A. Drake, Cashmere, Wash.

## NATIONAL BIBLE INSTITUTION

Rockford, Ill. Sunday School	\$ 17.77
Mr. & Mrs. Elza Robbins	10.00
Hope Chapel, South Bend, Ind.	30.00
Mr. & Mrs. Wayne L. Lanning	100.00
Mr. & Mrs. Frank Lanning	35.00
Mrs. Edith Richardson	25.00
Amy V. Weaver	2.50
Mrs. R. E. Murdock	5.00
Mrs. Mary McCune	2.50
Mrs. F. A. Stilson	5.00
Mr. & Mrs. Emory May	15.00
Dry Run Church (Va.)	10.00
Mr. & Mrs. B. E. Holt	21.50
Mrs. Nora Johnson	30.00
Cleveland, Ark.	50.25
Bear, Ark.	27.00
Clark Chapel, Ark.	20.00
McGintytown, Ark.	19.58
Little Rock, Ark.	35.00
Mount Springs, Ark.	6.39
W. R. Simmons	4.00
Mrs. Edna Brewer	10.00
Mabel Drummond	10.00
Mrs. C. L. McCorkle	50.00
Church of God, Tempe, Ariz.	17.29
Lawrenceville, Ohio, Sunday School	33.21

## HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

It was our privilege to immerse Richard Mastain into Jesus Christ on March 29, which marks his Christian birthday and the beginning of the fight of faith which we pray he may wage to a victorious conclusion. Dick is a teen-age youth and was the first, we believe, of his family to come to Hope Chapel Sunday School. He is now the fourth of the family to be baptized, which includes the parents, Bro. and Sr. Royal Mastain. We pray he may find great joy in his service to our heavenly Father and that the Father's watchful eye and arms of love may be over and around him always.

Floyd A. Stilson.

A few more news items may be found on page 11 of this issue.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"Bro. Fred Hall of Cleveland, Ark. was guest speaker for the writer, Sunday morning, March 30, at Mount Springs, Ark. Bro. Hall is a good speaker and everyone seemed to enjoy his sermon very much. Sr. Verna Thayer began a week's work at Mount Springs, assisted by Sr. Mabel Barnum of Hammond, La. They were dinner guests in the home of Mrs. Smith and the writer."—H. Scott Smith, London, Ark.

Bro. James M. Watkins, Promotional Director of National Bible Institution, preached at the Hedrick, Ind., Church of God, Sunday, April 6.

Sr. T. J. Ellis, Waterloo, Iowa, was guest of Sr. Leota B. Hanson, April 1-4, thereafter leaving Oregon, Ill., on a trip to Louisiana, accompanied by Sr. George M. Siple and Ernest Barnum.

Word has been received that Bro. Charles P. Oliver of Attiea, Kan., died on March 24, 1947, at the age of eighty-two. He suffered a stroke about six weeks ago, but had recovered sufficiently to return home from the hospital. A few days later he became sick with heart trouble, which caused his death. Bro. Oliver, who was a faithful Christian, will be missed by his many friends.

"We want to welcome Bro. Olaf Lewis and family and Bro. Tom Stabler and family, who recently have moved to Arkansas, to the Oak Grove Church of God, Little Rock. The church is located as follows: Travel two miles from highway 167 west on Baseline Road; turn right from Baseline Road at sign saying that it is one half mile to church."—Mrs. R. D. Stanton, Little Rock, Ark.

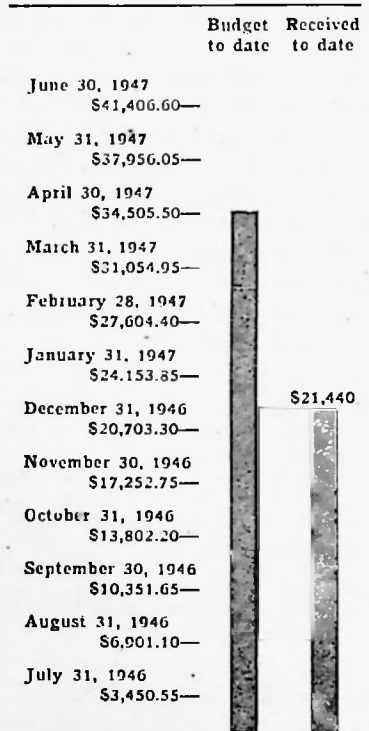
"On March 30, we went to Mountain Springs, near Russellville, Ark., where Sr. Verna Thayer is starting her work. I preached in the morning to a goodly congregation of several denominations. Bro. H. Scott Smith preached in the evening."—Fred E. Hall, Cleveland, Ark. . . . Bro. Hall reports, too, a funeral, March 11, at Morrilton, Ark., for William Hamilton Wood whose faith was strong in the second coming of Christ.

Sr. Leona Marsh Conrad, Arlington, Calif., recently visited her mother, Sr. F. L. Marsh, and other relatives in Oregon, Ill.

Bro. A. J. Hoke, Business Manager of National Bible Institution, came up to headquarters from Ripley, Ill., where he had attended the State Conference. He returned, April 1, to his home in Dayton, Ohio.

Bro. James M. Watkins, Promotional Director of National Bible Institution, plans to be working among our churches in Arkansas.

# BUDGET FACTS!



**\$13,065.50 to go  
BY APRIL 30!!**

## ILLINOIS CONFERENCE NEWS

Chicago. Though illness has been very prevalent here in the "windy city," we have been enjoying very good attendance at our church services. We are conducting midweek Bible classes each Wednesday evening in our recreation room, and using slide-films to increase the value of our educational program. We are now studying the Book of Acts. It has been decided to make each first Sunday of the month Family Sunday, with worship and Communion at the Chapel, and potluck dinner and afternoon program in the recreation room, or a park. The Dorcas Society is working on quilts.

Dixon. "The Dixon Church-of-God Dorcas Society held a seramble supper, March 13. Little green socks were handed out a week before, and everyone was to put a sufficient number of pennies in her sock to match the total of both her stocking sizes. This little idea netted the Dorcas \$22.42. The Dixon Sunday morning worship service is growing. Each Sunday the girls of the young ladies' Berean society present two special numbers, and the class attends church. Alan McLain, pastor, makes programs each Sunday, too, which adds to the service. The Dorcas Society presented the Golden Rule Home with a pop-up toaster, which members of the Home certainly enjoy.

East Oregon Chapel. "The basement is ready for use. The little iron stove has been taken out and an oil burner in the basement heats the building. The cost of the basement is more than we contemplated, but we know the Lord will provide. The young people took charge of Sunday school and worship service (except the sermon) on March 2. Average attendance for February was seventy-four. Sunday evening, March 9, a young people's society was organized. Fifteen attended the first meeting. The interest is keen."

Oregon. Prayer meeting attendance continues to be good. From week to week the north side of the church is pretty well filled, and sometimes an overflow to the south side. Average Berean attendance last month was twenty-seven. Dean Moore was Berean speaker for the evening service on March 16. His excellent sermon was entitled, "We Need Jesus." The church orchestra, organized and led by Billy Dick, continues to serve faithfully at the Sunday evening services.

Macomb. Macomb is planning an Easter park service and breakfast at Glenwood Park. The goal for Sunday school attendance on Easter morning is sixty. Jim VeNard and Bobby Potts are running a close first and second in the Sunday school attendance contests. Macomb church was the scene of a W.C.T.U. meeting, March 14. Pastor L. W. Moore, Jr., was the speaker. The Dorcas ladies are making pillows for the Illinois Conference hall.

Ripley. Church attendance is still increasing in Ripley. Bro. and Sr. Lewis Ralston, Bro. and Sr. Lawrence Lewis and son, and Mrs. Pauline Chapman are now residents of Ripley and are attending the church. Harold Lewis is home for thirty days. His wife and baby daughter arrived from Ireland on March 29. The C. R. Randalls are proud parents of a baby daughter, Lynda Sue, born March 15. Bro. Randall has been preaching an excellent series of sermons, "Portraits of Jesus." The

Spring Conference, held at Ripley, March 28 and 29, was well attended. Rockford, Chicago, Oregon, Macomb, Casey, and Eldorado churches were represented and isolated members from various points in the State were there.

## State of the Treasury.

Balance on hand February 20, 1947	\$100.85
Receipts:	
Contributions	\$ 5.00
Dollar Day	138.00
Church contributions	30.07
	173.07
	\$273.92

## Disbursements:

Pastoral aid	\$75.00
Exchange on money order	.28
Balance on hand March 20, 1947	\$198.64
Balance in Building Fund	\$150.00
Mildred Somers, Treasurer, Monroe Center, Illinois.	

## SAINT CLOUD, MINNESOTA

On Saturday, March 22, occurred the wedding of Mr. Myron Boggs of Lawrenceville, Ga., to Miss Carolyn Vose of Saint Cloud, Minn. A simple double ring service was used, in the presence of only a few witnesses, in the auditorium of the Church of God, the pastor officiating. Miss Elaine Erdmann and Orville Westlund were the attendants. Carolyn is the youngest daughter of Bro. Victor Vose of Saint Cloud. They came here a year and a half ago from Superior, Wis., where Carolyn graduated from high school. Mr. Boggs served in the Merchant Marine for two years during the war and has since been in the United States Army, having received his discharge, March 21. Monday evening, March 24, the ladies of the church gave a reception and shower in honor of Mr. and Mrs. Boggs, about forty persons being present. Early Tuesday morning, the newlyweds left for Lawrenceville, Ga., where they will make their home. We shall miss them very much, and will look forward to their return for an extended visit. May God's richest blessing attend them wherever they are, and may their newly founded home be conducted to His honor and glory.

Carolyn is the fourth of our girls to marry and move to distant states: Rowena Randall Reeves to New Mexico; Lucille Vose to Idaho; and Alice Brown Hill to Missouri. Adrian Johnson married a New York girl and is living in New York City. Yvonne Leistman is employed in Minneapolis. Consequently our young people's class has suffered loss. We look for Jerry and Rowena Reeves back among us this spring, however, and hope others will in time return.

March 30, being the closing Sunday of the first quarter of 1947, attendance pins were given those who had not missed a Sunday. Thirty-one persons qualified. The Thomas Savage family of six was the largest to have perfect attendance; then the Howard Hamilton family of five; John Savage family of three; and several where only two constituted the "family." There were several who missed only one Sunday because of sickness. Our rules provide that either State or National Conference is the only excused absence. This is our first venture with quarterly attendance pins, and it has proved a success. Our average attendance this winter has been sixty persons.

On March 30, 1922, occurred the marriage

of George Savage, eldest son of Bro. Thomas M. Savage, to Vivian Thoms, daughter of Bro. Virgil Thoms of Emily, Minn. March 30, 1947, being the silver wedding anniversary, the church at Saint Cloud celebrated the event. At the close of the morning church service, the couple was introduced, much to their surprise, as guests of honor. A short program was given, then a fellowship dinner was served in the church parlors to about sixty-five guests. Bro. Savage has for years been deacon in our church, and Sr. Savage is secretary-treasurer of the local group, as well as treasurer of the State Conference, and is teacher of the young people's class. Both their fathers have preached the Word of God in Minnesota for many years, until the death of Bro. Thomas Savage, Sr., a few years ago. Although not actively engaged at present, Bro. Thoms carries the banner high for the upbuilding of God's work in the earth, in his part of Minnesota. Bro. and Sr. Savage are the parents of five children: George is in New York City awaiting assignment to a ship in the Merchant Marine, in which he served during the war; Richard, in the Navy, is stationed at San Francisco; Robert is attending State Teachers' College; and Mary and Bruce are at home. All Bro. Savage's brothers and sisters were present Sunday, including Mr. and Mrs. Frank Savage and daughter of Brainard. Many beautiful gifts of silver were presented, showing the high esteem in which they are held in this community.

It is of interest that Elder E. E. Thoms, grandfather of Mrs. Savage, performed the ceremony twenty-five years ago, and that he also married Bro. and Sr. Virgil Thoms and Bro. and Sr. Thomas M. Savage, Sr., all Church-of-God people, although the families were not acquainted with each other at the time. Bro. Thoms has not been well this winter, and was not able to attend Sunday's celebration.

A. M. Jones, Pastor.

"We enjoy our Herald so much. We pray that we might be found faithful doing whatever our service may be to help in the Master's work. May God bless each one who is serving so faithfully in the Lord's work."—Mr. and Mrs. Russell Harman, Grabbill, Ind.

Oregon Bible College Summer School and Berean Youth Rally—see page 11 for particulars.

## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois  
The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

The Restitution Herald advocates: the new 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 (Luko 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.



**T**HESSE FOUR pictures depict four attitudes of Jesus which would be profitably copied by members of Illinois Conference as by members of the body of Christ everywhere. Here we see Jesus the Evangelist giving a message of God to a respectful listener. Jesus was a personal evangelist, with a message for a questioning man in the dead of night, a centurion in frenzy of fear, two men on the road, or five thousand gathered by the sea. Jesus was always ready "to give an answer to every man," a reason for the hope He had and the life He led. Illinois needs more personal evangelists who will talk Jesus in the home, office, market place, and church, 365 days a year.

Then we see the silent, prayerful, meditating Jesus. Why was He always so strong, so full of life, so ready to witness for God? It was because He was so often seen in just such an attitude as this, alone in a mountain to pray. (Matt. 14:23.) If we spent more time alone with God, praying, we would have more of those enviable attitudes of Jesus. When we can learn to take time every day to pray, the mountains of problems before us will melt away.

There is Jesus the Good Shepherd; Jesus who said, "All ye like sheep, have gone astray." There is pictured Jesus who "had compassion on the multitudes." To them He said, "I am the good shepherd, and know my sheep, and am known of mine . . . Other sheep I have which are not of this fold: them also I must bring" (John 10:14, 16). If we but had this love of mankind, this attitude of sacrificing for our fellows, and of helping them into the fold, we would not find ourselves in a spiritual depression, with empty churches and pulpits. Would that we could become less like Adam, and more like Jesus. (1 Cor. 15:46, 47.)

Last, but not least, is portrayed Jesus the lover of children. He wanted them to come to Him. He wanted them to know Him, and He showed them He did. Jesus loved them and blessed them, and rebuked His disciples because they did not want to be bothered. The life of a child was an important thing to Jesus. Is it to you? Do you exert yourself to make children welcome in your church and Sunday school? Do you show them you love them? Are you concerned about their lives; their eternal lives? More love, as Jesus had it, beaming from our faces, reflected from our singing, rising like a mist from our Sunday schools, that is what we need!

## ILLINOIS EVANGELIST

Did you know that almost fifty per cent of the people receiving the Illinois Evangelist do not regularly receive *The Restitution Herald*? Those who do not are missing many timely articles and much interesting news. Keep up with the activities of the Church of God by reading *The Restitution Herald*.

It is to the advantage of your church, and indirectly to Illinois Conference, if many people can attend the summer Bible school being conducted by National Bible Institution this summer in Oregon. If this is impossible, encourage attendance at the General Conference and Illinois Bible School classes in August. Invite your young people and their friends to attend these schools for wonderful fellowship and Christian education.

Isolated members, the Oregon Bereans have given us an object lesson in evangelism. You say you have no church in which to worship; then become the nucleus of a new church. The

young people at Oregon went out to a country school and began a new Sunday school which interested over twenty youngsters from the very beginning. We need more of this sort of activity in Illinois, if we expect to build new churches and open new fields of service. There are many places in this State of ours where families of the Church of God are looking without compassion on a community crying for the message of Christ. Pray that the Lord will help you and then go to work. Start a Sunday school! Organize a meeting and invite in a speaker! Force the rest of us to look at the work you are doing and say, "They could use some help, and we are going to give it to them."

Did you know that the Illinois Evangelist is mailed each month to 450 addresses? This is just one phase of your Conference work, being supported by contributions and Dollar Days.

See page 15 for "Illinois Conference News."



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, APRIL 15, 1947

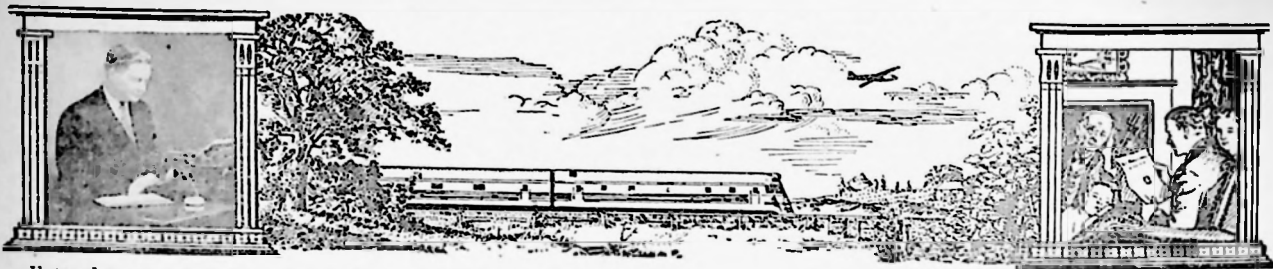
NUMBER 28



## GUTHRIE GROVE CHURCH OF GOD

(Near Piedmont, South Carolina)

**T**HE GUTHRIE GROVE Church of God traces its history into the early nineties when Brother Enoch M. Anderson moved from western North Carolina to the vicinity of Piedmont and began preaching at homes and schoolhouses. First, only a brush arbor was built—about one quarter mile from present church site. Later, David Guthrie gave land for a permanent church building, and, following trade of this land for a better site, the first building was started on August 12, 1896. Elder Enoch M. Anderson served as pastor until his death (July, 1908), there being about one hundred members at that time. Next, his son, Brother J. H. Anderson, became pastor, serving until the latter part of 1911. Brother A. N. Durham then succeeded as pastor until his death (May 5, 1926), whereupon Brother M. O. Williamson, present pastor, was appointed. The building as here shown (36 x 40 ft.) was completed in 1936. There are now three hundred seventy-two members. . . . "When passing this way, pay us a visit," writes Brother Williamson, "and we shall try to make you feel welcome." Thank you, Sir. We hope to visit Guthrie Grove. A welcome to you, too, at Oregon.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Greetings, Guthrie Grove

Though you are hundreds of miles from headquarters, we extend heartiest congratulations to you, our brethren at Guthrie Grove, South Carolina, for success of your work during the past half century and more. We pray that God will continue to bless and prosper you until Christ returns.

In addition to information on the front page, we are pleased here to speak of other details about the Guthrie Grove Church of God. Members at the time the first building was started (August 12, 1896) were: E. M. Anderson (the pastor) J. H. Anderson, R. J. Anderson, Monroe Reams, W. M. Pack, Jessie Garrett, James Hammond, J. Dowthitt, and B. Z. Chandler.

Though many members were baptized during the long pastorate of Brother E. M. Anderson, only a few now survive, namely: Ruth Chandler, Mollie Harris, Mamie Vaden, Ida Guthrie, Emma Stone, Della Bowen, Sallie Guthrie, Cleo Williams, Evie Smith, Bessie Durham, Kattie Smith, Jane Anderson, Bell Picklesimer, Ila Leslie, Lovie Williamson, Mrs. Billie Hammond, George Durham, A. N. Durham, Frank Smith, R. M. Williamson (father of present pastor), John Brewer, Manning Pack, Jim Guthrie, Bub Elrod, Billy Hammond, and M. O. Williamson.

Brother Williamson preaches at the Guthrie Grove Church of God the first and third Sundays of each month. Sunday school services are conducted each Sunday, the teachers being: G. W. Durham (adults), Bonnie Martin (intermediates), and Tina Picklesimer (children).

Thank you, Brother Williamson, for your invitation and assurance of a ready welcome extended to any Church-of-God brethren passing near your church. We hope to see you some day and assure you and your members of a similar welcome whenever you can come to Oregon, Illinois. Brethren from far and near would be happy to meet you here at General Conference.



M. O. Williamson



N. H. Geiselman

## Congratulations, Brother Geiselman

Recently, the accompanying picture of Brother N. H. Geiselman was submitted by Brother H. S. Lasher, Boca Raton, Florida. Brother Geiselman, in so far as we know, is our oldest living minister. He resides at 212 West Hillsborough Avenue, Tampa, Florida. Though eighty-nine years of age, he continues in good health and is reported as "going strong." Though unable for several years to preach regularly, he continues to be zealous in the gospel message, speaks about it to his friends and neighbors, and is happy to report that he has been telling the gospel message throughout the past *sixty-four* years. Brother Lasher reports, "Brother Geiselman is still doing a wonderful work among the sick people in Tampa," and, "He is a very forceful advocate of our Faith."

Brother Geiselman tells that several years ago when there were so many bank failures, he lost all that he had except fourteen cents in his pockets. At that time, he was distributing tracts free, among people of Tampa. His heart was so set on doing that work for the Lord, that he prayed one whole night, asking God to continue using him in that type of gospel work, praying too that a way would be made clear by which he could finance this work. Money immediately began coming to him "from sources he knew not where." Shortly thereafter, he was led to prepare a certain formula of oil for muscular soreness. Throughout the years since starting to sell this oil, he has benefited many people, and sales of the oil have made it possible for him to continue his tract work. Well did David say: "Trust in the Lord, and do good . . . and verily thou shalt be fed. . . . Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:3-5).

Brother Geiselman would be happy to hear from friends and brethren, especially from brethren who knew him in the early years of his ministry. Send him a word of cheer and appreciation. From us—*Congratulations!*

## "Get Thee Out"

By *Paran W. Anderson* (Mishawaka, Indiana), a grandson of E. M. Anderson, first pastor of the Guthrie Grove Church of God

*The Lord said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee" (Genesis 12:1).*

**GET THEE OUT**" is a commandment that God has been giving His people down through the ages. We read that Abram departed from his country and partly obeyed God, but not fully, as he took Lot with him. Moreover, God had nothing more to say to Abraham, until after he and Lot separated. (Gen. 13:14.)

When God gives orders, He is very specific. He created the earth to be inhabited by man, but man brought sin into the world and sin brought death. Nevertheless, God created the earth to be inhabited, and His work will not be in vain. There have been times when sin has been so rampant among the people that God has brought destruction upon them, but He always has planned a way of escape for His people—as He did with Noah. Noah preached and warned the people of what was coming, but they paid him no heed. Only his own family believed; consequently, all others were destroyed.

Another time in which God saved the faithful few was when the cities of Sodom and Gomorrah were destroyed. One day as Abraham sat in his tent door, he looked up and saw three men near. He ran to meet them and bowed down before them, for they were angels. He then invited them in, and went out to kill a calf from which his wife prepared a meal. While the angels were with Abraham, they told him that Sarah would bear a son. Abraham enjoyed their visit so much that when they left he went part way with them, talking with them. It was then that the Lord said, "Shall I hide from Abraham that thing which I do?"

So the angels told Abraham that the Lord was going to destroy the cities of Sodom and Gomorrah because of their wickedness. Abraham then asked, "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" The Lord answered, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." Abraham, however, was not sure fifty righteous persons were there, so he began to ask about the possible salvation of fewer righteous persons,

until he had inquired about the possibilities if only ten were found. God said He would spare Sodom, if there were ten. The angels next went down to the city, to Lot's house, and told him to get out, for the city was to be destroyed. Only four righteous were found. (Gen. 19:16). Moreover, God said, "Look not behind thee" (specific orders), but Lot's wife did look back, and immediately became a pillar of salt. When God told His people to "get out" they were to do just that.



Paran W. Anderson

Today, God is calling to *you and me and all* ("whosoever will may come"), saying, "Get thee out"—out of the worldly things. Is this a specific order? Yes! just as specific as it was in the days of Noah, Abraham, and Lot. We must come out of the world, wholly and completely, and not even look back, but keep our faces turned toward that Day which we know will soon come. We see the prophecies being fulfilled on every hand, and we are admonished to *watch*, lest we be caught unawares.

We are told that Jesus will come as a thief in the night, but the watchman who is faithfully watching will not be caught unawares. He will be ready, and will greet Jesus, and see Him as "the bright and morning star."

There is a plan outlined in the Bible whereby anyone may share in God's holy Kingdom which will be established when Jesus comes. Briefly, that plan is to believe the gospel and be baptized. Some of the essential truths one must believe are: that Jesus is the Son of God, that He died, that He arose, that He ascended to heaven, and that He will come again. Then the dead in Christ will arise, and with the righteous living they will be changed, will be caught up to meet Him, and will escape the time of trouble and the great battle that will be fought near Jerusalem. After this, Jesus and His bride will return to the earth, and will establish an everlasting Kingdom that will fill the whole earth.

Converts are to be baptized, and there is a specified form of baptism. It is just as dangerous to change that, as it is to try to change any of God's other plans or commandments. Please read Romans 6:3-5. One should read the whole chapter, but let us especially study the third, fourth and fifth verses. "Know ye (Please turn to p. 11)

# TWO FATHERS

By E. H. Goit, Youngston, New York

**F**ROM THE DAY of his creation, man has had choice of two fathers—God and the Devil.

Jesus, preaching to the Pharisees, said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Therefore, the Pharisees charged Jesus as bearing record of Himself and that His record was not true. Christ refuted their charges by declaring His record was true. He said: "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me" (John 8:15, 16). Our Saviour then further strengthened His declaration, "I am the light of the world," by further testimony, saying: "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:17, 18).

Presentation of this testimony taxed the Pharisees to inquire, "Where is thy Father?" (John 8:19.) To this, Christ rejoined, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (John 8:19).

Turning then to professing believers, Christ said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The Jews said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:31-33.)

Then Jesus informed those bigoted Jews (who no longer continued in His word) that a sinner is a slave to sin and consequently in bondage; it was the Son who provided release, and, if He pardoned them, they were free indeed. He realized, too, they were the corporal seed of Abraham, but their works were of another, for they sought His life.

Concerning the aforementioned, Christ said, "I speak that which I have seen with my Father: and ye do that which ye have seen with your father" (John 8:38). Within this preceding verse, our Saviour designated man with "two fathers." From the day of his creation, man has had choice of "two fathers"—God and the Devil.

Again the scribes and Pharisees chanted, "Abraham is our father." Jesus, thinking on a higher plane than physical seed, on the plane of righteousness, declared that if they were Abraham's children they would do Abraham's works. Further, instead of rejoicing to see their Messiah, they were seeking His life because He had told them truth.

In the choicest garbs of hypocrisy, they said, "We be not born of fornication, we have one Father, even God" (John

8:41). Jesus denied their sonship with God by branding them with the stigma of not loving Him. He was their brother whom they could see and, therefore, if they hated Him and they did, they could not love God whom they could not see. He said plainly to these whited sepulchers that they were children of the Devil. "Ye are of your father the devil" (John 8:44). Being his offspring, you will bow to his bidding by obeying his beastly lusts.

The Son of God described the Devil as a "murderer from the beginning," one who "abode not in truth, because there is no truth in him"—a liar, and "the father of it [lie]."

Jesus said the children of the Devil would do the lusts of their father. By way of illustration, we cite you the story of a sorcerer named Barjesus who tried to hinder the faith of Sergius Paulus. When the Apostle Paul and Barnabas were preaching on the isle of Paphos, proconsul Sergius Paulus called them to him, desiring to hear the Word of God. Then a certain Barjesus withstood the men of God and tried to defer the faith of the proconsul. Then Paul called the sorcerer a "child of the devil," an enemy of righteousness, a perverter of the ways of the Lord, and, by the hand of the Lord, blinded that child of the Devil.

Barjesus was doing the bidding of his father by being an enemy of righteousness, a perverter of truth, and deferrer of the faith. These are lusts or desires of the Devil!!

Our Lord charged this father of the hypocritical scribes and Pharisees as being a murderer, criminal, and liar. We believe, and the Scriptures teach, that his tongue of perverseness wrought murder and branded him as a criminal. It is written, "He was a murderer from the beginning; and abode not in truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [lie]" (John 8:44). In Revelation 20, the father of evil is called "the dragon, that old serpent, which is the Devil, and Satan."

Genesis 2 informs that God planted a Garden eastward in Eden and placed His creation, man, therein to dress (till) and keep it. God then commanded man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die [dying thou shalt die]" (Gen. 2:16, 17).

God, observing man's loneliness, formed woman to be a "help meet for him."

In process of time, the wily Devil (known in the Garden as "the Serpent") conversed with man's help meet.



He who "abode not in truth, because there is no truth in him," said subtly, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Woman said to the Serpent, "We may eat of the fruit of the trees of the garden: but of

the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The crafty Serpent then said to the woman, "*Ye shall not surely die: (Please turn to page 9)*

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## Love and Faith Enjoined

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By H. Scott Smith, London, Arkansas

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**I**N GALATIANS 5:6, we read: "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." If we wish to accomplish anything for the cause of Christ, we must possess a living faith, one that works by love. It is written: "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus" (1 Tim. 1:14). We should possess the faith and love that our Master had, for He is our example. "Some indeed preach Christ, even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel" (Phil. 1:15-17).

A writer once said: "Condemn no man for not thinking as you think. Let everyone enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree to the spirit of persecution, if you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God the judge of all.

"Remember religion was intended to bring peace on earth and good will toward men, and whatever tends to hatred and persecution, however correct in letter, must be utterly wrong in spirit." Remember, if you cannot lead one into seeing the truth, you cannot drive him into it.

We should preach the gospel in all sincerity and love, and in its purity, if we would build for God. Love's effect is eternal. Love can transform a human life into a saint.

In Ephesians 5:2, we read: "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Every Christian should manifest to the world the fruits of the spirit, which are: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). We should express love for all men and try love in every contact of life.

Love never fails. We are commanded to love our enemies, because in Romans 5:8, it is written: "God commendeth his love toward us, in that, while we were yet

sinners, Christ died for us." "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). Love will continue to serve for Christ and His cause.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3:17-19).

If one is filled with the love of God, he will not do injustice to his neighbor, because love works the opposite. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. 13:10). If we have ought against a brother, it is our indispensable duty to first go to him and talk it over with him. We should not look for trouble; but, on the other hand, we should try to make peace, for it is written: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). In all our instructions to others, also in our activities, we should serve one another with love. "By this shall all men know that ye are my disciples, if ye have love one toward another" (John 13:35).

This should be our resolution: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

Remember this saying, too: "Our best friends are not those who are always telling us of our faults, but are those who help us to mend them."

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matt. 7:3.) We should consider very carefully the foregoing question, and remember our first duty is to conquer self if we wish to influence others in the way of righteousness. We should so live that others can see Jesus in our lives.

# God's Judgment Against Heathen Oppressors

*By Shirley Logsdon, Oregon Bible College  
(A paper prepared in Major Prophets Class)*

ACCORDING to certain portions of Scripture, God seemingly exalted heathen nations. He went so far as to bring them against His own nation Israel. Isaiah 7:17-20 says:

"The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard."

God also permitted Judah to be taken captive by Babylon. Judah was there in exile for seventy years. The Southern Kingdom, as well as the Northern Kingdom, was sinful; she would not obey her God; she trusted in other nations and in their gods. To punish His people, therefore, God used the heathen nations.

God, however, did not love the heathen nations; they were not His chosen people. On several occasions, the foreign kings were proud, feeling they themselves had conquered the other nations. The Lord would not tolerate such conceit. The king of Assyria one time boasted, saying:

"By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped." Because of this haughtiness of Assyria, God said: "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? or as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and

devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them" (Isa. 10:13-19).

Not only was God going to destroy Assyria, but Judah, Assyria's little neighbor, was going to do the destroying. Just as Assyria had plundered God's Holy Land, Assyria would be plundered.

Zephaniah 2:12-15 also tells of desolation for disobedient nations:

"Ye Ethiopians also, ye shall be slain by my sword. And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand." Ezekiel 31 presents a picturesque story of the fall of Assyria and the prophecy of the fall of Egypt who was pat-  
terned after Assyria.

In one instance, at least, destruction was promised because nations shed innocent blood. "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land" (Joel 3:19).

The prophets repeatedly warned Judah's kings to make no foreign alliances. God would take care of His people if only they would put their trust in Him. One time when Judah was threatened by Syria and Ephraim, Isaiah said: "Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah. . . . Thus saith the Lord God, It shall not stand, neither shall it come to pass. . . . Within threescore and five years shall Ephraim be broken, that it be not a people" (Isa. 7:4-8). In God's sight, these two nations were not worth worrying about. Because they had planned evil against God's people, they would soon finish their course. Also, Isaiah warned against trusting in Egypt:

"Woe to them that go down to Egypt for help; and stay

on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together" (31:1-3). . . . God will have no mercy upon those who work evil. He will destroy them as they have destroyed others.

While Hezekiah was king of Judah, Sennacherib, king of Assyria, threatened to conquer all Judah. Hezekiah was in a frenzy. He did not know what to do. The God-fearing Isaiah comforted Hezekiah, saying:

"Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land" (37:6, 7).

God's Word is sure. He fulfills His promises. Relative to Hezekiah and the fate of Assyria, read further in Isaiah 37:

"Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that . . . his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead."

God cautioned Judah not to trust in heathen gods. These man-made gods had no power whatsoever, let alone supernatural power. In Isaiah 46:1, 2, we glimpse God's disgust for idols. We read:

"Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity."

Bel was the chief god of Babylon, and Nebo was the chief god of Borsippa. Abingdon Commentary has a good thought on these verses. We quote: "The two great gods of Babylonia . . . are carried away on the backs of weary beasts. When the people who worshiped them are conquered they can only lift up the images of their gods and carry them away. Such gods could not deliver their people, but go off into captivity with them. On the other hand, Israel's God carries her, and has always so done, and ever will." . . . In Jeremiah 50:1-3, we read also of the destruction of Babylon's gods:

"Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast."

Neither the heathen nor their gods can stand against the God of Israel. He is more powerful; He rules and controls the earth. "There is none else beside him."

Though Babylon was one of the most powerful nations, she was destined to fall. Prophecies are numerous concerning her destruction. Besides being powerful, Babylon was beautiful; but her beauty was shortlived. Isaiah 13: 19-22 foretells of her complete annihilation:

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." . . . Babylon shortly was destroyed completely. Today, archeologists find only the remains of magnificent Babylon.

Egypt, too, was brought low. In warning Judah not to trust in Egypt, Isaiah foretold (Turn to page 9)

I DO NOT KNOW

By Emma Smith, Arkansas City, Kansas  
(Written on her eighty-eighth birthday)

I do not know what next may come across  
my pilgrim way;  
I do not know tomorrow's road, nor see  
beyond today;  
But this I know my Saviour knows the  
path I cannot see;  
And I can trust His wounded hand to  
guide and care for me.

I do not know what may befall in sun-  
shine or in rain;  
I do not know what may be mine of  
pleasure or of pain;  
But this I know my Saviour knows and  
whatever it may be  
Still I can trust His love to give what  
may be best for me.

I do not know what may await or what  
the morrow brings;  
But with the glad salute of faith I hail  
its opening wings;  
For this I know that in my Lord shall all  
my needs be met;  
And I can trust the heart of Him who  
has not failed me yet.



# News and Prophecy Digest

By C. E. Randall (Fonthill, Ontario)

**SCHOOL AND RELIGION.** Excluding religion from the daily curriculum of our secular schools comes under the condemnation of Dr. Luther A. Weigle, dean of Yale Divinity School. He said: "For more than two centuries the public schools had ample place for religion, but about 100 years ago a process of secularization began which has led to the present almost complete exclusion of religion from public education. When it omits faith in God from its teachings, the public school gives a distorted and untrue view of history and of literature and of human society. The public school may and should refer to religion as occasion arises, naturally and wholesomely, without affectation or strain. The public school seeks to pass on to children the great heritage of our founding fathers, but despoils it by eliminating all references to what they deemed to be their highest motive."

Public school is no place for the dissemination of dogmatic teachings. Since the child spends much of his formative years in school, the implanting of Biblical ideals, respect for the Word of God, and a general stabilization of belief in God and His Son Jesus Christ can be done without trespassing on the rights of any child, or any church teaching. The great moral teachings of Christianity need a re-birth in our day school teaching. Dogmatic untruths, such as, "There is no death," and "Christ's death" was just a make-believe which appear in the texts of the religious books furnished by the Province of Ontario, do much injury; but though some error does creep in, the harm done by ruling out all religious instruction works a moral havoc, of which this generation is paying a big price.

**MEANS OF GRACE.** Bishop Hannell in his "Philosophy of Stewardship of Money," says, "Giving the tithe is not a question of obeying a law but of employing a means of grace." Commenting on this proposition, Dr. Roy L. Smith, editor of "The Christian Advocate," says: "If you have found your sense of the nearness of God dimming, if you are losing your spiritual zest; if you are being troubled by doubts and misgivings, if your prayers do not seem to get anywhere, if your faith is waning and your Christian joy is receding, then try tithing systematically and conscientiously for a six-months' period. As a spiritual restorer it has no superior."

He finds three great blessings which come from tithing. These spiritual benefits he lists as follows:

(1) "To give the tithe systematically heightens one's sense of the reality and imminence of God.

(2) "To give the tithe introduces order and system into all of one's business relations.

(3) "As one becomes aware of God's ownership of all property, he also becomes aware of God's solicitude for all life."

Some years ago, we remember hearing Bro. O. J. Allard, in a series of meetings which he

was conducting in Minnesota, offer to reimburse anyone, if he would faithfully tithe for six months, and at the end of the trial period felt he had not been richly blessed. Was the Bishop right in testifying to tithing being a "means of grace"? The only way to find the right answer is to prove it to see!

**WARS AND WARS.** In the December issue of the "Golden Rule Fellowship," it is pointed out that during the last 3,400 years there have been 8,000 wars reported, with 902 of them being classed as major struggles. World War I, which we entered as a "war to end wars," "cost more than all preceding conflicts." Then considering the cost of the Global War, it said: "A trillion dollars (\$1,000,000,000,000) and more is the cost of a global war—not to mention the greater cost in priceless lives of ten million and more of the world's most promising youth, demolished cities, ruined cathedrals, hospitals, schools, irreplaceable libraries, art-shattered empires, demoralized commerce, and the creation of lifelong hatreds.

"Of this world total, three hundred billion dollars (\$300,000,000,000), ten times the cost of World War I, is the direct monetary cost to the United States alone, exclusive of a million casualties to America's best young manhood."

If there was no other charge against the depravity of civilization, this one indictment would be sufficient to unmask the hogs of the world getting better and better. "Evil men and seducers [are waxing] worse and worse" until the major portion of the world is deceived by the "abounding of iniquity."

**KEY OF DAVID.** In the Revelation, where the sevenfold description of Christ is used, He is said to have in His possession the "key of David." The Prophet Isaiah termed this key as belonging to the "house of David." In several places in Scripture, the symbol of a key is used to indicate authority or power. Jesus is said to have the key to death and the grave. This key to the house of David is the key to the Kingdom of David—the Kingdom of God. With this key, the King of Kings has the authority to open or shut and to shut and open. He is the Door to the Kingdom. He can close the Kingdom against whosoever will not respond to the invitation to "seek . . . first the kingdom of God and his righteousness," and He will open to all who will take upon them the yoke and the cross and follow after Him. Christ is the rightful Heir to the throne which was overturned until He comes whose right it is. It is becoming daily apparent that the world is coming to its end very rapidly. Man is becoming so confused in his endeavor to order things after the counsel of his own sinful ways that he is coming to what the late Mr. Wells termed "an impasse" from which he cannot find any way out. The Kingdom of God is the hope of the world today. May the

one who has the key of David soon unlock the Kingdom that shall become a great mountain and fill the whole earth.

**CHERISHED BELIEFS.** One of the popular religious magazines carried an editorial in which the following statements were made: "Let there be no doubt about it! Christianity is rooted and grounded in the conviction of man's immortality. Take that away, or even assume that it is of no special importance, and Christianity will crumble, for the most cherished beliefs and the most significant attitudes of the Christian life find their source in the conviction."

The writer is confusing Christianity and church orthodoxy. It is the nominal church, not Christianity, which is founded on the belief that man is an immortal creature and that death is just an incident. The early church founded by the apostles had nothing to do with such phantombology. They believed that the flesh and bone person was the man, and his hope of immortality was in the Saviour, and would not be received until the Life-giver appeared the "second time without sin unto salvation." The one who was a deceiver from the very beginning laid the foundation for "the conviction of man's immortality." He is the father of this teaching. His proteges are working hard to carry on the "conviction."

**DYING AND NOT DYING.** "The Road to Religion," an editorial in a recent issue of "Life," is an unusual type of article for a magazine of the character of "Life." It is really an appeal for man to become "God-intoxicated." With such an objective we heartily say Amen.

Underlying the whole article, however, is the thought that Jesus "who, by dying and not dying, revealed to believers the unity of the two worlds which we celebrate at Easter."

This philosophy of the sacrifice and ransom of Christ is a fairly accurate statement of what many folk believe. Jesus' death was not real. He merely left the tenement of clay and became a spirit without flesh and bones—so say the advocates of the immortality of man. These good folk leave no stone unturned to illustrate their belief. The article considered states: "Man does not die . . . When the body sinks into death, the essence of man is re-ventled."

As it is only a couple of weeks since Easter, our minds are still on the thoughts of resurrection. Inspiration, in speaking of death and resurrection, says: "Thou fool, that which thou sowest is not quickened [made alive], except it die." In order for Jesus to be quickened or made alive, He must first die. It was not a "make-believe." His death was real. He poured out His life unto death. Scripture is plain on life and death and resurrection—it is theology that has shrouded them in confusion and error. Jesus said, "Beware of the leaven of the Pharisees and Sadducees."

## TWO FATHERS

*(Continued from page 5)*

for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall *be as gods* [angels, deathless beings], knowing good and evil" (Gen. 3:25).

God said to man, "Thou shalt not eat of it, for in the day thou eatest thereof *thou shalt surely die*" (Gen. 2:17).

These statements of the two fathers are diametrically opposed: one is truth and the other is falsehood. If there was no truth in the devil, then one readily can see that his statement is a lie, and God's is truth. Indeed, is it not written that "lie [the devil] is the father of it [lie]"? That wily one was the father of "Thou shalt not surely die." It is his lie and is known as the "Devil's lie." It was this lie and the promise, "Ye shall be as gods" (angels, deathless beings), that deceived Eve and in turn caused the fall of man.

The Serpent's lie induced man to seek a deathless existence through unbelief and disobedience. Instead, man heaped death upon himself. This Devil's lie has characterized the Devil as a murderer and, consequently, criminal from the beginning. Because of his lie, he murdered Adam, Eve, and their posterity.

It is recorded that God, the Father of truth, banished Adam and Eve after their disobedience. They were cast from their Paradise, lest they eat of the tree of life and live forever. This was done in love, for if man partook of this tree, he would have been an eternal sinner without hope for a change. God, realizing this, acted and gave man an opportunity to seek forgiveness and eternal life without the blemish of sin.

Contrary to the Devil, God cannot lie (Titus 1:2) and has given us the hope for eternal life (Titus 3:7). This hope for eternal life or immortality was given through the gospel. (2 Tim. 1:10.) It is through this gospel, which "is the power of God unto salvation," that man can acquire eternal life. Immortality is something to be sought and "put on." (Rom. 2:7; 1 Cor. 15:53, 54.) It is not a present acquisition of man. According to John 8:24, belief on Christ is a necessity for life, else one will die in his sins.

The Devil stands for works of distrust, fornication, and evil. His *evil* is to *live* backwards. God stands for works of faith, righteousness, and good. His good is to go forth in righteousness.

From the day of his creation, man has had choice of two fathers—God and the Devil. The Devil has foisted his lie on humanity. Advocates of immortality of the soul say, "Ye shall not surely die." This is doing the work of the Devil—preaching his lie. To do so is to be a child of the Devil!

God has said *man* "shall surely die"—not only his body shall die. Also, God has promised man a resurrection of both the just and the unjust. This is the way of God. To believe is to be a child of God!

## GOD'S JUDGMENT AGAINST HEATHEN OPPRESSORS

*(Continued from page 7)*

of Egypt's captivity by Assyria. As the Prophet had walked naked and barefoot in the streets of Jerusalem, so "shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt." (Isa. 20.)

Not only did God promise to judge these nations I have mentioned, but He also is going to judge the whole world. Egypt, Babylon, and Assyria now are destroyed. They have no more power. Because they had done wickedly, trusting in other gods and oppressing God's people, God took away their power and now they are known only through history. Isaiah prophesied of the judgment that would come upon the whole world. Why? For the very same reasons that God judged Egypt, Babylon, and Assyria. Isaiah 24 gives a picture of this judgment, also Zephaniah 2:8-11.

(Other references that are of interest are: Isa. 10:24-27; 14:4-25; 17:1; 23; 43:14; Jer. 50:1-3; Zech. 10:11; Rev. 18.)

Since God is willing that no one should perish, there is promise that some of the heathen will come to recognize that God is God and "there is none beside him." Isaiah 45:14 says:

"The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God." Notice that it will not be the *poor* heathen who come to God, but men who are rich in this world's goods. Why? They will recognize that "there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth."

## TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease in meeting his own obligations with the nine tenths.
4. At the ease in going from one tenth to larger giving.
5. At the preparation this gives to be a faithful and wise steward over the nine tenths that remain.
6. In himself in not adopting the plan sooner.

—Selected by Mrs. Kate Olmstead.

# Jesus the Great Teacher

By Ezra D. Gifford, Spokane, Washington  
Selected from "The Way of Truth"

OF ALL THE GREAT teachers the world has ever seen, Jesus stands above comparison. Never man spoke as this Man. Even where others had taught the same or similar things, Jesus gave them new meaning and new force. It is not always what is said, but who says it, and how it is said.

In the background of Jesus' teaching, there stands out the great fact that He was the Son of God and God's Apostle to men. This at once gives His teaching a sanction that no other can claim.

The miracles also gave peculiar power to the teaching of Jesus. A man who could put sight into blind eyes, hearing into deaf ears, life into the withered hand and foot, sanity into crazy brain, life into dead bodies, and calm into the raging storm, also could put peace into the troubled conscience, wisdom into the benighted mind, love into the aching heart, hope into the despairing soul, and strength into the weakened will, by His divine and mighty teaching.

There was also a mighty spiritual power that accompanied the teaching of Jesus. Men felt it, and it gave them light within and moved them to emotion and inspired them to action.

The authority of His teaching made men exclaim, "Never man so spake." They felt as though God were talking to them. His words were the words of Him who sent Him. He spoke as one having authority, and not as the scribes.

The thing that commended His teaching most was that it was the Truth. What He said commended itself to every man's conscience in the sight of God, as being truth and right. His teachings have stood the test of nineteen hundred years and no one has ever impugned them or presented any teaching to compare with His. The brightest lights have been but reflectors of Jesus, and they have gladly acknowledged Jesus to be the Teacher of teachers and the Light of the world.

As a greater commendation of His teaching, He used the authority of the law, the prophets, and the Psalms. All His teaching was based in those holy books. There He found the types, shadows, promises, and prophecies of His gospel.

His teaching was more attractive and commanding, because it was a teaching of grace. All marvelled at the gracious words that fell from His lips. No sweeter words were ever uttered than when He said: "Come unto me,

all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). How tenderly He stood and cried: "If any man thirst, let him come unto me and drink"! (John 7:37.) How gracious His words when He said: "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world"! (John 6:51, R.V.) Why quote more, for grace, like golden threads, is woven all through His teaching!

His unselfish life gave increased luster to His teaching. He sought no reward in money, or worldly goods, or political office. He had no place to lay His head, though even the foxes had holes and the birds had nests. All the goods He left behind were the daily clothes He wore. Though He could multiply the loaves and fishes for the multitudes, He never did so for Himself, nor did He seek honor or glory of men. We naturally confide in such a man, for such a man is worthy of our confidence.

His teachings also were enforced by analogies from nature. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16, R.V.) "Except a grain of the wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit" (John 12:24, R.V.). "I am the true vine, and my Father is the husbandman" (John 15:1-6, R.V.). Notice also the parables of the sower, the grain of mustard seed, the leaven, and others. His teaching harmonized with the Bible *and nature*.

His teaching is more commanding and interesting because it is always unfolding and hence always new. The more we learn of it, the more we *may* learn of it. Its very depth proves its divinity, and commands our veneration and submission.

His teaching also appeals for our support because of the enemies which it made. Those who bound heavy burdens upon the people, while they themselves would not touch them so much as with their little finger; those who devoured widows' houses and for a pretense made long prayers; those who desired to walk in long robes, and who loved the salutations in the market places and the chief seats at feasts and to be called of men, "Rabbi," (Reverend); those who made merchandise in the house of God; those who said and did not; those who would

make clean the outside of the cup and the platter, while within they were full from extortion and excess; those who were clothed in purple and fine linen, and fared sumptuously every day, while the humble and worthy poor were at their gates full of sores and without even the crumbs of life; those who outwardly appeared righteous to men, but inwardly were full of hypocrisy and iniquity; those who were scrupulous to make people pay tithes to them, even to tithing mint and anise and cummin, and who left undone the weightier matters of the law, such as, the justice and the mercy and the faith—these were the enemies of Jesus and His gospel. A teaching that makes enemies of such humbugs and parasites must be good. And a teacher that dares tell such scamps what they are and what they are coming to must be of God. It is an honor to Jesus that His teaching gave offence to such people. It is to the credit of Jesus that He hid the truth in deep sayings and puzzling parables from such criticizing and carping people.

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“GET THEE OUT”

(Continued from page 3)

not, that so many of us as were baptized into Jesus Christ, were baptized into his death?” We believe that Jesus died, *wholly*; then can we baptize *partially*? “Therefore we are buried with him by baptism into death.” Buried with a few drops of water? No! “If we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection.”

So, “let us lay aside every weight, and the sin which doth so easily beset us” (Heb. 12:1). By observing current events as they unfold before us, we believe the time cannot be very far distant when we shall stand before our Redeemer. My prayer is that He will say to every reader of this article, “Well done, thou good and faithful servant . . . enter thou into the joy of thy lord” (Matt. 25:21).

—THE RESTITUTION HERALD (January 21, 1941).

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WHAT WOULD YOU DO?

By George A. Waters, Corpus Christi, Texas

Jesus is coming soon :  
It may be at midnight;  
It may be at noon.  
What would you do,  
If for certain you knew,  
Jesus would be here at noon?

Would you be sure to go  
Tonight to the dance,  
And tomorrow the show?  
Or else to the fight  
And stay out all night,  
Enjoying another's woe?

Would you be sure to tell  
That rotten story  
And to think you did swell  
Because of the laugh  
That greeted your chaff  
Spawned in the depths of hell?

Would you tell that big lie  
About your neighbor?  
'Twould give him a black eye  
And do you no good.  
Do you think you should—  
Just to make someone cry?

Would you blow in His face  
A volume of smoke?  
And spit every place  
Your filthy juice?  
Lips slobbering loose—  
To you a disgrace!

Would you drink home brew,  
Wine, whiskey, and beer,  
Persuading others, too,  
Thus bringing despair  
To all those who care  
For the evils you do?

Would you drink more corn juice,  
Get drunk, and drunker?  
Lie in the slush and sluice  
Down in the gutter?  
Mutter and splutter—  
Sure of the calaboose!

Would you all kneel in prayer  
And ask forgiveness?  
Would you lay your heart bare  
Confessing your sin?  
Let Jesus come in  
And save you from despair.

You had better do right  
And love everyone,  
And not hide out of sight  
At the trumpet's sound,  
But rise from the ground  
Assured of upward flight.

Jesus *is* coming soon,  
Believe in His word,  
For sinners there is room,  
Accept Him today  
And go all the way.  
Praise God! *He's coming soon!*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



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

### God's Choice

God chose two men to carry out His plans in building the tabernacle, and He filled these men with wisdom and understanding. They were gifted in their skills of carving and engraving. The Lord knew what men were best able to carry out His work. They were men who had used and developed their abilities. God never chooses one for His service who is not trying to do his best in serving Him; but, when God's Spirit is enthroned within a person, he is able to do much more than before.

The tabernacle of God was beautiful and perfect. God had given His plan to Moses. He had everything planned, even to the number of curtains: "Eleven curtains shalt thou make" (Ex. 26:8). Also, God commanded the number of loops or folds to be made in each curtain: "Fifty loops shalt thou make in the one curtain" (Ex. 26:5). Do you think Bezaleel and Aholiab taught their workers to make any different number of curtains, or any more or less loops in each one? Would God have allowed that? No! He wanted it made exactly to plan. Exact and perfect it was.

### "The Same Today"

We are temples today. "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?" (1 Cor. 6:19.)

Not only is each one who belongs to Christ a temple, but all are parts of a great temple. It can be compared with the old tabernacle we mentioned. (Heb. 8:2 and 9:11.)

If we strive to be chosen of God as a part of this holy temple, we must do the will of God.

We are to believe what Jesus taught when He lived upon the earth. "My doctrine is not mine," said Jesus, "but his that sent me." Jesus also told us, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17). If we, then, do the will of God, we must understand or know His will. Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men."

We then, who are Christ's, must study carefully that we

do not follow commandments of men that are so generally accepted that they seem right. If those commandments are not God's, then those who do them "worship" "in vain."

Here is a warning about some commandments of men in the "latter times." We are living in the "last days" now. Those days began when God's will began to be "spoken unto us by his Son" (Heb. 1:2). Here are some of those things—commandments of men—taught by those who have departed from "the faith"; "forbidding to marry, and commanding to abstain from meats."

Are you Christ's? Do you search the Scriptures to see whether or not those things are so? Jesus taught, "Blessed are they that hear the word of God, and keep it" (Luke 11:28). Therefore: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

We are to love, not offend the brethren. Whom did Christ say were His brethren? "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 12:50). Know God's will that we may be God's temple!

### Happy Birthday Wishes

Mary E. Savage, Apr. 14, age 13, Waite Park, Minn.  
Florence Capps, Apr. 14, age 11, Shady Springs, W. Va.  
Carolyn Morrisson, Apr. 14, age 8, Woodstock, Va.

*They that wait upon the Lord  
shall renew their strength; they  
shall mount up with wings as  
eagles; they shall run, and not  
be weary; and they shall walk,  
and not faint*      *Isaiah 40:31*





# Berean Department



"Men ought always to pray, and not to faint," said Jesus. How true is the implication; pray or faint! Pray or fall back! Pray or lose interest! Pray or fail! We find ourselves in the position today of being so much in need of

your problems before Him and then go out and act!

The prayer circle should be one of the most important events in your meeting. Upon the vitality and sincerity of your prayer time will be based much of the cause of your

## ! YOU TOO CAN PRAY !

frequent talks with God that if prayerful contact would be cut off, we would be lost. Prayer is for you, that you faint not as you do the Lord's business in an evil and cynical world. Prayer is for your Berean society, that it might faint not, growing stronger in Christ, even in the face of increasing disinterest and competition.

Speaking with God is a privilege given Christ's followers, by which they can draw strength and courage from the Source of all power. You have a choice; pray and be strong, or do not pray and be weak.

The most practical way of insuring the success of your young people's meeting is prayer. Torrey Johnson says, "Three things are necessary to the success of any youth meeting: Pray. Pray. Pray." As evidence, Mr. Johnson testifies that when his youth group had no meeting place, they prayed. Consequently, Orchestra Hall was booked for twenty-one weeks. No radio station would sell him time. They prayed. Suddenly a station manager changed his mind and offered thirty minutes on a Saturday evening. When it was time for the first meeting, the group had no assurance of an audience. They prayed, and 2,500 young people crowded into Orchestra Hall. Miracle on Michigan Avenue, Chicago, 1946!

Arnold Johns' report on the evangelistic work of the Oregon Bereans (Berean Page, March 18), contains these significant statements: "Prayer was made, asking God's help in this matter . . . A special Berean meeting was called to . . . thank God for answering our prayers . . . God surely answers prayer when it is His work." Testimonies like this prove the obvious—if you want the Lord's help in *your* Berean society, talk with Him about it, lay

failure or success. You will be strong, zealous, and divinely aided in direct proportion to the amount of time you spend on your knees. The young people of Ohio began their present youth organization in Lawrenceville. There they knelt in prayer and asked God's blessing upon them. A good start! That is the only position from which God can lift His workers to the fullest service.

The moments of your meeting which are devoted to prayer should be prepared for with music and an atmosphere of worship. Participation by all should be encouraged, by lessons, unison praying, and demonstration by leaders. Sentence prayers and prepared prayers can help you start a vital prayer service.

As prayer works miracles for organizations trying to bring glory to the Lord, so does it bring great blessing and spiritual growth to individuals. The witnesses for the great value of prayer to encourage, heal, lift, and protect are innumerable.

There are two ways to learn to pray. You could sit down and study all the theory of prayer and argue it all out in your mind, and then, when you have satisfied all fears and doubts say, "Now I will pray." Yes, you could, but it would not mean much more to you than dutifully brushing your teeth.

On the other hand, you can reach out in your need of a friend and "help in time of trouble," you can come to a loving Father because you feel a need of Him, and, theory or no theory, you will find God and be blessed.

Let's talk less about the mechanics and the theory and the duty of prayer, and recognize our need of a true friend to whom we can go any time and find rest.

# AMONG THE CHURCHES

## CONFERENCE DATES

**April 20**—Iowa Spring Conference at home of Mrs. Christine C. Klindt near Sioux Rapids.  
**April 27**—Indiana Quarterly Conference at the Morning Star Church of God, South Bend.  
**June 11-22**—Indiana Bible School and Conference at North Salem.

## THROUGH THE MONTH OF MARCH

After finishing work on the quarterlies and lessons for twenty Bible schools, the work in the field was started again.

The first stop in March was at the home of Sr. F. A. Stilson in South Bend, Ind. Instructions on how to use the lessons prepared for her for the Bible School at Hope Chapel and at the Indiana Conference were given to her. A day and a half were spent here.

The next stop was at Kokomo, Ind. Here a meeting was held with Bro. and Sr. Emory Mney and Sr. Harvey. They were shown how to use lessons prepared for their work in the summer Bible School and also the Indiana Conference.

The third stop was at Cleveland, Ohio. Several missions awaited me there. What a pleasure it was to visit their three Vit-Em-In Bible classes. The children seemed so enthused about their work. We commend Sr. Hazel Stadden, Sr. Don Swartz, and Sr. G. J. Gordon for the splendid work they are doing in their classes. Two nights were spent with the teachers of their summer Vacation Bible School, demonstrating to them how to use the lessons which had been planned for them. One always can receive an inspiration from a visit to the Golden Rule Church of Cleveland.

The fourth stop found me in Virginia. There we worked on the children's quarterlies. Sr. Georgia Thayer is doing all the art work for these quarterlies, so it was necessary to go through each quarterly, planning what was to be made ready for each one. While in Virginia, Sr. J. R. LeCrome was instructed how to use the lessons which were ready for her to use at a Bible School in Browntown, Va. We are very happy, Browntown, to think you are going to have a Bible School this summer. On Sunday, the church at Maurertown was visited in the morning and the Dry Run Church in Fort Valley in the evening. At Dry Run, pictures of the work done by the Jewish people in Palestine were shown, also colored slides on the life of Christ. It seems so much like home to go to Virginia. One night was spent with Sr. Cleck at Staunton, Va.

Step number five was in Tennessee. Here we found Bro. and Sr. B. E. Holt had moved from Morristown to Paint Rock where they have purchased two grocery stores about three miles apart. Above one of the stores was an ideal place to start some church work. This is just what we did, with God's help. Our attendance reached the fifty-three mark. In a letter from the Holts since leaving there, we find the work is progressing exceedingly well. They have some very enthusiastic workers with them. The Lord willing, we are looking for-

ward to the work with them in October. It was a great privilege to speak to the two hundred ninety-five children in Paint Rock School during their chapel hour.

From Tennessee, the next landing place was in Arkansas. What a joy awaited me here! for it was here I was joined by Sr. Mabel Barnum, who is to be my helper for the summer.

The first Bible School of the season was started on March 30. A full report of this work will be given in the April report. May we have your prayers for the success of the work which lies ahead. Verna C. Thayer.

The special Easter offering taken at the Oregon, Ill., Church of God and East Oregon Chapel, which offering goes to the Chapel building fund, amounted to well over four hundred dollars.

## COLLEGE NEWS

Spring vacation is ended and all students are back at College again. We are now on the last lap of the school year, and great activity in all fields of endeavor is much in evidence. It would appear safe to assume that all had a busy vacation, that is, if a general appearance of fatigue on the parts of both student body and faculty is any evidence of same. All arrived back on time, but it was a mighty sleepy group that convened for classes last Tuesday morning.

Some time ago, Mr. and Mrs. George Loudenlager presented a map of the Bible Lands to the College. It is serving a very useful purpose—that of aiding us to better visualize the geography of the Bible Lands. On behalf of students and faculty, we would like to extend to you, Mr. and Mrs. Loudenlager, a hearty vote of thanks for your very helpful gift. The delay in mentioning this gift is the fault of the writer.

Speakers for chapel periods last week were O. E. Dick and Paul M. Hatch. Mr. Hatch spoke on the subject of stamps and stamp collecting, as he is an authority on this subject since he is a philatelist. The subject proved to be of intense interest and all agreed with the speaker concerning his statement that stamp-collecting is a decidedly educational avocation.

Work on the Maramatha is progressing fairly satisfactorily, although some of our writers are not exactly rushing to place their articles in the hands of the editors. We expect that the Maramatha will be off the press by at least the end of May—and we hope much sooner. Anyone wishing copies of the Maramatha, who has not already ordered, should send his name to the business manager, Raul Smith, Oregon Bible College, Oregon, Ill.  
 W. Howard Boomer, Reporter.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. L. E. Conner, member of Golden Rule Home, is a patient in Warmelts Clinic, Oregon, Ill. She would enjoy hearing from her many friends.

Sr. Myrtle Claussen, Oregon, Ill., is a patient in Rockford Memorial Hospital, Rockford, Ill., for a major operation.

Bro. T. A. Drinkard has been engaged in a six-nights' public religious discussion with A. G. Hobbs at Caldwell, Kan. About four hundred attendants were present for the first discussion, April 7, relative to the regathering of Israel into the land of Palestine. Succeeding discussions concerned literality of the Kingdom of God, the second coming of Jesus Christ, man's mortal nature and unconsciousness in death, and kindred topics.

"Let the people praise thee, O God; let all the people praise thee" (Psalms 67:3).

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	\$21,808
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	

**\$12,967.50 to go  
 BY APRIL 30!!**

**NORA HOWELL MALLORY**

Nora Ethel, daughter of J. T. and Malinda Logsdon Howell, was born on a farm in Brown County, Ill., April 30, 1877, and died at her home in Mount Sterling, Ill., April 1, 1947, after many months of failing health.

On August 3, 1893, she was married to J. S. Mallory. To this union eight children were born: Bertha, Herbert, Grace, Susie, Arthur, Lynn, Lorene, and Mildred.

Here in Brown County she reared her family, working patiently day and night that her children might have the advantages of life. Not only did she raise her own family, but she also took many other children into her home, enabling them to attend high school.

For twenty years, Nora Mallory operated a boarding house and nursing home in Mount Sterling. Here, no one was ever turned away. Many elderly and ailing people she cared for with all the love and patience of a mother, never giving them an unkind word.

For the past five years, she has been unable to care for anyone, never complaining, only hoping that she might regain her strength to assume the work she especially loved—caring for elderly people.

Sr. Mallory was a member of the Church of God at Ripley, having been baptized by Bro. S. J. Lindsay in 1905. She was unable to attend church as often as she would have liked, but was always ready to converse about the

truths she held most dear. It truly can be said of her, "She was a dutiful wife, a kind and loving mother, a friend to everyone." She will be sadly missed in and about Mount Sterling.

Left to mourn her death are her husband, six children, ten grandchildren, one adopted grandchild, seven great-grandchildren, one brother, Alf Howell of Ripley, three sisters, namely, Elsie Doyle of Liverpool, Violet Bailey of Monmouth, and Anna Long of Rushville. Two children preceded her in death, Herbert and Lorene; also two grandchildren.

In the morning of the resurrection, may she come forth to hear, "Well done, thou good and faithful servant. . . . Enter thou into the joy of thy lord." C. R. Randall.

**HERALD RECEIPTS**

Mrs. Minnie B. Perry; Chas. P. Doll; Floyd Stilson; Frank O. Johnson; N. J. Hardacre (2); Sam A. Hoke; Mrs. Albert Logsdon; Mrs. W. H. Holland (2); M. W. Lyon (8); Era McGinty; Paul Friebe; DeLos Andrew; Cecil A. Smend.

Would you like a list of handwork supplies for use with Children's quarterly lessons? Write the Promotional Department and state whether you want the Primary or Bible Foundation list and whether you want the first, second, or third year. This list has supplies we offer to supplement each lesson in these quarters.

## CORRESPONDENCE STUDY DEPARTMENT

OREGON BIBLE COLLEGE

is now presenting a special course in

## CHILD STUDY

This course, conducted by Otto E. Dick, instructor and student counselor at Oregon Bible College, is especially designed for pastor, parent, or teacher. From the normal processes of child development, it considers the religious opportunities of the various ages that may be used as stepping stones in building a child of faith. Such understanding is a must for all those who would deal wisely with their own children or the children of others. It is offered at less than cost as a public service and carries College credit if desired.

*Write today for Enrollment Blank or Literature*

Address

CORRESPONDENCE STUDY DEPARTMENT

Oregon Bible College

Oregon, Illinois

## OREGON BIBLE COLLEGE SUMMER SESSION

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE  
Department B  
Oregon, Illinois

"God be merciful unto us, and bless us, and cause his face to shine upon us."—David.

## BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY  
National Bible Institution  
Oregon, Illinois

# Voice of Indiana

April, 1947

# YOUTH RALLY

APRIL 27

The first State Young People's Rally will be held at the Morning Star Church (corner Burke Rd. and Helmen St., 4 mi. north of South Bend, Ind.). *When? Sunday, April 27.* A full day's program is being planned, *Brother J. M. Watkins* of Oregon, Illinois, being the speaker.

*What Can I Do to Help?* You bring at least one car full of young people from your church. Be prepared to offer some music, vocal or instrumental.

### At What Time?

- |                            |                                |
|----------------------------|--------------------------------|
| 9:45 a.m.—Sunday school    | 2:30 p.m.—Young people's rally |
| 11:00 a.m.—Morning worship | Speaker—J. M. Watkins          |
| Speaker—J. M. Watkins      | 7:30 p.m.—Worship              |
| Communion                  | Speaker—J. M. Watkins          |
| 12:15 p.m.—Basket dinner   |                                |

There is need in the State of Indiana for our youth to be drawn close together. The Churches of God are scattered through the northern half of the State. The youth are not aware of the work, problems, and activities of each other and their groups. There are no less than ten different groups of young people within the State, also a number of isolated young people who have little contact with any of our churches. A state-wide Young People's Rally has hope of uniting all youth into one body whereby they can work together.

### MESSAGE FROM OUR PRESIDENT

At the Indiana Conference business meeting in 1945, the conference instructed the conference board to improve the facilities for Bible school and conference at North Salem. The board proceeded with this work, residing in the dormitory, putting in new screens, showers, toilets, and so forth, as far as funds were available. Our pumping equipment is inadequate to supply enough water for showers and cooking, and will need to be overhauled or replaced. Bedding equipment has not been available and still needs to be obtained.

These further improvements will need to be financed. Since we are operating on a cash basis, substantial contributions are needed now if we are to obtain this equipment in time for the 1947 Bible school. Contributions can be made individually, or through the local church organizations, and they should be sent to Dale Roueh, Treasurer, 1710 Medora St., South Bend, Ind.

We solicit your financial support for the State work, and when our improvement program is completed, we can turn our attention to an expansion of our church program throughout the State.

Willard Naylor, President.

### BURR OAK

The Friends and Helpers Class of the Burr Oak Church of God is a small, but very active, class. Since organizing a few years ago, the class has purchased several articles for the church, the last being a large coffee maker; this will be of great help to the Ladies Aid in the serving of their many banquets.

Each January, a drawing is held to determine the month each member will entertain the class. At present, under the leadership of President Norma Jean Carrans, vice president Burton Peeler, and Secretary-Treasurer Marylin Hatten, this class is doing very much to be a shining light in the church.

We have a primary class that has given us several entertainments. Mrs. Ferris Zechiel being its teacher. Her tireless efforts are making this little class a bright spot in our church.

### SOUTH BEND—Hope Chapel

The young people of Hope Chapel Church of God, South Bend, have put forth great effort to take their place in the church.

We have organized the printing of a weekly church bulletin, which is printed every Tuesday night. Also, we print a monthly church calendar, reports on church activities, special

articles (usually written by a member of the young people's class), an editorial, and so forth. We have a long mailing list and are always glad to have more names.

The money for the foregoing work is taken from a weekly Sunday morning collection of the young folks' class and other contributions.

Our class has started Berean meetings. We have excellent attendance, not only by the younger group but by many other interested people. This is a meeting of our own originality. We take turns in teaching the evening lesson, choosing our own topics for discussion connected with religious subjects. We have many guest speakers. This meeting is one hour long, preceding the main Sunday evening service.

For other activities outside the church, we have picnics, special parties, and general get-togethers. A good time is had by all.

Sybil Stilson.

### KOKOMO—Guiding Star Class

Kokomo young people have removed the "mote" and "beam" from their eyes, and again see the light. (The Berean society is a need of the young people.) We have reorganized a class and, with blessings of the Lord, have been very successful. We have an enrollment of fifteen members, and there is an average attendance of eleven. Our class is named "The Guiding Star Class" in honor of Larry Hawks, who named the new Berean publication. We are using the Berean motto, "Search the Scriptures Daily." Our slogan is "Vit-em-in," thanks to Sr. Vernia Thayer.

Each student takes his turn at teaching. During the first three months, however, the class was under the instruction of the writer, who serves as class advisor. We feel that Berean work is the building of teachers for the future. Berean study has been the nucleus of three generations of teachers in our church.

We are very proud of our class. The members are very active and are using their talents for the Lord. They have formed a choir, which we have the pleasure of hearing each Sunday morning for Sunday school services. We pray the Lord will guide and direct our work, that we may receive more of His spiritual blessings, that in the future we will not err and have the need of another reorganization.

Some of us are planning to attend the Young People's Rally at Morning Star and would be pleased to meet you there.

Robert K. Harvey.

### HILLISBURG—Busy Bees

We have no Berean society, and to my regret the young people's Sunday school class has always been very small. Neither am I in that class any more, for I teach the primary class, "The Busy Bees."

I have an attendance of seven to twelve each Sunday, and with summer coming, I expect more. At present, we are studying the life of Christ, and increased interest is shown constantly. I am proud of my class and am trying to teach them about our Lord.

The adults are the church of the present, and the young people are the church of tomorrow. If we can keep the young people interested, that is what counts, for in them lies the future church.

Bonnie Buffer.

"They that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord."

# THE RESTITUTION HERALD

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## "Blessed Are the Poor in Spirit"

By Janice Johns, Oregon Bible College

BEFORE HE gave His Sermon on the Mount, Christ had been all about Galilee, "teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." Great multitudes of people followed Him from Galilee, Decapolis, Jerusalem, Judea, and from beyond Jordan. Onetime seeing the multitudes, Jesus went up into a mountain and called His disciples to come to Him. He then gave them what we call the Beatitudes. The first of these was, "Blessed are the poor in spirit: for their's is the kingdom of heaven."

"Blessed" in this instance means happy. Christ was not giving a blessing, but just stating that if they were "poor in spirit" they would be blessed. Lamsa interprets "poor in spirit" to mean "poor in pride." Goodspeed interprets it as "blessed are those who feel a spiritual need" or feel the need of spiritual guidance.

We read in Psalm 40:16, 17, "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." If we might always see the need of spiritual guidance, we would be the "poor in spirit" and would be blessed. How good it would be if we would always say, "I delight to do thy will, O my God: yea, thy law is within my heart"! (Psalm 40:8.)

Those who are rich in spirit are self-satisfied, and their ears usually are closed to the words of the Master. These are mentioned in Revelation 3:15-18, where Christ says, "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art

lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed,

and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." Those who are rich in spirit are those Christians who feel no need of God's guidance. God says He will cast those out who are lukewarm and say they have need of nothing, when actually they are wretched, miserable, poor, blind, and naked.

In Matthew 23, there are eight woes which contrast with the eight Beatitudes. The first woe is comparable to the first of the Beatitudes: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go

in yourselves, neither suffer ye them that are entering to go in." This is stated again in Luke 11:52, where it says, "Woe unto you lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Let us be able to say, as in Psalm 40:9, 10, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." . . . We students in Oregon Bible College must let God guide us, or we shall miss much of the happiness that comes to those who are "poor in spirit."

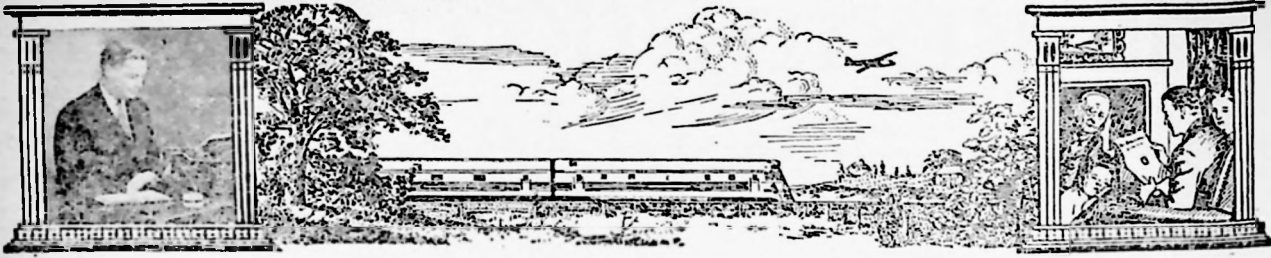
### He Understands

By Mary Mae Nedrow

When life seems all discouragements,  
And evil stalks the land,  
We look in faith to Him and know  
That He will understand.

O give us faith to trust Him more!  
For mighty is His Hand,  
When stumblingblocks obscure our  
way—  
We know He'll understand.

We can surmount all obstacles,  
All cares of life withstand,  
Since we need only lean on Him  
And know He'll understand.



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## “Pray Not for the World”

In Jesus' memorable prayer of John 17, He prayed especially for His disciples and persons who would believe in Him “through their word.” He said, “I pray not for the world, but for them which thou [God] hast given me; for they are thine” (v. 9). Though Jesus came to seek and to save the lost, though He was moved with compassion upon the wayward multitudes who were scattered as sheep without a shepherd, He showed no sympathy for the forces of evil about Him. Bluntly said Jesus, “I pray not for the world.” As Mediator today between God and man, Christ benefits the world in very small measure: the world rejecting His help and He having separated Himself from the world. To persons, who believe and obey Him, however, Christ is most precious. His blood atones. His life is example and inspiration. His promises, unailing as immortality, offer eternal salvation.

“If the world hate you,” said Jesus to His disciples, “ye know that it hated me before it hated you” (John 15:18). Jesus foresaw that His followers would not stand in high repute with the world. More, He said: “Ye are not of the world,” and “I have chosen you out of the world. . . . If they have persecuted me, they will also persecute you” (vv. 19, 20). Clearly, Jesus' life today, as during His earthly ministry, is rich toward His disciples, but He prays not at all for the world. Come “out of the world” to receive Christ's blessing to represent Him in the world.

## Preacher and His Pay

The nature of a minister's work, the seriousness and sacredness of his message, and universal need of the gospel preclude all thought of his preaching for pay. Said Jesus, “Freely ye have received; freely give.” Church members should not take advantage of this prerogative, however, for their pastors have financial obligations that can be met only with “cash on the counter.” Other laborers organize into unions that *strike* for more wages, the spirit of which is against the principles of Christ. So, your minister dares not strike. Neither will he “drive hard bargains.” Usually, he simply “goes ahead,” doing the best he can without complaint.

## Open Fishing Season

Soon, sportsmen will be rushing to their favorite fishing haunts, eager for the catch. We who are ministers of the gospel, and indeed all Christians, should appreciate that there is no “closed season” in our fishing for men. We need wait not a day to hasten into the highways and byways where uncounted millions are in need of Christ. True, they may not invite our effort, but neither do the wary fish desire to be caught. God's great “open season” places responsibility upon His people to seek sinners, little as the sinners may desire the help that ultimately will give them eternal life.

## Summer Schools at Oregon, Illinois

Plans are well developed for two summer schools at Oregon, Illinois. The regular Summer Bible Training School will be conducted this summer from June 30 to July 27 at Oregon Bible College. This school will be conducted for high school graduates and for persons eighteen years of age or more. For more detailed information, see page 15. Also, for information about the several courses, write to Otto E. Dick, Oregon, Illinois.

Another and separate school will be conducted for young people whose ages are from thirteen to seventeen years, inclusive. This school, called the “Berean Youth Rally and Summer School,” will convene at the Church of God and the Illinois Conference hall. For further information, see page 15, and write to James M. Watkins, Oregon, Illinois.

## Attend the 1947 General Conference

Dates for the 1947 General Conference of the Churches of God in the United States and Canada have been set for July 29 to August 10. Plan now to attend. Both Summer Bible Training Schools (see foregoing editorial) have been timed so as to encourage a large attendance at the General Conference. A program of Bible lessons, sermons, music, recreation, church auxiliaries, and various business activities will interest every attendant. More, the work needs your presence and co-operation. The Christ requires that we occupy until He comes. *Plan to come!*

# Life More Abundantly

By Francis E. Burnett, Jordan, Missouri

*"I am the resurrection and the life" (John 11:25).*

**D**O YOU understand the human mechanism of life? To some people life is a *mystery*, but to the majority of persons little thought is given the matter. Why do the majority neglect to think about the mystery (1 Cor. 15:51) of that which is vital to everyone—life? Is it because of the lie that was told in the Garden of Eden. "Ye shall not surely die" (Gen. 3:4). The larger per cent of the population of the world believes that at death one continues to live.

There are physiologists and biologists who will be truthful and tell that at the end of life all movement of the body organisms ceases; in fact, death is the complete end of life. These same students of nature are wise enough to suggest that for a discussion of future life one should talk to a minister. Why? Because the story that most ministers tell does not agree with the physiologist. The Bible, however, does agree with men of science, teaching that there is no life in death.

God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). In contrast to these words are those of Jesus recorded in John 10:10, "I am come that they might have life, and that they might have it more abundantly." Notice, too, that the preceding scriptures are not contradictory.

How can one have life in Christ? Most people who read this article will know the prerequisites for entering into Christ—repentance and baptism. It was because of the love of God and the humbleness of Jesus that we can have the hope of eternal life in Christ. "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). "Being found in fashion like a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8).

Jesus obtained immortal life when God brought Him forth from the tomb, becoming "the firstfruits of them that slept" (1 Cor. 15:20). Through belief in Christ and in the resurrection can we have *life more abundantly*.

It is highly important that we Christians believe in the resurrection. In 1 Corinthians 15:19, we read, "If in this life only we have hope in Christ, we are of all men most miserable." Did man have life or hope of life before Jesus died? The words to Adam were, "Dust thou art,

and unto dust shalt thou return." No promise of life in those words! Many disregard the doctrine of resurrection because of the false teaching that they believe—that of man's having an immortal soul. There was no immortal life for man before the death, burial, and resurrection of Jesus.

It is evident that some members of the Corinthian church did not believe in a resurrection. We read in 1 Corinthians 15:12, "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Paul's argument was that no resurrection of the dead meant that Christ was not raised from the dead.

Further, if Christ was not raised from the dead, our faith is vain and we are yet in our sins. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). What a wonderful promise and assurance to know that Christ is risen from the dead! Because Jesus is raised from the dead, we who are in Christ are freed from sins. "He that is dead is freed from sin" (Rom. 6:7).

In teaching that there was a resurrection, Paul was careful to explain how one would come forth from the grave. "How are the dead raised up? and with what body do they come?" (1 Cor. 15:35.) Every seed bears the image of its own body. Jesus is our best Example of this fact. He came forth with the nail scars in His hands and feet and the spear wound in His side. Did Jesus have the same body He had when put into the tomb? Yes, but He was "raised in incorruption," with glory, power, and a spiritual body. (1 Cor. 15:42-44.) How shall we come forth? "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" (1 John 3:2). We shall come forth and with this same body or image, but we shall not all bear the same likeness, for there "is one glory of the sun, and another glory of the moon, and another glory of the stars" (1 Cor. 15:41).

Life more abundant is desired by most every person in the world. Though the religion of one may be pagan, a future life is desired and is in the plan of his religious creed.

Life more abundant is desired, undoubtedly, by every Christian. Can one believe in Jesus without believing in the resurrection? Jesus said, "*I* (Please turn to page 10)

# A Suggestive Study of John 17:5

By R. H. Judd, Colborne, Ontario

*"Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."*

**T**HAT Jesus the Christ, who offered the foregoing quoted petition, was not in existence as an individual living Personality "before the world was" is abundantly testified to by numerous scriptures. According to these, He was the promised seed of the woman. (Gen. 3:15.) He was the seed of Abraham and of David. (Gen. 12:7; Gal. 3:16; 2 Sam. 7:12; Acts 13:22, 23.) Many devout mothers in Israel of the royal line of David eagerly anticipated the hope that one of them might be the chosen mother of the Messiah. Such an extended genealogy, all having a share in the promised birth of the Messiah, absolutely shuts out the possibility of the same Personality pre-existing His birth in contemporaneous enjoyment of life, while the processes of His coming were being wrought out in the lives of those who lived for the very purpose that He might come into being.

History records Jesus' birth, His wonderful ministry, His crucifixion, and His death. These are facts that clearly define His identity and individual Personality. He described Himself as "a man that hath told you the truth" (John 8:40), and many times He took to Himself the title of "the Son of man." Paul, the great apostle, called Him "the man Christ Jesus" (1 Tim. 2:5). These facts, incident to His generation and birth, preclude any possibility of His pre-existence.

The truth, or non-truth, of any subject may be demonstrated by appeal to its *negative* aspects; but its value is fully doubled by consideration of the *positive* truths on which it is based.

The commonly understood reference of John 17:5 to the pre-existence of the Messiah can find support only by attempting to explain it as it stands alone, isolated from its context. We must find out what are the stated *objective purposes* of Jesus' prayer as expressed at the very commencement of His intercession. Two of these are definitely and clearly recorded, and specific reference is made to the time ("hour") of their being fulfilled. First, however, we may ask: "What is the *hour* to which Christ so pointedly referred?" Surely it is the "hour" due for the fulfillment of "the purposes of the ages which he [God] purposed in Christ Jesus our Lord." (Eph. 1:9, 10; 3:11;

*Proper understanding of John 17:5 can be reached only by careful study of the salient features of this remarkable prayer, as they are unfolded step by step from its commencement. The context of any passage of Scripture is important to its sincere and full comprehension.—R. H. Judd.*

1 Peter 1:20.) Next, it is pertinent to inquire in whom was the purpose centered? The answer has already been given in the verse above, quoted namely, Christ Jesus our Lord. There can be no question as to the identity of the Person so named, nor can there be any doubt that any person bearing

the name of "Jesus" and the title "Christ" was not in existence "before the world was." Peter made the seemingly difficult quite clear when he said: "Who verily was foreordained [foreknown] before the foundation of the world; but was manifested at the end of the times for your sakes" (1 Peter 1:20, R.V.). Just as Christ was "slain from the foundation of the world" (Rev. 13:8), so, in like manner, we were chosen in Him at the same time. (Eph. 1:4).

### *Purposes of the Prayer*

(1.) Recognition of the specified time in relation to a definite event; and that the time for the fulfillment of predetermined purposes had arrived. (V. 1.)

(2.) "That the Father may be glorified [honored] in the Son" (v. 1; also 14:13) by the fulfillment of those purposes at the appointed time. (Eph. 3:11.)

Just here a moment's digression may be profitable. The little word "that," so often appearing in this chapter, is worth special attention. It occurs in verse 1, again in verses 2 and 3, and again in verse 5. It will be found also once in verses 11, 12, 13, 19, and 26; twice in verses 23 and 24, and three times in verse 21. Thus, in verse 1, and all the others mentioned, the purpose is expressed, and the word "that" is used in the sense of "*in order that*,"—in order that "the Son may glorify thee." One more digression and we proceed. Nearly all translators of John 17:5 have used the words "glory" and "glorify" throughout the chapter. Words are, however, constantly taking on new shades of meaning, and sometimes they are quite different from the original. Thus, in the present day, the words "glory" and "glorify" have come to be associated with *conditions* of excellent splendor, and this is certainly the common understanding assigned to the last clause of John 17:5. To the mind of the present writer, that is not the primary sense of the word as used in this chapter. Searching several translations in my possession, I find



that the Twentieth Century New Testament, which was compiled by a company of twenty scholars, has used the word "honor" in place of the word "glory." The thought then to be conveyed is that the "hour" had come for God's

purposes of the ages to be honored through the Person of Jesus the Christ—"that [in order that] the Son may glorify thee." Next, we find the *why* and the *wherefore* of the purposes clearly stated. (Please turn to page 10)

## The Cares of This World

By Glenn M. Birkey, Rochelle, Illinois

AS time passes swiftly and I grow older in the Christian faith, I can see plainly that one of the besetting sins of those who profess being followers of our Lord is to let cares of the world befog their vision as to Christian lines of endeavor. I realize that is what I have to fight, and I think others have the same problem. In way of warning in regard to this very thing, Christ said: "Take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all the dwellers on the face of the whole earth. But beware of slumbering; and every moment pray that you may be fully strengthened to escape from all these coming evils, and to take your stand in the presence of the Son of Man" (Luke 21:34-36, Weymouth). The Prophet Isaiah also gave warning, saying: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth" (24:17).

Our Lord's Parable of the Sower presents a lesson regarding one's attitude toward the cares of this world. In this Parable, *God's message* is the seed for the Christian. Everything depends upon whether or not, after hearing or reading it, he gives heed, or, as we would say these days, lets it go in one ear and out the other. Our Lord said if the seed takes root, but the thorns crowd out the growth, then the message is stifled by anxieties, wealth, gaities of the time, and the message of God yields nothing. On the other hand, if the seed falls on good ground, the true Christian holds fast and his life will bear fruit. Regarding this important Parable, at the time Jesus finished telling it, He said, "He that hath ears let him hear."

In the Parable of the Ten Virgins, all the virgins must have been weighed down with anxieties and cares of this world, for we read, "The bridegroom was a long time in coming, so that meanwhile they all became drowsy and fell asleep." Five were more wise than the rest, however, in that they had more oil in their lamps. I believe they were drowsy, too, yet they must not have let the cares of this world weigh them down so much.

Someone may ask, What are some of the cares that so easily beset men and women? I think one is worry of

money and what it will buy to gratify. During the last war, I overheard a farmer make this remark, "If the 'powers that be' in Washington would keep up the price of corn and hogs, I am willing for them to take my son into the army." Roger Babson, the noted statistician, once told of being invited to visit a man who specialized in thoroughbred stock. While visiting the farm, a young man drove up and the stockman's daughter got in the young man's car and drove away with him. Mr. Babson asked the man who the young man might be, and the man replied, "I don't even know him." Mr. Babson concluded that the farmer was more interested in his stock than he was interested in his daughter.

Seeing that so many young people are committing hideous crimes, could one not assume that parents are so engrossed with worldly cares that they neglect their parental duties? Is this not contrary to God's message as to the duties of parents to their children? When one spends money for luxuries to gratify himself, rather than supporting the preaching of the gospel, is he not committing a sin? There being so many people hungry both for food and for God's message, is it not sin for us as God's people to withhold either from them?

There is much for us Christians to think about during these perilous times of which we were forewarned by the Apostle Paul. Are we on the alert concerning them? I trust and pray that we are. In conclusion, let me quote *The Christ* in His contrast of worldly cares and spiritual values, as recorded in Luke 10:38-42:

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And the Lord answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Shall cares of this world crowd out "that good part"?

# Inherent Immortality

By E. H. Goit, Youngston, New York

**N**EARLY the entirety of so-called Christendom adheres to "inherent immortality of the soul" as a dogma of faith. To proclaim this dogma as unscriptural is to encounter prejudices and barbs of so-called Christendom. By the Word of God, we declare the aforesaid doctrine a product of the Devil and hereby accept the challenge of its lie.

That insidious Serpent of Eden first said, "Ye shall not surely die" (Gen. 3:4). Later, nominal Christendom adopted this as their common tenet. It was through Plato (famous Greek philosopher) that this lie was fostered on Christendom. "Inherent immortality of the soul" is identified as "Platonic," an admission in itself that he was its founder for Christians. Followers of Christ failed to heed the warning, "Beware lest any spoil [mislead] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

As a doctrine among nations, we can trace "immortality of the soul" to the Egyptians. Herodotus ("Father of History") wrote, "The Egyptians maintain that Ceres and Bacchus preside in the realms below. They were the first to broach the *opinion* that the soul of man is immortal. . . . There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians and put it forward as their own. I could mention their names, but I abstain from doing so."—The History of Herodotus, page 124.

Constantine did much to cultivate the idea of "inherent immortality of the soul" among the world's peoples. By the sword, he amalgamated Christianity with paganism. State and religion became one through his administration of that now termed the "Pious Fraud." Robert Hall Glover has well written, "Constantine's proffered conversion on the eve of his becoming Emperor of Rome was the beginning of a mighty change in the outward standing of the Christian church and its inward character. The story is well known of his seeing a wonderful cross in the sky with the words '*In hoc signo vincit!*' (By this sign conquer!) At once adopting the cross as his standard, he led his armies on to victory and then in his famous Edict of 313, proclaimed Christianity the state religion. . . . The foes which had previously threatened the church from without now began to attack it from within. Purity of faith and simplicity of worship gradually were lost and spiritual declension set in."—World Wide Missions, page 48.

Man—what is he? Is he mortal or immortal? Does he have a mortal body and an immortal soul, or is he a mortal being animated by that principle of life which sustains all living beings, and without which he must cease to be?

Man as a whole teaches that man has a mortal body and an immortal soul which departs from the body at death. Holy Writ teaches that man is mortal (Job 4:17), and that he is a combination of dust and breath which produces a living (not immortal) soul (creature).

The Hebrew word *nephesh*, translated soul, occurs 752 times in the Scripture. In the New Testament, *psuche* (equivalent of *nephesh*) occurs 105 times. To demonstrate that *nephesh* is the equivalent of *psuche*, one might well compare Acts 2:27 with Psalm 16:10; Romans 11:3 with 1 Kings 19:10; 1 Corinthians 15:45 with Genesis 2:7; and Matthew 20:28 with Isaiah 53:10.

In the 857 appearances of the word "soul" in the Scripture, nowhere is the prefix "immortal" to be observed. Certainly the Word of God does not advocate or teach that man has an immortal soul.

God did not form a shell and then place a man within to inhabit a cage. In the account of the creation of man, it is worthy to note that the "Lord God formed *man* of the dust of the ground" and that man received the "breath of life" (not an immortal soul) and *became* a living (not immortal) soul. The term "living soul" (creature) appears thirteen times in the Scriptures. Eleven times it refers to beasts and twice to man. That in itself should be enough to convince the reasonable mind that man does not have an immortal soul.

It is argued that God breathed into man's nostrils breath, and not into the animals. Asserters, can you prove that God did not breathe into the animals' nostrils? Is it not written concerning the beasts and man, "They have all *one* breath; so that a man hath no pre-eminence above a beast . . . all go unto one place; all are of the dust, and all turn to dust again"? (Eccl. 3:19, 20.) If all have one breath, are of the dust, and there is no pre-eminence, what then is the difference? The only sane conclusion is that in man's present estate there is no difference.

Benjamin Wilson, early pioneer in the Church of God, well expressed himself concerning the soul, saying: "The Hebrew word *nephesh* of the Old Testament occurs about 700 times, and is rendered a man, person, self, they, me, him, any one, breath, heart, mind, appetite, the body (dead or alive), lust, creature, and even a beast; for it is 28 times applied to beasts and every creeping thing. The

Greek word *psuche* of the New Testament corresponds with *nephesh* of the Old. It occurs 105 times, and is rendered soul 59 times, and life 40 times. The same word is also rendered mind, us, you, heart, heartily, and is twice applied to the beasts that perish. *Psuchikos*, an adjective derived from *psuche*, occurs six times, and it is translated natural and sensual; it is properly translated animal in modern translations. Perhaps it may be worthy of notice that in all the 700 times which *nephesh* occurs, and the 105 times of *psuche*, not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms.—The Emphatic Diaglott, page 917 of the Alphabetical Appendix.

Not only does the word "immortal" never prefix the word "soul," but it does not occur once in the original, and only once in the Common Version (1 Tim. 1:17), where it ought to be rendered "incorruptible."

The "soul" has characteristics of which the majority of Christians are unaware. It can die and be destroyed. In Ezekiel 18:4, it is written, "The soul that sinneth, it shall die." (Also, see Josh. 10:28; Isa. 53:12; James 5:20; Acts 3:20.) It is material, for it can be born (Ex. 12:19); die (Rev. 16:3); go to the grave and be raised (Acts 2:31). Those who yell "Materialism!" fail to realize that their charges are only the calling of names. Epithets are no arguments!

In a discussion of "inherent immortality of the soul," it would be most unfair to accept the challenge and then not discuss passages of Scripture that nominal Christendom utilizes to bolster their Devilish lie. Therefore, we submit the following considerations, not as an exhaustive research, but as an eye-opener for the seekers of truth.

Using Jesus' words, "If it were not so, I would have told you," many declare because Christ did not say inherent immortality of the soul was not so, it must be so. This is baseless reasoning. By the foregoing logic, one could say, "Jesus did not say the National Bible Institution would not be located in Tibet, therefore it must be located in Tibet." Such reasoning!

Psalms 22:29 reads: "None can keep alive his own soul." Is it immortal that cannot be kept alive?

In the account of Elijah and a child, Elijah entreated God, "Let this child's soul come into him again" (1 Kings 17:21). "The Lord heard . . . and the soul of the child came into him again, and he revived" (v. 22). The usual explanation is the boy's body died and his immortal soul departed. We note when the son fell sick and died "there was no breath left in him" (v. 17). Is not man composed of dust and breath, and when breath departs man ceases to have life and dies?

Could not the life (soul) of the boy have departed at his death and the life (soul) re-entered when he revived? I ask which was the child—the body or the soul? To reply the body was the child is to say that the child was

dead and that which departed and returned was not the child. To say the soul is to admit that it can die. If one still persists in adding and contradicting God's Word by affirming that the child was an immortal soul, then was it not cruel, rather than merciful, to return the soul from its supposed bliss?

When Rachel was dying, it was said, "Her soul was in departing" (Gen. 35:18). It is evident the departure of her soul meant death. Therefore, we say, and the Hebrew allows, that the life (soul) ceased (departed), as a ringing bell ceases when not operated. Who would say a door bell continues to ring when it is not pushed? Why then say man exists after death as a living creature when there is not the combination of dust and breath together to make him exist?

"The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15:47). Adam was the first man formed of the earth. A resurrected Christ was the first-fruits of a spiritual birth. Today we bear the image of Adam, tomorrow we shall bear the image of Christ, for "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53).

There is not a combination of mortality and immortality today or ever. Mortality must cease to *put on* immortality. Today man has a natural body, tomorrow a spiritual body. There is no individual without one or the other. *An individual must have a body to live!*

Jesus said, "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:25, 26.) To nominal Christians these preceding verses are supposedly conclusive evidence that man has an immortal soul and its pricelessness. The Emphatic Diaglott renders the passage: "For whoever would save his *life*, shall lose it; and whoever loses his *life*, on my account, shall find it. For what is a man profited, if he should gain the whole world, and forfeit his *life*? or what will a man give in ransom for his *life*?" (Matt. 16:25, 26.)

We observe the word "immortal" is not used as a prefix to "soul," and by translating soul, "life," we receive angry objections. The fact is that in verse 25 the very word is translated "life," which in verse 26 (verse in question) is translated "soul." Contenders for this theory desire to insert the prefix "immortal." Since Jesus used the same word in verse 25 that He used in verse 26; and since the immortal soulist is determined to have an immortal soul in verse 26, let us read it in the same way in verse 25: "Whosoever will save his [immortal] soul shall lose it, and whosoever shall lose his [immortal] soul for my sake shall find it." Readily, the observing seeker for truth will realize the futility of trying to prove from these verses that man has an immortal soul. (Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**ON TRIAL.** The trial of Rudolph Hoess now in process in Warsaw, Poland, is unfolding one of the most atrocious acts ever charged against mortal man. The direct testimony of Hoess is confirming the information laid by Dr. J. M. Blomethal, director of the Jewish Historical Commission in Poland. Hoess has admitted killing of 1,500,000 Jews, and says that shipment of Jews to the camp's gas chambers included 110,000 from France, 95,000 from Holland, 65,000 from Greece, 45,000 from Hungary, and 20,000 from Belgium. Then there were transports from Yugoslavia, Italy, Russia, Rumania, Bulgaria, and Spain. The testimony reveals that Finland was the only country under Nazi domination from which shipments were not made. 4,200,000 European Jews were killed in Poland, with 6,200,000 for all Europe. Besides those killed at Oswiecim Camp, 775,000 perished at Treblinka, 330,000 at Chelmo; 400,000 at Majdanek; 400,000 at Sobibor and Belzce.

With this background of horror and death under Nazi rule, the only thing about which the Allies can really boast in their deliverance of the Jews from persecution is the Displaced Persons Camps. Two years have nearly elapsed since VE day and hundreds of thousands of Europe's Jews are still prisoners of war. The voice of wailing is no longer confined to the "wailing wall" at Jerusalem. Throughout Europe where impoverished and homeless and, shall we say "hopeless," Jews are in the DP camps, there is a wailing wall where prayers constantly arise—pleading for deliverance and asking for an opportunity to make themselves a home. "Inaction and unfeelingness" have been their only answer thus far!

**PESACH.** An editorial in the "Buffalo Jewish Review" carries a message of desperation rather than a Passover hope of early deliverance. It reads in part: "The festival of Passover called in the Hebrew 'Pesach,' reaches back into antiquity. It is the oldest holiday in the Jewish calendar.

"This, the second Passover since the 'Liberation of the Allies,' finds the Jews of Europe still wandering in the wilderness and looking with the greatest yearning and hope to be led to the Promised Land. Tragic indeed is their plight, for visible as they are to the eyes of all the peoples of the world, few indeed are the hands stretched out to help them.

"This Pesach, too, is a period of supplication for a good year. The Jews of Europe are beseeching the world to heed their cries of anguish and help redeem them from the slavery of 'Inaction and Unfeelingness.'"

How true the word of Scripture—"Slow of heart to believe"! These people have "eyes, and see not . . . have ears, and hear not." They need the prayers of God's people everywhere that the veil soon will be lifted from off their eyes and that they will turn to the Lord and find rest and salvation. Their case has been put into the lap of the United Na-

tions. There is still one other lap into which their problem can be placed. It is the lap of God.

**THE UNCHURCHED.** From the "World Call," a paper published by the Disciples of Christ, we glean the following information on the membership gains of a number of the larger bodies in the United States. It follows: "According to a Federal census taken in 1944, there were 72,492,669 members in the Christian churches of the United States. This means that more than 50,000,000 people are not members of any church." Their compilations cover a twenty-year period for the years 1924-1944, which shows an average gain of a little more than 20 per cent. The breakdown follows:

Methodist Church	19 per cent
Northern Baptists	20.6 per cent
Disciples of Christ	21.4 per cent
Roman Catholic	25.9 per cent
Lutherans	30 per cent
Southern Baptists	60 per cent

The Southern Baptists have made the largest gain, and this is attributed to the intensive evangelistic effort which they have put forth during the past few years. The gains which they have registered indicate very clearly that evangelism pays. They are putting strong emphasis on personal evangelism, and why should not every member of the body of Christ be an evangelist for His Lord? Personal evangelism is the crown of Christian experience and enjoyment.

**STEAMSHIP LINE.** The first Palestine Steamship Line to be established has been formed in England under the name of "Kedem Palestine Line." The company has been capitalized at \$1,000,000, and the first vessel which will go into operation next month will be the "Kedmah." For the first fifteen years, the London shipping firm of Harris and Dixon will have control, thereafter the management will pass to the Zion Palestine Navigation Co.

**NEW TRANSLATION.** The American Bible Society has given out the information that the Gospel of John has been translated into Maguindano, which makes the Bible now being printed in 1,080 languages and dialects. This new translation, according to the Society, will be distributed in Cotabato Province, Mindanao, Philippine Islands. Five thousand copies will be printed for this special field. The entire Bible has been translated into 185 languages. The New Testament has been translated into 239 additional tongues, and at least one gospel has been translated and printed into 565 others, with selections into 91 more. The American Bible Society and the British Foreign Bible Society have done a magnificent job in bringing the gospel of the Kingdom to the peoples of earth. I say the "gospel of the Kingdom," for there is no bet-

ter way to present the message of the Kingdom than through the Word of God. The Bible is its best interpreter.

The multitudes of languages and dialects make the witnessing to the world a tremendous task. The day when the Lord returns to the people a pure language—whatever that will be—will greatly facilitate spreading of the message to all inhabitants of the world, when the earth will be filled with the knowledge of the Lord. "True knowledge leads to true understanding."

**TAKE A CHANCE.** In the question-and-answer column of "The Canadian Register," a Roman Catholic paper, an answer to one of the questions is amusingly interesting, and yet, it is pathetic to observe how easily people are duped by religious leaders. We give both the question and answer.

Q. "How long after death may a person be anointed?"

A. "One may not be anointed after he is actually dead, as a corpse is incapable of receiving any sacrament. However, there is a reason to believe that there is actually life in the remains for sometime after a person is apparently dead, i.e., after respiration and heart action have ceased. The soul may still be present, and may benefit from the anointing. Consequently, a priest will take the chance and anoint such a person conditionally, as long as the body remains warm." (Emphasis ours.)

**GENILE TIMES.** The Lord during His discourse on the signs of His return and the end of the Age, stated that Jerusalem would be trodden down of the Gentiles until the "times of the Gentiles be fulfilled." It does not state just when the "times of the Gentiles" started, but the inference is that it was with the treading down of the city of Jerusalem by Gentiles. This treading down first started under the "head of gold," or the days of the Babylonian conquest of the Holy Land, and Jerusalem has been under Gentile domination ever since. One thing is certain about the "times of the Gentiles," and that is when their day is to end. Paul said that the "fulness of the Gentiles" will come when the Deliverer comes out of Zion. In other words, the coming of the Lord will mark an end to the "times of the Gentiles," and the treading down of the Holy City. Incident to this will be the completion of the people which the Lord is taking out from among the Gentiles for His name, which is the church. With the completion of the church, the Lord will come, and with the coming of the Lord, the long-looked-for consolation of Israel will be realized and Jerusalem—"beautiful for situation"—will be delivered once and for all, and the Lord will become the hope of His people. Be sure of this—the Gentile times had a beginning, and they will have an end—and to all indications this end is near at hand.

# Is Godliness Profitable in This Life?

By *Vernon D. France, Wenatchee, Washington*

**D**O WE expect to benefit in this present life by following Christian principles? Will we be able to live a fuller life in this present time by following God's Word, than we would if we did not follow His Word?

Most of us expect that in order to follow God's teachings, we must undergo a degree of hardship and "sacrifice" in this life, and that our reward will not be realized until we enter the Kingdom. Although there must be sacrifice in this life, there is also evidence to indicate that a certain amount of reward may also be realized in this life, as well as in the life to come. On reading Proverbs 3:1-10, Luke 18:29, 1 Timothy 4:8; and 1 Peter 3:13, we note that they all give indication there is a great deal to be gained in this present life, if we follow the teachings of God's Word.

You may have read Dale Carnegie's famous book, "How to Win Friends and Influence People." It is accepted by the world as being authoritative on the subject of how to get along with people and how to make a success in this life—by worldly standards. It was written as the result of many years of research, the expenditure of thousands of dollars, and extensive investigation by national educational organizations. It became a "best-seller." It is used as a textbook in many colleges. It is widely quoted. It is used as the basis for lecture courses the nation over. This book stresses the principle that in order to make a success of this life—financial and otherwise—the one important precept is to know how to get along with other people. These facts indicate that the book is endorsed by the successful of the world as the key to success.

Though the book contributed much to the successes of innumerable businessmen of the world, the principles are identical to those Jesus taught. Carnegie wrote, "Success in dealing with people depends on a sympathetic grasp of the other man's viewpoint. Be sympathetic. . . . Don't condemn." What did Jesus say? He said, "Judge not, that ye be not judged" (Matt. 7:1). Concerning arguments, Carnegie wrote, "A misunderstanding is never ended by an argument, but by tact, diplomacy, conciliation. . . . You can't win an argument." Jesus taught, "Agree with thine adversary quickly" (Matt. 5:25). Similarly, Paul advised Titus, "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9). Carnegie said, "Do you know someone you would like to change and regulate and improve? Good. That is fine. But begin on yourself. Perfect yourself first. Talk about your own mistakes first

before criticizing the other person." On the same subject, Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5). Carnegie wrote, "Any fool can criticize, condemn, and complain—and most fools do. But it takes character and self-control to be understanding and forgiving. . . . That's a lot more profitable than criticism and it breeds sympathy, tolerance, and kindness." Paul advised, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you" (Eph. 4:31, 32). Carnegie quotes an old saying, "Hatred is never ended by hatred, but by love." Paul said, "Recompense no man evil for evil" (Rom. 12:17).

Carnegie sums up his entire book by saying, "Philosophers have been speculating on the rules of human relationship for thousands of years and out of that speculation there has evolved only one important precept. . . . Probably the most important rule in the world. . . . 'Do unto others as you would have others do unto you.'" God's summary of our rules of conduct appears in Matthew 22: 37-40—the law of love—and it also appears in Matthew 7:12: "Whatsoever you would that men should do to you, do ye even so to them."

There is a remarkable parallel between God's teachings to us and the words of Dale Carnegie as he advises his worldly following. We follow God's teachings which are designed to build character and to prepare us for the Kingdom. On the other hand, the successful of this world follow the teachings of Carnegie which are designed for success in this life—social position, income, popularity, prestige, and all the other worldly interests. The world has proved that these principles in practice actually bring about success in this life from the worldly point of view. Carnegie merely echoes the fundamental teachings of God. With this evidence at hand, is it any wonder that "godliness is profitable unto all things, having promise of the life *that now is*, and of that which is to come" (1 Tim. 4:8)?

"Whatsoever God doeth, it shall stand for ever: nothing can be put to it, nor any thing taken from it."

## LIFE MORE ABUNDANTLY

*(Continued from page 3)*

am the resurrection and the life" (John 11:25). In Romans 6:5, we read, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 8 reads, "If we be dead with Christ"—baptized into Jesus Christ; "into his death" (v. 3)—"we believe that we shall also live with him." We will have life; we will live with Jesus, but not until His coming. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

The hope of Christians is the most joyous hope of all religions. Jesus so thoroughly convinced His closest followers of life hereafter that Martha said concerning Lazarus, "I know that he shall rise again in the resurrection at the last day" (John 11:24). Do you believe that you shall rise again? Do you believe that Jesus will give you "life more abundantly" when He comes again, even "a crown of glory that fadeth not away"? (1 Peter 5:4.) "He that believeth and is baptized shall be saved"—shall enjoy *life more abundantly*.

## A SUGGESTIVE STUDY OF JOHN 17:5

*(Continued from page 5)**Purposes Clearly Stated*

"That [in order that] *he should give* ETERNAL LIFE to as many as thou hast given him" (v. 2). That is the purpose clearly stated, and that is the honor which God had conferred upon Christ (in prospect) "before the foundation of the world," or, in other words, "before the world was."

Let us again look at this remarkable text: "Now, O Father, honor thou me *with thine own self* with the honor that I had with [from] thee before the world was." Yes, Jesus had honor in prospect, just as He was already "*slain*," in prospect, before the foundation of the world. (See Rev. 13:8 and Rom. 4:17.) What then is the import of the words—

*"With Thine Own Self"?*

Study the Scriptures and it will be found that when a man begets his firstborn son, he gives of *himself—his life* and the first-fruits of his strength. (See Gen. 49:3, R.V., margin, and Deut. 21:17.) When did God glorify (honor) the Son *with His own self*? Surely it was when God raised His Son from the dead, and gave Him the honor of having life in Himself as the Father has! (John 5:26; 1 Peter 1:20, 21.) In other words, God honored His

promises to give Christ life, even eternal life—life forevermore. (See Psalm 21:4; 61:5, 6.) It was *then* that God honored the Son *with His own Self* by making Him a partaker of the divine nature, though it had been in promise in the purpose of the ages before the foundation of the world. (1 Peter 1:20, 21.)

Now turn to John 17:2, 22, and see the connecting thought between these two verses. "And the glory [honor] which thou hast given me [in prospect] *I have given to them*: that [in order that] they may be one [in life] as we are one." Then note the following thoughts which are in complete harmony with the foregoing:

(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*" (John 10:28).

(2.) "Be thou faithful unto *death*, and I will give thee a crown of *life*" (Rev. 2:10).

(3.) "Ye shall receive a crown of glory [honor] that fadeth not away" (1 Peter 5:4).

(4.) "When he is approved, he shall receive the crown of *life*" (James 1:12, R.V.; 1 John 2:25).

(5.) The crown of glory [honor] is the crown of *life*. (See Matt. 25:34.) It is thus, and for this purpose, that He (Christ) was chosen of God, and we also were chosen in Him "before the world was." (Eph. 1:4.) Christ could not give eternal life to others before that life was bestowed on Him.

*The Purpose of Life Eternal*

This is well expressed in John 17:3 by the Author of this most remarkable prayer, "And this is [the purpose of] life eternal, that [in order that] they should know *thee the only true God*, and him whom *thou* didst send, even Jesus Christ" (R.V.). That is the only purpose that will satisfy eternal life.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:38, 39).

## INHERENT IMMORTALITY

*(Continued from page 7)*

Invariably, these zealous objectors will then stake their all upon, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able also to destroy both soul and body in hell [*Gehenna*]" (Matt. 10:28). Apparently, this is a difficult text and bears careful and critical examination. The word "soul" is used in the text as something distinguishable from the body, and it is evident in "killing the body," whatever that may mean as used here, the soul was not killed. In admitting

this, however, we still affirm the word "soul" is variously used for body, life, mind, and so forth, and that the text and context must determine its application.

All that the phrase "cannot kill the soul" will justify one in saying is that the soul as used here refers to something man cannot kill. The reason why is not because it is indestructible, for the word "destroy" is applied to the soul and the body in this verse. Many reasons may exist why man could not kill a soul, yet under certain conditions that soul would be capable of being killed. The question is one of prerogative! For sake of illustration, when a criminal is condemned by law to the death sentence, no man can kill, or has the right to kill, the criminal. The state, and the state only, is able to destroy. So it will be at the time of the judgment. Only He who has the right to judge will be able to slay the guilty.

Indeed, it is Scriptural to say the word in this text either stands for "life" or "mind." If for "life," then the resurrected life; and if "mind" as the soul is translated (Acts 14:2; Phil. 1:27; Heb. 12:3), then we can get a clearer understanding of the context. In verses 16-18, we observe the persecutions the disciples were to have undergone. Many of these persecutions were bodily punishments. Though the disciples were severely abused, they still remained unperturbed in mind.

In view of the fact that the wicked are to be cast into Gehenna, not only is their life or soul to be destroyed by

fire, but the body is to be devoured either by worm or fire, and there is to be a total destruction of the living creature. Gehenna is not a place of preservation, but a garbage dump where the garbage of Jerusalem is consumed. Likewise, it shall be a refuse dump for humanity where the wicked shall be consumed.

Immortality-of-the-soul idea rests on the "disagreeableness of giving up existence." What men want to be true, they are likely to persuade themselves is true. Truth is too precious a possession to barter off for the good will and applauses of an evil world.

Jesus declared, "Behold, I am alive forevermore" (Rev. 1:18). "Behold" is a herald of an extraordinary event. If Jesus did not receive immortality and had it all the time, what would be so extraordinary about being alive forever?

Jesus, speaking concerning a sleeping Lazarus, said plainly to His disciples, "Lazarus is dead" (John 11:25). Jesus did not say, "Lazarus' body is dead and Lazarus lives," but He did say, "Lazarus is dead."

Today when man dies he sleeps as Lazarus to the resurrection. For this reason we are known as "soul sleepers." Immortality is conditional, not inherent. It depends on resurrection.

## "LET'S PLAY" ANSWERS (From Children's Page)

1, T; 2, F; 3, T; 4, F; 5, F; 6, T; 7, T; 8, T; 9, F; 10, T.

### EASTER AT RIPLEY, ILLINOIS

A sunrise service was conducted at the Ripley (Ill.) Church of God at 5:00 a.m., Easter Sunday. A very impressive and inspiring sermon and several musical numbers were given. After the service, everyone present stayed for a breakfast served in the basement. The usual Sunday services convened at 10:00 a.m.

Mrs. Thomas Lewis, Secy.

### TEMPE, ARIZONA

Easter services of our church began at 6:20 a.m., when approximately thirty people greeted the sun as it arose over the distant Superstition Mountains. A program of music, readings, and a short talk by the writer, had been arranged by the program committee. Afterward, the majority of those present remained for an outdoor picnic breakfast that will not soon be forgotten.

After a short Sunday school session, at which the attendance record was broken, a program was presented by the children and the "teen-agers" of the Sunday school. This was enjoyed by all present, and much credit was given to the aforementioned committee, which consists of Mrs. Clarence Bunch, Mrs. Lucille Wilmot, and Joe Bunch. The largest crowd of the year assembled at the morning service to hear the age-old story of the resurrection ably presented by Bro. C. E. Lapp. The choir sang at this service.

Among the many visitors present were Mrs. H. S. Bell of La Crosse, Wis., her daughter-

in-law, Mrs. Merle E. Bell of Tucson, Ariz., and their friend, Mrs. W. G. Austin, also of La Crosse. We were glad to welcome them to our church.

Gerald L. Cooper, Secy.

"God be merciful unto us, and bless us, and cause his face to shine upon us."—David.

### LOS ANGELES, CALIFORNIA

Mrs. Claudia Parks, 720 W. Second St., a faithful member of the Los Angeles Church, died at her home, March 14, of cancer of the stomach. Services were conducted at the Armstrong Funeral Parlors, after which two of her sons, Ray and Julian, accompanied her to Havana, Ark., for interment. Sr. Parks was a regular attendant at Sunday school, church, Berean, and Dorcas meetings and is greatly missed from each of these services.

On Friday evening, April 4, at the home of Raymond O. Smith, brother of the brides, in Hollydale, Bonnie and Betty, two daughters of R. H. and Garavean Smith were united in marriage to Jack Covey and Ray Webber. The double ceremony was performed by the pastor, J. W. McLain, in the presence of about fifty relatives and friends. Many useful gifts were presented to them, and hearty wishes for God's blessings and a happy journey through life. These young ladies were baptized into Christ about six months ago, and we trust will continue to be living witnesses in His service until He comes.

Emma C. Raliback.

### MICHIGAN

#### (Conference Report and Announcement)

The annual conference last June voted to have more Conference meetings during the year to promote fellowship between the churches. This desire was fulfilled by having our fall conference at Blanchard, where we had a record attendance and very enjoyable time.

The Pennellwood Church in Grand Rapids acted as host for the spring conference, March 22 and 23. Due to sickness and bad road conditions, the attendance was not as large as at Blanchard but there was still a goodly number. Having four ministers working in the State to supply the spiritual food, we did not "import" any guest speaker. Most of the people, however, had not had the privilege of meeting Bro. Leonard Brown who joined our staff of ministers only last fall, so he really "filled the bill" as guest speaker. We were all impressed by his earnestness and zeal for his work and are glad to have him as worker in our State. Bro. and Sr. J. M. Watkins were visitors, and we enjoyed their fellowship and the short talk given by Bro. Watkins.

We are now looking forward to the annual June Conference and Bible School to be held at the Southlawn Church in Grand Rapids, June 16-22, with Bro. Grover Gordon as guest speaker and teacher. Many of the Michigan people have never had the privilege of meeting him, so we are looking forward to his work. Begin now to make plans to come.

Ada C. Simpson, Secy.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan" (Deuteronomy 3:27).*

### "Speak to the Rock"

Today's lesson is nearly forty years after the Israelites failed God. They had not trusted Him as their leader, having been afraid of the people living in the Promised Land. Therefore God punished them by causing them to wander in the wilderness for forty years. None of the people who were over twenty years old when they left Egypt, except Joshua and Caleb, were allowed to enter the Promised Land.

In today's lesson we find the Israelites complained of many of their hardships. God told Moses to take his rod. He was to gather the people together. Then he and Aaron were to go before the people. He was told to "speak ye unto the rock before their eyes." God promised them water out of the rock for the people and their beasts to drink.

### What Moses Forgot

Moses had faithfully followed the Lord's wishes until this time. He had been a good leader.

Moses took the rod. He and Aaron gathered the people together, but he forgot to speak to the rock! He spoke to the complaining congregation, saying: "Hear now, ye rebels; must we fetch you water out of this rock?" Moses said *we* not God. He *hit* the rock not once but twice! Yes, the water gushed forth. The people and their beasts drank their fill, but God was not glorified. Moses forgot to honor God as he should. Moses himself could not perform this miracle. It was God's power that produced the water from the rock.

For this mistake made in anger, Moses was denied entrance into the Promised Land. God let Moses look into it from a mountain (see golden text above).

There is a lesson in this story for us. We are trying to serve God. We must always be mindful of the fact that if we trust in our own righteousness we will fail. It is God and Christ's righteousness that is holy and helps us to overcome evil.

We are told that "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18.)

If God punished Moses who had been faithful most of

his lifetime, how can we expect anything different if we fail Him?

May we strive to be faithful in all things and do our best to follow Christ every day.

### Let's Play!

Put a "T" or "F" before each statement that follows. Answers are on page 11.

1. Moses used the rod when he performed miracles.
2. Aaron was told to speak to the rock.
3. Water came forth from the rock.
4. The water was good only for the animals to drink.
5. Moses hit the rock as God commanded.
6. The leaders, Moses and Aaron, forgot to sanctify God in the eyes of the people.
7. Aaron died before Moses did.
8. Moses saw the Promised Land.
9. Moses entered the Promised Land.
10. Moses died not long after he had looked at the Promised Land.

### Membership Call

Send your name, age, and birthdate to Madge Savage, Waite Park, Minnesota. A postal card will do. We will then send you a membership card for our ECE Club (Everyday Christian Expression).

### Happy Birthday Wishes

Marilyn Noske, Apr. 23, age 11, Cleveland, Ohio.

### Considerate

Little Marie, aged six years, was a very observing child. Even at the funeral of her favorite grandmother, she missed nothing of the long ceremony. Attentively, she listened and watched every move around the flower-decked casket. That night at bedtime, she was unusually quiet. Wistfully, she said to her mother, "I won't need to say my prayers tonight, Mumsie."

"And why not, dear?"

"Because God will be too busy to listen while He's unpacking Grandmother."—*Selected.*



# THEY ARE - ATOMIC!

"How can a young person be made that interested in Christ?" you ask. "By making Christ the very center of your Berean meetings," is the answer. Perhaps we have done everything but that. Like the church of Laodicea, we have everything which is materially necessary for our meetings, but Christ is outside the door with no one to let Him in. (Rev. 3:14-22.) Could it be that we have let our social hour, or our chorus singing, or our contests, or some other activity take the place of Christ in our meetings? People are inspired to action by personalities, not by facts! If we forget the personality of Christ, and make some trifle the center of our meetings, how can we expect to inspire anyone to do anything. Let us let Jesus, our real Leader, our Source of strength, our Guide, and the greatest Personality in the world, into our meetings! Let everything center in Him!

Young people are very much like atomic energy. They are capable of lying quietly doing neither good nor harm, or of being inspired and led into doing great deeds, or of being led to do much harm. They are atomic! In them is a store of potential energy which must be touched off by a spark of interest and controlled to accomplish the work of the Lord.

There always has been energy in the atom, but that energy was wasted until it was learned how to release it and control it. So it has been with our young people. There always has been great energy and capacity for wonderful work there, but we have never known how to set it in motion and control it toward constructive ends. Given the right inspiration, that energy can be a boon to the world, but given wrong inspiration and surroundings that energy can raise havoc in the world.

Interest in the cause of Christ is the spark which is necessary to release that energy in the right direction. That should be one of our basic goals as youth leaders and as Berean societies: to enlist all the young people we can under the banner of Christ, that He might set them to work in the Christian way. When youthful energy is exploded into church work, evangelism, music, or one of the other phases of Christ's work, that work is jet-propelled ahead. When that same energy is exploded in a nightclub, or a street corner gang, someone usually gets hurt. One of our purposes is to give the right inspiration and the right environment so that the release of young energy will aid and not hinder Christ's work.

In youth is locked power! Only a challenge to work will release that power. We have been pussy-footing too long, skirting the issue, whitewashing the facts, and building on wrong ideas. It is high time we got down to the real business of young Christians. Like the atom bomb, youth has sizzled and fumed, caused trouble and anxiety, got the attention of the whole world, and created a nationwide juvenile delinquency complex. Now, the eyes of the church are upon the enlivened Berean society. We can live up to our boasts or fail miserably. You are challenged as never before, to prove that the atomic energy of youth can build a Christ-centered church, put life into church work, and bring sinners to the Lord. Are you a boom or a bubble? Are you centered in Christ or self? Are you Bereans because you always want to do what Christ would do or because you want a good time? Take inventory and find out what you are doing with your atomic energy!



## THE BEREAN DEPARTMENT

# AMONG THE CHURCHES

## CONFERENCE DATES

- April 27—Indiana Quarterly Conference at the Morning Star Church of God, South Bend.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- August 16-24—Texas State Conference at Ater.

## PASTOR WANTED

At the last meeting of the Pennellwood Church Board, Grand Rapids, Mich., the pastor announced that he would not be available for the coming year, beginning September 1. Anyone interested in considering the pastorate at Pennellwood, please notify the church secretary at 433 Thomas St., S.E., Grand Rapids 3, Mich.

Mrs. L. F. Shoem, Secy.

## MULLIN, TEXAS

Each and every member of the Church of God at Mullin, Texas, is urged to come to church on Sunday, April 27. The Mullin church is trying to organize its congregation and to start a fund for the Texas State Conference. Every member's support is needed to do this. Please do not forget this date, brethren, and tell everyone you see. Let us wake up to our duty and do our best to revive the work in Texas. Please do remember to come to church on April 27. Mrs. J. T. Gandy.

## VIRGINIA NOTES

We sorrow with Sr. Virginia Kincheloe and her family over the loss of their husband and father, James U. Kincheloe. Funeral services were held April 13 at Fairfax, Va. Visitors at Virginia Conference will remember the hospitality of the Kincheloe home when they visited Washington. A kindly man, friend to all, he left so many friends that services were held at the graveside to accommodate the many hundreds who attended.

Two daily vacation Bible schools are now scheduled for Virginia early in the summer. The first, at the Church of God at Dry Run, will be conducted June 23-27, inclusive. The next week, June 30 - July 4, inclusive, with preaching services evenings, will be conducted at Browntown.

Sr. Emilie Pifer is in the hospital for a general check-up. We trust she will be with us again soon.

Sr. George Cleek of Staunton, Va., is confined to bed with flu.

We were happy to have Sr. Esta McInturff and Sr. Frank Morrison at church Sunday, after a long siege of flu.

Spring has finally come to our Valley. Fruit trees are in bloom. The early flowers are faded, but more are bursting into bloom. This is a favorite time of year here for those who enjoy the beauty and fragrance of blossoms.

Mrs. J. R. LeCrome,

## EASTER AT "MORNING STAR" (South Bend, Indiana)

The Morning Star Church of God (Abrahamic Faith) was very glad to have Bro. Sydney E. Magaw for a pre-Easter series of meetings, April 2-6. The Easter services began at 6:30 a.m., with a sunrise service, followed by breakfast. Our Sunday school services featured "the Story of the Resurrection," told by colored slides and song, the slides being shown by the Sunday school superintendent, Paran Anderson.

At the close of Bro. Magaw's Easter morning sermon, Mr. and Mrs. J. W. Hostettler requested to be baptized. They were baptized that afternoon at Pin Hook Park by Bro. Magaw. Their son, Earl Hostettler, upon request, was baptized at this time also. We are very glad to welcome this family into the church.

Mrs. Paran W. Anderson, Secy.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Companion Bibles are available, via National Bible Institution, at \$20.00 per copy, postpaid. Here is a book somewhat costly, but worth all its costs.

Mr. James E. Kincheloe, Fairfax, Va., died at his home, April 11. Funeral services were conducted, April 13, at his home and at the graveside in Fairfax Cemetery. Our sympathy goes to his widow, Sr. Virginia Kincheloe, and to all others who mourn the death of Mr. Kincheloe. His kind and friendly disposition won for him a host of friends.

Included in the Golden Rulers basketball team on its recent trip to Brush Creek, Ohio, were: Timothy Pearson, Edwin Smith, Rand Smith, Warren Sorenson, Hiram Schier, Emory Macy, and Ivan and Milo Magaw. Others accompanying the team included Charles Pearson, Mrs. Timothy Pearson, Mrs. Edwin Smith, Barbara Claussen, from Oregon, Ill., and Mrs. Emory Macy accompanied her husband from Kokomo, Ind. While at Brush Creek, it was our pleasure to visit with Bro. and Sr. G. E. Marsh, our brother Vivian Magaw and his family, also to preach for the Brush Creek brethren on Sunday morning, April 13. "Grandma" Magaw returned with us to Oregon, Ill., planning soon to continue her way homeward to Lester Prairie, Minn.

Sr. Paul Friebe, Oregon, Ill., is visiting her son and daughter, Norman and Verna, in Los Angeles, Calif.

Accompanied by Bros. Paul C. Johnson and Charles Pearson (other passengers not yet known), the Editor motored to Sioux Rapids, Iowa, April 19, for the Iowa Spring Conference.

## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois  
The Restitution Herald is official organ of the General Conference of the Church of God.

Subscription rate: 50 issues per year, \$2.50.

The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 51); 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.

# BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	

\$22,038

**\$12,467.00 to go  
BY APRIL 30!!**

## FONTHILL, CANADA

Greetings from Canada to all the brethren everywhere. We are glad to report our work here is progressing slowly, but firmly, in the various branches. This is, of course, the result of regular, determined "stick-to-it-iveness" practiced by the active faithful members, plus good leadership, plus (last, but by no means least) God's blessing and favor; for without God we know we can do nothing.

A recent report of our perfect Sunday school attendance for the quarter ending March 30, showed forty had been present every Sunday. In the majority of these cases, you will find the parents of the children having perfect attendance right there also, setting the right example of regular attendance and working interest.

A very worth-while and congenial board meeting was held at the parsonage recently. We are glad to report that our pledge to Oregon Bible College is about to be paid. The trustees, meeting in separate session, appointed Bro. Howard Beemer, Sr., as chairman of their board. The first Wednesday evening of each month is now set apart for board gatherings. The warm air of hospitality so freely given to us at the parsonage adds greatly to the pleasantness of these meetings, as well as the dainty lunches served afterwards.

The middle of March, the Married Fellowship Group held an enjoyable supper meeting. Officers were elected as follows: Doris Lane, president; Caroline Dilamarter, vice president; Maurice Anger, secretary; Jack McArthur, treasurer. Pictures on the development of highway transportation were shown by Bro. Randall. The April meeting was held at the David and Jean Elliott home.

A double shower was held recently for Jack and Flossie McArthur, and Billy and Janet Bell. The couples received many useful gifts, and in most cases the gifts were alike. Janet came all the way from Scotland to become Billy Bell's bride. We as a church group welcome her to Canada, and hope she and her husband will worship with us often. The McArthurs do meet with us from Welland, and they, too, are always welcome.

Sr. Doris Lane has again returned to Toronto General Hospital for clinic examination. We know all will remember her in prayer.

Quite a few of our members have been victims of the flu recently. Each one is missed from his or her accustomed place. We wish a speedy recovery to one and all.

We extend sympathy to the Brown family of Niagara Falls, N. Y., and the Dilamarter family of Welland, both having suffered the loss of a mother from their family circles.

Our first elder, Bro. Joe Fletcher, can tell you quite a bit about the perils of the recent Canadian winter, having, with his family, been snowbound near Shelburn, Ont., for more than a week.

We are glad to report two new members for our cradle roll: a son, Kenneth Robert, born to Red and Dorothy Napper of Welland; and a daughter born to Melvin and Violet Haines of Fonthill. "Bring up a child in the way he should go, and when he is old, he will not depart from it."

On the Wednesday night before Easter, a Communion service, held in commemoration of its institution by the Lord on the night in

which He was betrayed, was greatly appreciated by the brothers and sisters in Christ who took part. We believe a very close sacred bond was felt by those present. Some prayed or offered comments, and favorite hymns were sung.

Easter morning dawned bright and spring-like here. Instead of the usual Sunday school classes, a special Easter program, consisting of recitations from pupils of the various classes, several special numbers by the junior choir, and a closing talk by our pastor was much enjoyed. In the following church service, Bro. Randall was assisted by Bro. Howard Beemer, Jr., of Oregon Bible College. The senior choir, accompanied by Sr. Blanche Page, contributed two special Easter anthems. At the eight o'clock meeting, the service was blessed by two choirs, the junior choir seated on the left of the pulpit, while the senior choir assisted on the right side of the church. Greatly blessed, are we not, with two choirs! Take heart, you church groups, who as yet have no choir, or perhaps one just in the making. It can be done if you have willing, regular workers who will sacrifice and give of their time and talent. Sr. Doris Fletcher accompanied the junior choir in their special Easter music. The junior choir has for several months been receiving special direction under Mr. Hammons of Saint Catharines, who also assists the senior choir.

The junior Bereans several times recently have taken the opening exercises of the Sunday evening services. Thursday evening of last week, this same group held a social in the church basement.

Plans for our annual May Meeting are in the making. Bro. F. L. Austin has been engaged as guest speaker, and we are all looking forward to welcoming him back to Fonthill.

Our weekly studies under Bro. Randall's leadership are very interesting and instructive, and we are being made to realize more and more the importance of standing for truth and having a love for truth.

Irene Holland, Reporter.

## NATIONAL BIBLE INSTITUTION

C. W. Gockler	\$ 2.50
Marian Long	10.00
Mr. & Mrs. John E. Miller	25.00
Mr. & Mrs. Russell Harman	50.00
Mr. & Mrs. Chas. L. Netts	5.00
N. J. Hardacre	20.00
A Brother and Sister in the Faith	50.00
Mrs. Viola Sittler	5.00
M. F. Roberts	2.00
Mrs. C. G. Pine	5.00
R. F. Robbins	7.00
Mrs. Chas. Dupree	10.00
Mrs. Otto J. Humphrey	5.00
Abilene, Texas	16.50
Clint Scott	5.00
Mrs. C. N. Adams	20.00
Mrs. Frank Hodnett	10.00
Golden Rule Church, Cleveland, Ohio	75.00
Earl Thayer	25.00
Mr. & Mrs. C. A. Smead	7.50
Mrs. L. R. Hillard	13.00
Mr. & Mrs. W. H. Lindsay	5.00
Mr. & Mrs. Don C. Huffer	100.00
Southlawn Sunday School, Gr. Rapids	22.38
Brush Creek, Ohio, Sunday School	12.40
Hope Chapel S. S., South Bend, Ind.	20.46
Mrs. Mary B. Moses	2.00

## OREGON BIBLE COLLEGE SUMMER SESSION

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeodCOST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE  
Department B  
Oregon, Illinois

For further items of news from the church es, see page 11.

## BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmet  
Mrs. Paul Friebel

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY  
National Bible Institution  
Oregon, Illinois

# The Voice of Missouri

Editor: Francis E. Burnett

## FREDERICKTOWN

In this issue of "The Voice of Missouri" we honor Fredericktown. Following is a history of the church:

The Church of God of the Faith of Abraham, at Fredericktown, Missouri, was organized in 1937. The building was bought from the Episcopalians and was dedicated by Brother S. J. Lindsay in August, 1937, for the purpose of teaching the Bible and its doctrines of "life and salvation." There were twenty charter members pledging themselves to Christian service and teaching the "gospel to every creature." The first elders elected were Brothers W. S. Cooper, Henry Cooper, and Marvin Cooper.

The first services were begun in 1937: a Sunday school on Sunday morning and Berean Bible study on Wednesday evening. These classes, both Sunday school and Bible study, consisted of only one group, because the attendance was usually about seven persons.

The following year all services continued and Brothers Roy Graham and Lloyd Cooper gave sermons on Sunday morning and evening. Every fifth Sunday, Brother L. E. Conner preached Saturday evening, and twice on Sunday. In August, 1938, the Missouri State Conference met at Fredericktown, this being the first time for Fredericktown to be host, and the conference continued to meet here each year until in 1946, when it convened in Jordan. During the years 1938 and 1939, the guest speakers of the conference were Brothers Lindsay and Conner.

In December, 1939, the board of directors met and obtained Brother Clarence Lapp to preach the third Sunday of every month for the year of 1940. It was during that year that the constitution of the church was written and adopted by the church. The constitution provided for a full staff of officers which were elected when the constitution was adopted. The membership had increased from twenty to fifty during this period, and we felt that God's blessing surely had been given to us.

Brother Lapp was with us until the early spring of 1942. At this time, it was decided that a senior from Oregon Bible College, Oregon, Illinois, be asked to preach on the third Sunday of each month. In July, 1942, it was voted to hire a full-time pastor. Brother Ellsworth Routsen, a graduate of Oregon Bible College was obtained. He served the congregation for a period of two years. In the spring of 1944, Brother Routsen resigned to accept the pastorate of the Church of God in Los Angeles, California.

The next pastor who came to our church was Brother Roy G. Graham of Saint Louis, Missouri. He is still serving in this capacity at the present time.

In the fall of 1945, our church building had become inadequate because of the increased membership and attendance. The situation was discussed, and it was decided that it might be possible to build a new church. The old church was sold to the Seventh Day Adventist congregation, and a lot on which to build the new church was secured from them. Construction was started on the new church in February, 1946. The plans were drawn by Brother

Roy G. Graham, and the building was supervised by him with the help of all members of the congregation. To date it is not completed, but we are very proud of the progress that has been made.

The building is fifty-eight feet in length and thirty-six feet in width, plus a vestibule entrance on the front corner which is twelve by twelve feet. The roof is very steep in structure. The building is finished in red granite and probably will be trimmed in white mortar. There is a full basement under the auditorium. The auditorium and the rostrum are lighted with fluorescent lights. The pews, the Communion table, and the pulpit are of beautiful matching oak. There are three classrooms; one on each side of the rostrum and one in the upstairs vestibule. It is planned to make classrooms in the basement when it becomes necessary; but, at present, it will be used for basket dinners and other activities. The heating system, an automatic gas furnace, has not yet been installed, but will be in the near future. Because of the heating situation, it has been necessary to discontinue evening services; but they will be resumed as soon as the furnace can be installed.

There is much work to be done, but, the Lord willing, it will be completed in a short time.

(The new church at Fredericktown has cost in excess of \$15,000.00. They still owe about \$7,000.00 and have some more expense yet. Anyone wishing to help these fine brethren can send contributions to Marvin Cooper, Fredericktown, Missouri.—F. E. B.)

## BOSWORTH - JORDAN - KANSAS CITY

We are sorry to report that in all three congregations there has been much sickness. Many have had the flu but some were more seriously sick. Mrs. C. S. Bowman of Kansas City had an operation in February and has now recovered. Mrs. D. D. Lawrence of Kansas City also had an operation about the same time and did not fully recover before taking pneumonia as did also her son and daughter. They are all well now.

We were glad to see renewed interest in Kansas City at our last meeting. Our work therefore has been at low ebb during this winter.

Because of deep snow on March 2, we had no services at Jordan. Our midweek Bible class at Jordan has good interest and attendance. We are studying the Book of Romans. We are looking forward to our vacation Bible school, May 18-28, which Sister Verna Thayer will conduct. This will be the first of this kind of school ever held in this community.

Plans are in the making to do some special work at Bosworth in the form of a two-weeks' meeting. We will stay there during that time and through various means try to create more interest and enthusiasm there. This will probably be sometime in June.

## THANK YOU!

Our thanks to Sister Flora Graham of Fredericktown and a committee of helpers for gath-

ering and assembling the history of the Fredericktown church.

The Jordan church wishes to thank the Delta Bereans, Delta, Ohio, and Ida Vogel, Saint Louis, Missouri, for their generous contributions toward our new parsonage. We still owe \$950.00 on the parsonage. Anyone desiring to contribute to it may send contributions either to the editor of this page or to our treasurer, Mrs. Loren Rybee, Cross Timbers, Missouri.

## TREASURER'S REPORT

December 1, 1946 - April 1, 1947	
December 1, 1946, balance	\$127.77
January receipts	36.00
February receipts	74.00
March receipts	36.00
Dollar Day contributions	64.00
Total receipts	\$337.77
December expense	72.00
January expense	76.93
February expense	84.00
March expense	72.00
	304.93
Balance on hand, April 1, 1947	\$ 32.54
Ralph Thomas, Treasurer. Flat River, Missouri.	

We make an urgent appeal to the Missouri Church members to support our conference work. As can be plainly seen by the preceding report, our treasury, at the present trend, will soon have a deficit. Missouri Church of God members, this is your conference and year work. Especially do we appeal to the isolated members and to church members who have to active work. Make regular contributions to our state treasurer at the above address.

We feel that Christians should contribute financially to the Lord's work; and we believe that neglecting to contribute financially is neglecting a most important part of our Christianity. The conference and its work only can be strong as its members make it. You are a member. Remember Ralph Thomas, Flat River, Missouri.

## PLANS IN THE MAKING

The week end of March 29 and 30, Mr. and Mrs. W. A. Sundwall, Leon and Naomi Dicks-kill, and the writer drove to Fredericktown to Brother Sundwall and I could meet with other members of the state conference heard to make plans for our next conference. While there, Brother Sundwall showed the moving picture taken during our conference last August, and the writer spoke for the Fredericktown brethren on Saturday evening and Sunday morning. We all enjoyed a basket dinner following the Sunday morning service. We certainly enjoyed our short visit with these brethren.

## MISSOURI STATE CONFERENCE

During the nine days, August 9-17, 1947, the Missouri State Conference will be in session. Fredericktown will be the host. We know that the brethren at Fredericktown are not lacking in hospitality.

Start making your plans today to attend this conference. Young and old, plan your vacations now and be able to associate with those of "like precious faith" and enjoy a spiritual good time. We know that the time is coming when there will be a "famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Take advantage of every opportunity to worship God and His Son Jesus. COME to the conference, August 9-17, 1947, Fredericktown.

# THE RESTITUTION HERALD

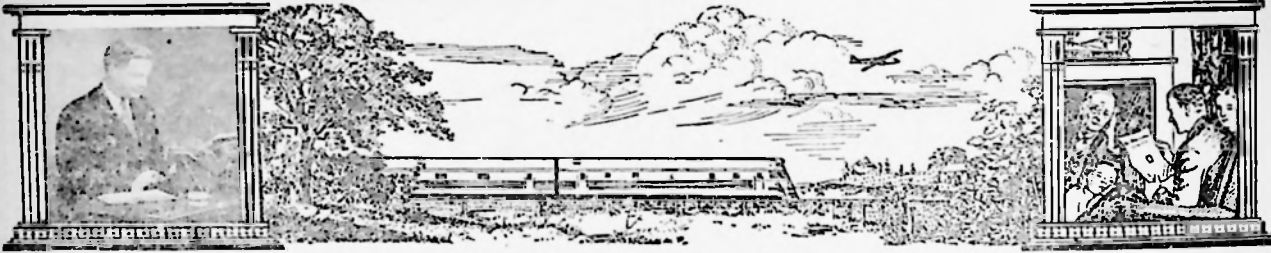
VOLUME 36

OREGON, ILLINOIS, APRIL 29, 1947

NUMBER 30



BLENDINGS OF GOD AND MAN—ALONG THE MISSISSIPPI



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Unique Chapel Address

Brother H. S. Bell, LaCrosse, Wisconsin, a senior engineer of the Burlington Railroad, recently presented an interesting and helpful chapel address to students of Oregon Bible College. Ordinarily, one does not think of railroad men as being devout. This engineer's message was unique, therefore, in that high recognition was given God as his constant Source of Help. Though a layman, Brother Bell gave testimony to the value of prayer at least comparable to the testimony one might expect from a minister of the gospel. So instructive and inspiring was his message that we are glad to present it in this HERALD for general reading. (See pages 3, 4, and 5.) Thank you, Brother Bell, for your service. The College welcomes you for another address.

## Courtesy from the Burlington

The pictures accompanying Brother H. S. Bell's article, contributed by Burlington officials in Chicago, excellently illustrate certain parts of his address, though he was unaware that these pictures would be available. We congratulate the Burlington on its employ of Brother Bell; we thank the Burlington for its courtesy in granting use of the pictures.

## William Dick Visits Eastern Cities

When Brother and Sister Otto E. Dick and their family last fall moved to Oregon, Illinois, it necessitated that their son, Brother William Dick, leave his high school senior class at Scireleville, Indiana. Honor has been shown him, however, by his former high school in tendering him an invitation to accompany the Scireleville junior and senior students on a sightseeing trip to Washington, D. C., and New York City. The excursion is scheduled for April 26 - May 3, the group traveling by bus and under auspices of the Scireleville High School.



William Dick

accurate information. We rejoice with Brother "Billy" Dick in the opportunity extended him by his former high school, believing that the experience will add richly to his knowledge and development.

## Not Slaves, but Friends

Speaking to His disciples, Jesus said: "I do not call you slaves any longer, for a slave does not know what his master is doing, but now I call you friends, for I have made known to you everything that I have learned from my Father" (John 15:15, Goodspeed). Though, in Matthew 11:29, Jesus said, "Take my *yoke* upon you," none should think of Jesus as being a hard Master. The Christ of God is not a slaveholder. Indeed, He promises, "I am meek and lowly in heart . . . ye shall find rest unto your souls." In countries where slavery has been practiced, the slaves stood very low, socially, with their master. As Jesus said, "A slave does not know what his master is doing." No Christian, therefore, should think of his service to Christ as being unto an unknown or unsympathetic Lord. Christians are His *friends*.

As friends of the Christ, His followers should feel free to approach Him with all their problems. He *can* "be touched with the feelings of our infirmities." He is the "Friend that sticketh closer than a brother." Concerning His own friendship to us, Jesus said: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Jesus did that for us—the "Just for the unjust."

Concerning our friendship for Him, Jesus said: "Ye are my friends, if ye do whatsoever I command you" (v. 14). "Well," someone may ask, "what particular commandment did Jesus have in mind?" In the same context, Jesus is quoted as having said, "This is my commandment, That ye love one another, *as I have loved you*" (v. 12). Consider not only the manner in which Jesus showed His love for His friends, but the extent—the full measure—of His love! Do we love one another *as* He loved us? That is His command and the premise upon which He calls us His friends. Therefore, "See that ye love one another with a pure heart fervently" (1 Peter 1:22).

# Railroading and the Ministry

*(A chapel address by a Burlington Railroad engineer to students of Oregon Bible College)*

*By H. S. Bell, LaCrosse, Wisconsin*

IT IS AN HONOR and a privilege to talk to this student body of Oregon Bible College. When Brother Magaw asked me to talk to you on my experiences as a railroad engineer, my first impulse was to decline—this being my first attempt at anything of this kind. It was not because I did not wish to address you, but I felt incompetent. Then the question came, "Why reject the invitation?" Today, I feel "at home," being among my own church people, and I hope to interest you.

First, I wish to say a word about your instructors and College workers. They are men and women well qualified to guide you in Christian living and instruct you in God's truths. Some of them I have known for several years. You boys and girls have made the greatest choice of your lives in coming here to learn truth and how to comfort people with the gospel of Christ.

In a study of the history of railroading, we find that the first locomotives and trains were very rough, crude affairs, and this was true also of the men who worked on them. The "Boomer" railroader, as he was called, roaming from one part of the country to the other, was almost an "untouchable." The standards of equipment and service have improved and so have the standards required of the men. For instance, a full high school course is required of an applicant.

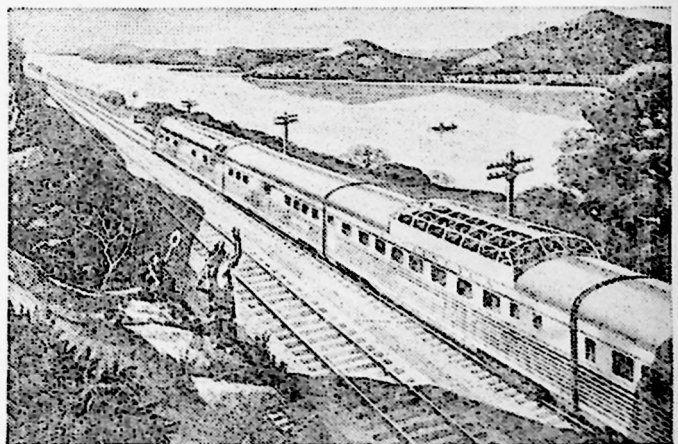
Railroads are divided into divisions. I am on the LaCrosse Division, running to Saint Paul and Minneapolis from LaCrosse, or to Savanna, Illinois. I cannot run from Savanna to Chicago, though it is on the same Chicago, Burlington, and Quincy Railroad, due to seniority restrictions for the division to which an employee is assigned. In that way, men may own homes and become part of their respective communities, the same as professional men. The company rules are strict and a man is likely to lose his position if he becomes intoxicated, is caught gambling, or lives an immoral life that would make him unfit for service when he is called for duty. One cannot even frequent the places intoxicating liquors are sold. Trainmen are not allowed to smoke while on duty in passenger service, and I wish it were barred entirely.

The Chicago, Burlington, and Quincy Railroad always has been known to require a high standard for its men, teaching them to give the ultimate in service. We are required to pass a rigid physical examination

each year after reaching fifty years of age. If you students think that because we railroad men are not in school we do not have tests and examinations, you are mistaken. We must know books of rules of our own and other railroads and learn definitions almost word-for-word. The classes convene every two years, or more often if there are new developments. When a man is to be promoted from fireman to engineer or brakeman to conductor, he studies for weeks and months and often must take an examination more than once before he is accepted for promotion.

As an engineer, I am responsible for my fireman to a certain extent to see that he does his work so I can do mine. As a passenger engineer, I am responsible for the hundreds of lives riding on the trains I operate. I must always be on the alert for any danger. I must observe all safety rules and watch all signals, just as you students going into the ministry must always guard the welfare of those in your care. Just as I could not take a train over the road without the teamwork of my fireman, the trainmen, and even the section men who build and maintain the tracks, so you will need the co-operation of those you are trying to lead. Never forget that each one is necessary, though his part seems very small.

Now, I will tell you about some of the more technical parts of railroading which may interest you. There has been a great change from the steam locomotive to the diesel. The diesel engine was first exhibited by General Motors at the Century of Progress in Chicago in 1933. The



BURLINGTON ZEPHYR ALONG THE MISSISSIPPI

first Burlington Zephyr using a diesel engine was completed in April, 1934. Since then, other railroads have used them. The CB&Q now operates sixteen diesel-electric locomotives in passenger service. If promises are fulfilled, we soon will have all diesel locomotives pulling our passenger trains.

Formerly, fifty miles an hour was considered a high average speed; now the speed ranges from eighty to one hundred miles an hour. Such change in speed made some difference in our working, for it is far more difficult to do one's work going one hundred miles an hour than when traveling only forty or fifty miles an hour. The newest diesels have four thousand horsepower units for passenger service and fifty-four hundred horsepower for freight service.

While considering the speed of a modern passenger train, I would like to impress a safety lesson upon each of you. A train going seventy-five miles an hour goes a mile in forty-eight seconds; at eighty mile an hour, in forty-five seconds; at eighty-five miles an hour, in forty-three seconds; and at ninety miles an hour, in forty seconds. Very few people approaching a crossing in a car are educated in judging distance as we are trained to do. Do not take chances when you see a train approaching, as seconds are too short and thousands of lives are needlessly lost. Freight trains are also speeded up to fifty and sixty miles an hour, so let us not take any chances. Most of the people approaching crossings today do not change speed. Railroad engineers *cannot* stop for railroad crossings; the driver of the automobile is the one who should stop. Recently, the Zephyr hitting a truck that was loaded with pig iron could not stop. It killed the engineer—a truckload of pig iron being dumped where he was sitting.

One of the most significant railroad developments during the war was that conceived by General Motors and executed by the Burlington in the form of the "Vista Dome" car. It is a raised, glass-enclosed penthouse, from which passengers can enjoy an unobstructed view of the country in all directions. The glass is both heat-and-ray-resisting, and the car is air conditioned to control humidity and temperature.

The new *Empire Builder* between Chicago and Seattle makes the trip in forty-five hours. It is equipped with the latest comforts for the traveler—being luxury personified. It was on exhibition at LaCrosse, Wisconsin, February 9. One thing I noticed particularly was a buffet car in which, we were told, sandwiches and coffee with light lunches would be sold, but *no liquor*. I hope this will become true of all trains, for one is often disgusted and revolted when on a long trip he notices most of the passengers making constant trips to the club car and cocktail bar. This fleet of five complete streamlined trains, of which the Burlington owns one and the Great Northern the other four, cost seven and one half millions of dollars.

I wonder if you would like to visualize yourself making a trip with me from Savanna to North LaCrosse. First, I would go to the roundhouse office. There I would register my watch on a special form for this purpose. On another form, I would register my name and fireman, time reporting for duty, leaving time, and time of rest period. This registering must be done each time before we leave on a trip, or upon being relieved after our tour of duty. After donning my overalls, we would climb up into the cab where you would notice that my mind was completely occupied: examining my train order, making both standing and running tests of the air brakes, and, after leaving the terminal, being fully occupied watching for signals, crossings, and any obstructions that would make the trip hazardous. Slippery rails caused by ice, snow, and wet leaves, provide another danger with which an engineer has to contend. One of the most confining and hazardous problems an engineer has to contend with is dense fog. This hazard is prevalent along the Mississippi River, being more noticeable during sudden changes in weather conditions. Our signals are set some two miles apart, some being closer when closing in at a station, and these are what we call "cut in" with the next signal, so we are sure to have a restricted signal far enough in advance to insure safety. Sometimes the fog is so dense that it is with extreme anxiety that an engineer moves over the road.

There are about seventy-five public crossings from Savanna to LaCrosse where we have to keep the bell ringing and sound the whistles freely: two longs, one short, and one long blast of the whistle continued until over the crossing, *for every crossing!* This alone is one of the great handicaps of railroading in the fog, for there are times when it is not safe to move faster than three to five miles an hour. You students also will have times when you will be working in a fog of uncertainty, but be patient, go slow, and by faith and prayer, God will guide you through it.

I have tried to show you a little of the duties and requirements of one running a locomotive. Now, perhaps I can show you where some of your duties and requirements will be similar to mine. You, also, will need to live a clean, moral life, abstaining from tobacco and liquor, that your bodies may be well and strong and fit temples for the Spirit of God. Your minds also must be prepared for your work of the ministry by these years of study and preparation. I have spent more than forty years in railroad service. If you were to take that suggested trip with me, it probably would look quite glamorous to see me run one of those new streamliners from Savanna to LaCrosse in a couple of hours—and for that receive a full day's pay. Do not forget, however, the years I put in firing a steam engine, shoveling tons of coal, being called at all hours of the day and night, in blizzards or intense summer heat. You, too, may be called away from your homes



at nights, on holidays, or at times inconvenient to you and your family, but when someone needs the services only you as their pastor can give them, give it *like your life depended upon it*.

I always have taken great pride in my work. When I get on an engine with a new fireman, I advise him that I will not be satisfied with anything less than his best. I serve to the best of my ability *not* for the money, because my pay would be the same whether I made a poor run or a good one, but I have to live with myself and I get so much pleasure out of knowing I did not shirk. Do not expect that your best efforts always will be noticed and appreciated by others, but *you* will know it and, better still, *God will know it!*

The Lord has done some of my work—especially during the first years of my train service when my inexperience led me to depend upon Him. I put my whole hope in the One who could help me. I did not trust in myself. Frequently while on duty, I pray. Once, my locomotive was derailed, and I was under severe criticism by a fellow trainman as to my method of getting the engine back on the track. The outlook was almost hopeless. When nobody saw me, I prayed. Then I slowly applied the steam, fearful that the temporary shunting rails might not hold. Slowly, the engine pulled up onto the track. Prayer to God put my engine on the rails! Then the criticism ceased, and the train continued on its way. God is the world's greatest Engineer!

Oftentimes, rewards will come to you greater than any amount of money. One time when I was on a passenger run, we were late and a mother and father were trying to reach the bedside of their son, being required to make connections in Saint Paul, Minnesota. The mother pleaded with the conductor to do something. He told her there was nothing he could do, but if it was possible his engineer would make up the time. We did! After we reached Saint Paul, the conductor told me how this mother was so grateful, though she never saw me. I knew nothing of this anxiety back in the train until we had made the complete run, but how very thankful I was that I had done all I could!

My fight in railroad work has been to guard against all carelessness while on duty and to keep my own life as free as possible from the temptations to which we all are subjected. *Your* fight carries a greater responsibility than any other calling known to men. Carelessness on *my* part could result in bringing death to many people. Carelessness in *your* work may cause others to lose *eternal life*. Therefore, "Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses."

My parting thoughts to you are these: 1) Accept the call to God's work; then be willing to obey His

orders. 2) Be ever on watch for the danger signals of worldly temptations. 3) Put your best into every day's work, and, when God's great payday comes, you will find your recompense is far greater than you ever anticipated. I thank you.

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## INVISIBLE ENGINEER

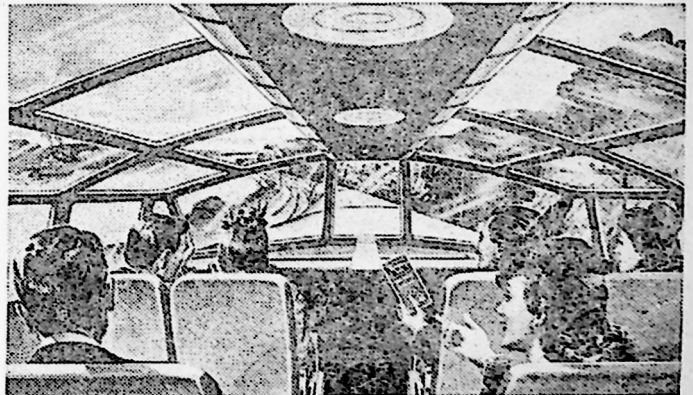
WHITHER shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell"—*sheol*, the grave—"behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. . . .

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. . . .

"How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. . . .

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139: 7-24.)

"Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:30, 31).



INTERIOR OF "VISTA DOME" CAR

# RESURRECTION

By E. H. Goit, Youngston, New York

**R**ESURRECTION is to rise again, or to be revived. God's Word plainly teaches that man lies down at death in an unconscious sleep, to expire of all life until a resurrection. We who are members of the Church of God sometimes are called "Soul Sleepers," for we believe the Bible teaches immortality is conditional and not inherent. As a church, we believe, teach, and advocate that immortality depends on a resurrection.

Job said, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands" (Job 14:14, 15). Today, man lies down in death and waits for his change. Tomorrow, resurrection shall change man from mortality to immortality. Resurrection is necessary for one to live again!

Resurrection was David's hope for rising from the sleep of death. He said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

In this twentieth century, many professing Christians believe the Old Testament was the old law. Realizing Christ nailed the law to the tree, they teach there is little if any good contained from Genesis to Malachi for Christians today. Brethren, the old Mosaic law was just a portion of the Old Testament. The Old Testament contains not only a Mosaic law, but thirty-nine books of inspired words, and much good for current Christians. In fact, the Old Testament is necessary to Christians in understanding the significance of resurrection in the New Testament.

Man's disobedience reaped sin and the curse of death for mankind. Death is the legacy "Father Adam" bequeathed to his posterity. Paul penned, "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). Responsibility for Adam's disobedience can be placed squarely on the head of the Serpent.

Shortly after man's "fruit-escapade," he discovered his nakedness and sought covering by sewing fig leaves together as aprons. Guilty Adam tried to cover his sin with fig leaves. After sin, death was introduced. Man was found naked, stripped of his blessings, and without hope. "The Lord God made coats of skins, and clothed them" (Gen. 3:21). Herein God pronounced the death penalty upon mankind and gave him a ray of hope—a covering for sins and a picture of Christ's resurrection power.

Adam's covering necessitated the death of innocent animals for guilty humans. So our covering of mercy necessitated the death of Christ as an innocent lamb for a guilty mankind. No doubt, the first man recognized in his skin-aprons a forecast that Christ would die and rise again that many might have shelter.

David wrote, "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1). Mankind can be robed with opportunity. He can put on the covering of the new man, even a risen Lord, and have hope of eternal life.

Abel received a shadow of the resurrection. Faith comes by hearing. Evidently Abel had received instruction from God in the value of a sacrificial offering and believed. It is written, "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4).

The life of an innocent animal, typical of Christ, covered his sin. Without a doubt, his faith was not in the animal he offered but in the seed (Christ) of woman that would bruise the head of the serpent. Abel, the second son of Adam, was familiar with the curse pronounced upon the Serpent and the hope given to man. God said to the Serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Crushing a serpent's head after receiving a bruised heel is most logical and efficient. The heel of the seed of woman was bruised by the crucifixion of Christ, and in turn the Serpent's head was bruised by the "stomp" of Christ's heel upon his head. The death of Christ was first, then His resurrection.

Abel heard, had faith, and acted in a way fitting to the offering of Christ. Surely Abel foresaw resurrection!

Abraham saw Christ in the power of resurrection. Jesus said, "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). Christ's birth, life, death, resurrection, and Kingdom were preached before to Abraham.

He received a view of Christ's resurrection in his trial of faith. God said to Abraham, "In Isaac shall thy seed be called" (Gen. 21:12). God requested that Isaac be offered as a sacrifice. Realizing this meant death for the one through whom the seed was to come, Abraham in faith offered Isaac, "accounting that God was able to raise him

up, even from the dead; from whence also he received him in figure" (Heb. 11:19).

The Psalmist, Daniel, Hosea, and Zechariah had much to write about resurrection. Job realized, "Though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:26). Hannah, the mother of Samuel, said, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (1 Sam. 2:6). Indeed, the Old Testament is not silent about resurrection and is necessary for an understanding of resurrection in the New Testament.

As a word, "resurrection" appears more than forty times in the New Testament, there being numerous additional references to it as a subject. Resurrection was the basis for Peter's great sermon on the Day of Pentecost, Paul's world-famous oration on Mars' Hill, and should be the foundation for Christianity's existence.

The preaching of a risen Christ was foolishness to the Greeks. To accept His resurrection would demand discarding their borrowed Egyptian theology of immortality of the soul. As Christians, they would have to view man in need of Christ, being mortal, helpless, and dependent on the goodness of God. When certain Greeks mocked the Apostle Paul at Athens, they were more consistent with their belief in immortality of the soul than many today who seek to cling to truth and a lie. Does not nominal Christendom celebrate the resurrection of Christ and yet preach immortality of the soul?

Scripture teaches: "There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). Everything in God's plan is done orderly and in order. So shall the resurrection be orderly and in order. Paul briefly outlined this order for us, saying: "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end [rest]" (1 Cor. 15: 23, 24).

Jesus has been raised and is the first-fruits of resurrection. The church, His body, will be His at His coming. Christ's coming, consisting of two events, will raise the church as an ingathering of wheat at the "catching away" phase, and at the "revelation" phase, the tribulation saints will be "gleaned in" to complete the first resurrection.

Since Christ's resurrection, nearly two thousand years have elapsed. According to Revelation 20:5, a thousand years will transpire before the next and final phase of resurrection will occur. As Christ's resurrection is separated by a period of time from the gathering of His body, so will raising of the just be separated by a period of time (1000 years) from raising of the unjust.

Resurrection is an historic fact. According to historians, Christians came into existence during the reign of Tiberius by a belief in the resurrection of Jesus. Eusebius, "Father of Church history," wrote that the Roman Emperor Hadrian had constructed a temple of Venus over

the tomb where Jesus had been buried and that Constantine destroyed this temple of Venus in 330 A.D.

Jesus declared Himself "the resurrection and the life" (John 11:25). It was a literal, visible, and bodily Jesus that was the "resurrection and the life." Jesus' disciples "held him by the feet, and worshipped him" (Matt. 28:9). After His resurrection, Jesus "shewed unto them [disciples] his hands and his side" (John 20:20).

There is much speculation concerning the body with which Jesus was raised. The Scripture plainly says of the body, however, "It is sown a natural body; it is raised a spiritual body" (1 Cor. 15:44). It is argued that the body Jesus displayed to His disciples was merely one that they might believe, and not His true Self. These people say, "Does it not read, '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)." Yes, it does read that way, but we would ask, "How shall Christ appear?"

Many say concerning the literal body of Jesus, "It was a heavenly vision"—a "telegram from heaven." Certainly this would be the world's longest telegram—a telegram forty days in length.

Great care was exercised by the chief priests and Pharisees to prevent the fulfillment of Jesus' prophecy of resurrection. We read that Pilate said to these Jews, "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. 27:65, 66).

At the appointed time, an "angel of the Lord descended from heaven . . . rolled back the stone . . . and for fear of him the keepers did shake, and became as dead men" (Matt. 28:2-4).

Despite the Jews' carefulness, Christ was resurrected from His tomb. To prevent their error from seizing the people, they hastily paid the soldiers large money to stony, "His disciples came by night, and stole him away while we slept" (Matt. 28:13). The truth of the matter is that the "watch came into the city, and shewed unto the chief priests all these things that were done" (v. 11). These soldiers lied for money.

Judge Rutherford said about the resurrection of Jesus, "Our Lord's human body, the one crucified, was removed from the tomb by the power of God. Had it remained there it would have been an obstacle in the way of the faith of the disciples, who were not yet instructed in spiritual things . . . The Scriptures do not reveal what became of that body, except that it did not decay or corrupt. (Acts 2:27, 31.) We can only surmise that the Lord may have preserved it somewhere to exhibit to the people in the Millennial age." ("Harp of God," pp. 172, 173.)

The Word of God says, "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt.

(Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**THE ASSUMPTION.** There is so much prop-aganda being broadcast today through the means of the printed page, the radio, and the platform, one is very likely to become misinformed or led to believe something out of harmony with the facts, unless he is very discerning. There is no field of prop-aganda that is so subtle as that issued by the publicity agents of the Roman Catholic Church.

In this day when there is such a hue and cry for church unity, and people are urged to look upon the points of belief that are held in common and disregard or consider of less importance the differences of belief, there is grave danger of being led into a system that is unbecomingly all truth.

For example, the Roman Catholic doctrine of the "Holy Trinity" has been so publicized and emphasized, it is becoming a teaching of prime importance in Protestant circles. Few people realize just what the "blessed Trinity" belief leads one into. Some time ago we commented on the Marian Congress which the Roman Church is going to conduct in the city of Ottawa this coming June. Weekly broadcasts over the Canadian system of radio stations by the leaders of the Roman Catholic Church are preparing the groundwork for this conclave. Recently, Cardinal McGuigan, Toronto, in a Dominion-wide broadcast, said: "Mary is the Mother of God because Jesus Christ who was born of her in time is God from all eternity."

There is strong pressure being exerted to have the present Pontiff declare officially the assumption of Mary into heaven as dogma of the Roman Catholic Church. Said the Cardinal: "I expressed this fond hope (in Italy) which came from my heart: what exulting joy would fill our hearts if, as Pius IX proclaimed the Immaculate Conception, it were of God, that our present Pontiff, Pope Pius XII, should give to Mary her most radiant crown and amidst the jubilation of the church universal solemnly affirm the dogma of the assumption into heaven and declare her the Queen of the Angels and of the Saints."

All this prop-aganda about Mary and her assumption springs from the false teaching of "Mary being the Mother of God." It is just a short step from the Protestant emphasis on "Jesus Christ being God" to Mariolatry—which is idolatry.

**PALESTINE SESSION.** Trygve Lje, the Secretary-General of the United Nations, has sent out notices to the fifty-three member nations, announcing the special session of the United Nations in Palestine, which will convene on April 23. Six things were set forth in the call, which will guide the delegates in their work: 1) Meeting will be opened by the chairman of the Belgian delegation. 2) Election and report of credentials committee. 3) Election of a president. 4) Organization of the session. 5) Acceptance of agenda. 6) Constituting and instructing a special committee

to prepare report for consideration of the question of Palestine.

It is felt in many circles that the question will receive a merry-go-round treatment at the hands of the United Nations. The Jewish Agency has petitioned Dean Acheson, Acting Secretary of State, that none of the interested parties (Jews, Arabs, and Britain) be permitted to sit in as members of the committee unless all be given equal privilege. The Agency has urged the United Nations to give interim decision allowing Jewish immigration pending final disposition of the case.

The weakness of the United Nations is being revealed with nearly every report which it makes. The power of veto by the Big Five and the recent report of the Military Committee which excludes the Big Five from supervision by the United Nations, more or less renders impotent the power of the organization to forestall future wars.

**DISASTERS.** Readers of the daily press and listeners to news casts over the air are so accustomed to reports of train wrecks, airplane crash-ups, fires, explosions, floods, riots, earthquakes, and such news items, they are becoming steeled to the havoc wrought and the lives lost.

Jesus, in revealing some of the conditions that would prevail in the end of Gentile times, pointed out that as sin increased, the troubles of the world would be increased until men would be expiring for fear and for looking after the things coming on the earth. Every paper one picks up covering the daily events of the community and the nation tells about men dying from heart seizures. Farrar Fenton, translating Jesus' words on distress of nations, says: "Men expiring for fear." The nation has suffered some of its greatest fires during the last four or five years. The Coconut Grove night club fire cost 492 lives. The Wineoff hotel fire in Atlanta, Georgia, took a toll of 120 lives. It was supposed to be a fire-proof hotel. One of the worst mine disasters in the history of the nation's mines recently snuffed out a great many lives. The Texas City explosion, with its dead already running into hundreds, with other thousands injured, is our latest disaster. The past year has been one of the railroads' worst time for wrecks. Air traffic has taken a tremendous decline through fear on the part of the traveling public due to so many plane crashes. Yes, this is a time of mounting disaster, many of the calamities seemingly unavoidable, but nevertheless, the sum total makes the times a period of distress among people.

**MORAL AND SPIRITUAL.** Speaking in the House of Lords, London, the Archbishop of York attributed the crisis through which England is now passing, or into which the country is entering, as coming from moral and spiritual depressions. He said: "Britain's crisis is largely moral and spiritual and can-

not be changed by economic planning alone." To this voice was added the counsel of Sir Stafford Cripps: "Do not let us be afraid of bringing the force of moral, ethical, and religious ideals to bear on everyday life."

Few people realize what an impact the religious life of a people has on their economic lives. During the depression years, the famed economist, Roger Babson, declared the depression would end almost overnight if the people would turn to God. He affirmed his conviction that the trouble was spiritual and not economic. People cannot forget God and expect that He will continue to give them the power to get wealth and enjoy the abundance of peace. Back to God, the Bible, and the church is the only course of action that will save this country from a recession that will end in an economic depression unparalleled in our country's history. The nation that forgets God must suffer.

**SHOCKING TRUTH.** The American Council of Churches, an organization of so-called fundamentalist and evangelical churches opposed to the Federal Council of Churches, met in Cleveland in a recent conference. The Council's secretary, Dr. Harlee Bordeaux of New York City, in addressing the gathering on "The Shocking Truth about American Protestantism," accused the Federal Council of Churches as "peddling a brand of infidelity as hostile to the Bible as anything Tom Paine or Bob Ingersoll ever voiced." He charged the Federal Council as using its influence on radio networks to remove all religious broadcasting from competitive market. He declared the Federal Council was on the "list of those favoring a controlled society."

**MAJOR PROBLEM.** What to do about the growing army of alcoholics in America is causing widespread study among those upon whose shoulders rests a sense of moral responsibility for this degrading situation. Dr. George S. Johnson, Stanford University School of Medicine, sees this great problem as one that needs to be approached unemotionally. He says: "The 3,000,000 inebriates among the 50,000,000 American citizens over the age of 15 who use alcohol in some form is a major problem that must be approached unemotionally." He feels the situation is more grave than statistics indicate. "Nobody," says he, "knows how many die from alcoholism, as physicians are inclined to record deaths as due to other causes when possible out of consideration for the families and friends."

If liquor has got such a demoralizing hold on the American people, and no one who is conversant with the facts will counter the charge, then the responsibility for the condition rests squarely upon the shoulders of the American church people, who in 1932 favored repeal of the Eighteenth Amendment for the political mess of pottage that it would relieve unemployment.

## GOD'S PURPOSE AND OUR WORK

By Herbert S. France, Wenatchee, Washington

HE THAT cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). We assume that all believe that there is a God and have decided to seek Him. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). The word "workman" suggests that there is a work to be done. Our problem, then, is to find out what this work is—remembering at all times that when we are working for someone that all work should be done according to the instructions of our employer and at no time to please ourselves.

Let us go back to the beginning to find out what God set out to do.

In Genesis 1:1-25 is record of the creation of all things, with the exception of man. God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." These verses indicate that all things were created for man.

"The Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:15-17). These verses indicate the possibility of the death of man. Therefore, man is not in the complete likeness of God, as God is immortal—He cannot sin and cannot die.

Eve was tempted of the Serpent in the Garden. The Serpent said that if they partook of the tree that they should not surely die, and said further: "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. 3:4, 5). In the first instance, however, he was telling the truth when he said they would become as gods, knowing good and evil, as God has proved in Genesis 3:22: "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever . . ." Man had come one step closer to the likeness of God in that he knew "good and evil."

When man became conscious of good and evil, he began to feel the guilt of doing evil. Man's two choices are to seek what the will of God is and do it, gaining a right to the way of the tree of life, which is kept for those who do His will (Gen. 3:24),

(Please turn to page 10)

## PECULIAR CHRISTIANS

By H. Gary France, Wenatchee, Washington

THOU ART an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deut. 14:2). Israel *was* a peculiar nation. Though "peculiar" has attached to its meaning the stigma of insanity, Israel's peculiarity was one to be desired. Far advanced in health habits, eating habits, and military power, Israel enjoyed a distinction "above all nations of the earth."

What does "peculiar" mean? Solomon's "peculiar treasures" (Eccl. 2:8) were probably rare. A nation willing to obey God is rare, peculiar, and, therefore, valuable. The Hebrew word translated "peculiar treasure" is translated "jewels" in Malachi 3:17: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Jewels are not commonplace. God does not desire a nation of commonplace people who succumb to the tendency of disobeying. Formally the world rejects God. A select group of people accepting and obeying Him are as "jewels" in God's eyes.

The Hebrew word "peculiar" is translated "special" in Deuteronomy 7:6: "The Lord thy God hath chosen thee to be a special people unto himself." The context of this passage of Scripture associates the principle of separation with the principle of being peculiar. God promised to give the Israelites entire victory in battle—that was peculiar. God commanded them not to marry foreign people—that was separation. Israel was to utterly destroy all the heathen, their altars and their images—separation. God promised to keep sickness from Israel (Deut. 7:15)—peculiar.

Christ died to "purify unto himself a peculiar people, zealous of good works" (Titus 2:14). True, Christians are peculiar! Followers of God are peculiar, because the world does not follow God. Followers of God are rare, valuable. God considers them as jewels.

Moffatt's translation of the Bible usually translates the Hebrew term for "peculiar treasure" as "prized possession"; Goodspeed translates it as "God's very own"; and the American Standard Version translates it as "God's own possession." One may conclude from these closely related understandings of the Hebrew writings that "peculiar people" may be defined as a people different, rare, and distinctive from the world; a people prized before God; and a people whom God *claims* as *His own*, suggesting a willingness on the part of God to contest for this prized possession.

Webster's Collegiate Dictionary defines "peculiar" as: "Belonging to an individual; privately owned; not common; distinctive, different." "Eccentric" or "queer" is listed only as a colloquial meaning. True Christian character is of a caliber far different from the character of a

man subject to carnality. If a person is not different from worldly people, he is not peculiar, he is not separate, he is not Christian. True Christians are peculiar. They love God's name; therefore they do not swear. A Christian loves—serves—his enemies in God's manner; therefore he does not fight. He has character to withstand being branded as a coward. A Christian's enthusiasm and self-denial are more lasting than fad; his interest overcomes time with patience and longsuffering. Christians are peculiar.

Christ was peculiar. He worked miracles. He raised Lazarus. He did not call twelve legions of angels to protect His feelings. He did not fight for money. *He lives!* Those qualities are distinctive, rare, and valuable. God claimed possession of Jesus.

Christians' peculiarity increases their value before God. The outstanding peculiarity of a Christian is his hope for eternal life. Millions of wishful thinkers hope to get eternal life, but only Christians will receive it. The peculiar attributes of Christians are not marks of shame; they are rare marks of distinction and value. Peter wrote, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Peter 2:9).

Accept the call to Christ! Though the world considers righteousness unto life as eccentric and foolish, God considers righteousness as rare and valuable.

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## GOD'S PURPOSE AND OUR WORK

(Continued from page 9)

or follow his own desires and not be allowed access to that way.

Cain rebelled against the word of God and slew his brother; and, for this deliberate rebellion, he was separated from those who still had opportunity, and was put away from the presence of God. (Gen. 4:5-16.)

Let us follow briefly the family of God: Abel, Seth, Enoch, Noah, Abraham, Isaac, the children of Israel, and Christ. Christ came as an example of the kind of life we should live. His resurrection showed the result of a life without sin. "Who is the image of the invisible God, the firstborn of every creature"—Emphatic Diaglott "First-born of all creation." (Col. 1:15.) Therefore, Christ is the first man completed in the likeness of God and is our Example. "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21). Also, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" (Rom. 15:4, 5).

What was the mind of Christ? "Then said he, Lo, I

come to do thy will, O God" (Heb. 10:9). "Even Christ pleased not himself" (Rom. 15:3). To us: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Let 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).

We, as well as the many others that we can convince of the truth of God's Word, now are engaged in doing *our part* of the work of completing ourselves in this same God-likeness, in preparation of the day that, through the grace of God, He will raise us to His likeness. (1 John 3:2.) Then we, too, shall be in the likeness and image of God.

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## RESURRECTION

(Continued from page 7)

28:6). It was Jonah's body that went into the prepared fish, and it was Jonah's body that came forth. It was our Lord who was laid bodily in the tomb, and it was the same Lord who bodily rose from the grave.

Paul's hope was in "redemption of the body" (Rom. 8:23) from the curse of sin. Jesus' body that went into the grave was the one that was clothed with mortality before His crucifixion. It was His natural body. It was the same corporal body that emerged from the tomb clothed upon with immortality, making it a spiritual body. *There was the change!* Jesus the corruptible had put on incorruption; and His mortal, immortality. Jesus could then and thereafter appear and disappear at will, for He was raised with a body clothed upon with immortality. Thomas sought evidence and the Lord freely gave, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Likewise, Jesus appeared to His disciples and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit [*pneuma*, primarily, breath, breeze but translated an angel, demon, and ghost] hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke 24:39, 40). Jesus further strengthened the fact that He had substance by eating broiled fish and honeycomb.

Jesus said to Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). We might ask, "Believed what?" Believed that the Jesus raised had the same hands and feet that endured the nails and the same side that received the thrust of a spear—only now endowed with immortality!

APRIL 29, 1947

## WESTERN TEXAS

Although no meetings either at Sweetwater or Rotan were possible because of sickness, plans were made for some future preaching services during the summer, and a good visit was enjoyed with Bro. E. O. Stewart, who had returned for a short time before going back to lawn for permanent work.

Visits were made at Hobbs, Tex., Snyder, and Pyron. A short visit was made to the home of Bro. and Sr. C. N. Adams at Westbrook on the way to Big Spring. At Big Spring contact was made with some members discovered since my last trip there, the family of Bro. J. E. Harrison. I also called at the home of Mr. and Mrs. J. H. Rathill at Otis Chalk, twenty miles southeast of Big Spring. They came there from Mullin.

It was at Stanton that I finally located Sr. Eva Baker and her two children, Woodrow and Virginia, all members of the church. Two other interested families were found there. A return visit was also made to Tarzan to see Bro. and Sr. Harry Glendening, Christadelphians, and to Knott, to the home of Mr. and Mrs. Frank Hodnett and Mr. John Anderson. At Lamsa it was a pleasure to meet Bro. and Sr. Floyd Grayson and their daughter Mrs. Darrell Zachary. Mrs. Grayson was a Seaton. At Brownfield on April 1, I visited Bro. Geyer Seaton and made stops at Ropesville, Meadow, and Lubbock. Working north and east from Lubbock, I made several places where there are members living that I had known about on my previous trip to this section. At Plainview I visited Mr. and Mrs. Tom Majors, who came from Mullin, at Luckme, Sr. R. C. Bennett, a sister of Bro. F. P. Illestand, and at Silvertown, Bro. Henry T. Myers and his two daughters, all members. Bro. Myers is the father of Sr. Alvin Wolfe and Sr. Ike Pruitt, of Gatesville.

Matador was visited, but no interested members found there. At Vernon I found Sr. B. F. King, mother of Homer King and Mrs. B. Bartlett, of Carlbad, N. M., and her family.

From Vernon I journeyed northward through Oklahoma to Caldwell, Kan., to attend Bro. T. A. Drinkard's debate which took place April 7 to 12, stopping en route at Chickasha, Okla., to contact Alvin M. Ezell, son of Bro. and Sr. C. C. Ezell, of Buffalo, Tex., and at Newkirk, Okla., where a fine visit was enjoyed with Bro. Earl Friend and his family and mother. I had not seen Earl since the summer of 1938, when he was a student in the first Summer Bible Training School at Oregon, Ill.

Easter Sunday found me in Arkansas City, where it was a pleasure to visit their active Sunday school and see the fine program put on by the children. Bro. Drinkard preached at the morning service and I at the night service, showing pictures following the meeting. There is a fine work at Arkansas City, and it is in need of a resident pastor to develop the good field they seem to have.

The week at Caldwell gave me an opportunity to catch up on much back work and to hear the discussions between Bro. Drinkard and A. G. Hobbs, a Church-of-Christ minister from Wichita, Kan. It was well attended, even on rainy nights. Good numbers came from Wichita each night, and from several other distant points, and attendance ranged from one hundred fifty or so on the smallest nights to almost four hundred on the best ones. It was quite instructive to one who had never

heard one of our ministers debate on Bible subjects. The tornado did not quite reach us, but there were plenty of high winds and rain that night.

From Caldwell on April 13, I drove to Amarillo, Tex., finding considerable snow at places along the route. I enjoyed another visit at the Overcash home, and visited Sr. J. D. Brady, an elderly lady who lives in the San Jacinto section of Amarillo. I was sorry to find Sr. Leroy McGlaun in the hospital, where she is recovering from an operation.

After an overnight stop at Canyon, I returned to Lubbock, at which place I had accumulated the names of several members and interested parties. There are six members that I know of: Mrs. Roy Jordan, daughter of Sr. A. J. Addington, of Abilene; Mrs. Charles Fuller; Dean Helton, formerly of Haskell County; Mr. and Mrs. V. Snodgrass; and Marie King, daughter of Bro. and Sr. Homer King, of Carlbad, N. M. In addition, there are two sons of Sr. W. W. Johnston, of San Antonio, R. S. and W. W. Johnston, and their families, and three of the Willingham boys from Hobbs, Tex., students at the university.

At Shallowater I was happy to find Bro. and Sr. Thomas Leslie, formerly of Rochester, Tex., and his sister, Mrs. Dolly Helton, a member visiting from O'Brien, Tex. At Levelland I contacted some members of the Helton family, and stopped overnight at Tokio for a good conference with Bro. J. T. Pippin. At near-by Plains, I found two other interested families in addition to Bro. and Sr. Roy Fitzgerald, and there appears to be a good field here for holding a meeting.

From Plains I drove to Odessa, where there are five members, Bro. and Sr. Thomas E. Grant, and Bro. and Sr. J. W. Smallwood and their daughter Maxine. In addition, two married sons live in Odessa, Bro. Smallwood is a good Bible student and has done some preaching. I wish I could have spent longer with them.

A brief stop was made at Penwell, where Bro. and Sr. J. Albert Cox live, formerly of Mullin, and his brother, J. T. Cox and family, at an oil camp south of town. Stops were also made at Monahans and Kermit.

At Hobbs, N. M., it was a pleasure to find Mr. and Mrs. E. M. Huggler. Mrs. Huggler is the daughter of Sr. Letitia Waller, of Hickory Ridge, Ark.

Meetings were begun April 19 at Carlbad, N. M., which are now progressing with much interest. Sunday, April 27, I shall be at El Paso, Tex., which will complete the work in Texas for this trip, and I shall return north to begin work at Minneapolis, Minn., the first Sunday of May. M. W. Lyon, Evangelist.

## COLLEGE NEWS

As guest speakers for chapel periods last week, we were fortunate to have Bro. and Sr. Benjamin Carpenter. Bro. Carpenter is an elder of the Oregon church, and a Sunday school teacher there. Chapel period on Tuesday, under Bro. Carpenter, was slightly different from the usual chapel period—and we might add that the variation was very much enjoyed by all—as it was conducted along the lines of a Sunday school class. On Thursday, Sr. Carpenter gave us a pleasing and interesting talk about art, and the different types of art one finds prevalent in our day and days gone by. Thank you both, and we

hope you will speak for us again in the very near future.

A double shower was held at the home of Shirley Logsdon last Tuesday evening for two of the local girls—Beth Hardesty and Grace Schier—who are to be married in the near future. We understand that all had a wonderful time.

Articles for the Maranatha are nearly all in the hands of the editors, with only a few still uncompleted. These few uncompleted ones have been promised to us in the very near future. From here on, it appears the editors will have all the headaches to themselves. There is still time to order your copy of Maranatha, if you have not already done so, but hurry, hurry, HURRY!!! We hope to go to press the middle of next month, so don't wait any longer—send your order today to Raud Smith, Oregon Bible College, Oregon, Ill. The price is the same as last year, \$1.25.

## JOHN EVERETTE CHAPMAN

John Everette Chapman, eldest son of Jacob and Alverda Chapman, was born on a farm near Ripley, Ill., August 29, 1870. About five years later, he moved with his parents to Camden Township, where he lived until his death on Friday, April 11, 1947. He patiently bore an illness of two-years' duration.

In early manhood, he was united in marriage to Anna DeCounter, who with an infant son preceded him in death many years ago.

On April 28, 1900, he was united in marriage with Lydia Anderson Fetch, whose two small daughters he took into his home and cared for as his own. To this union were born two sons, one dying in infancy, and Fred, who with his wife cared for him so tenderly in his last illness.

"Johnnie," as he was known to everyone, was always ready to lend a helping hand in time of need and will be sadly missed by all who knew him.

He was preceded in death by an infant son, two brothers, Fred and Eddie, and one sister Hettie.

He leaves to mourn his death an aged wife; one son, Fred; a daughter-in-law, Ruth; and a granddaughter, Sonja Ruth, who was his pride and joy; also two stepdaughters, Mrs. A. B. Chapman and Mrs. Rescoe Clayton; three stepsons, George Davis, Maurice Davis, and Roger Clayton; one stepgranddaughter, Ruby Chapman Etter; three brothers, Burt of Camden, Willie of Galesburg, Artie of Odell; two sisters, Martha Valentine of Pleasant Plains; and Victoria Shiun of Fairbury, Nebr.

Besides his relatives, there was a host of friends who also felt the loss of this man, as was shown in the large number who attended his funeral which was held from the Voorhees Funeral Home in Rushville, April 13, 1947. Some two hundred friends and relatives gathered to pay their respects to this man. Although he never made a profession of faith, he was an ardent listener and believer in the late S. J. Lindsay who preached many sermons in that community, in the days of the horse and buggy.

The writer spoke words of comfort from the Scriptures, pointing out the beautiful day of tomorrow when there will be no more pain or sorrow or sighing, for the former things will have been removed through the triumphant power of the One who has the "keys of hell and of death."

C. R. Raudall.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"A man's heart deviseth his way: but the Lord directeth his steps" (Proverbs 16:9).*

### You Don't Have to Tell

You don't have to tell how you live each day,  
You don't have to say if you work or play;  
A tried, true barometer serves in the place—  
However you live, it will show in your face.

The false, the deceit, that you bear in your heart  
Will not stay inside where it first got the start;  
For sinew and blood are a thin veil of lace—  
What you wear in your heart, you wear in your face.

If your life is unselfish, if for others you live,  
For not what you get, but how much you can give;  
If you live close to God in His infinite grace—  
You don't have to tell it, it shows in your face.

—Author unknown; selected by Joy Wernike.

### Garden Time

Have you begun work in your garden? Your heart garden I am talking about. Perhaps we can say your parents are the chief gardeners. They help select the seed that you plant and protect. Each of you must help. You know when a weed or thorn begins to grow, because it starts in the heart. The chief gardeners cannot see the weeds until time for the harvest is near. When they see the fruits, then they know weeds have grown in your heart.

There is a higher Gardener, though, who can see the weed seeds. He prunes and tugs and kills to let only good flowers live. He *prunes* the good bushes carefully. He *tugs* at weed seeds until they are pulled up and you throw them away. Christ is that higher Gardener. He is the one who is able to *kill* the harmful weed seeds.

So work and pray in your heart garden this spring. See that only plants that bear good fruit and beautiful blossoms grow in your garden of the heart.

### The Israelites Looked Up

The Israelites had been fighting with King Arad. Some prisoners had been taken by these enemies. As usual, when the Israelites were in trouble, they called upon God. They earnestly promised that if He would let them win over

their enemies they would "utterly destroy their cities."

The Lord heard their vows and answered their prayers. The Israelites won over King Arad. They kept their vows to God.

Soon they were complaining again. This time fiery serpents bit many, and they died. Moses prayed to God for them when they admitted their sin. Moses was their high priest.

Christ is our High Priest. God told Moses to make a fiery serpent and put it upon a pole. When an Israelite was bitten by a serpent, he would not die if he looked upon the serpent that was lifted up.

When we sin, we look up to God through Christ who was lifted up or crucified for us. If we believe in Him and try our best to live for Him according to the truth in the Word, we, too, will be saved from sin. We will receive life everlasting, a gift of God, and a reward which is based upon the service we do today for Christ.

### Happy Birthday Wishes

Eldon M. Tritabaugh, May 1, age 13, Paynesville, Minn.

Jerry Bryson, May 2, age 9, Macomb, Ill.

Dean Swartz, May 2, age 8, Cleveland, Ohio.

Russell Reye, May 4, age 5, Cleveland, Ohio.





# Berean Department

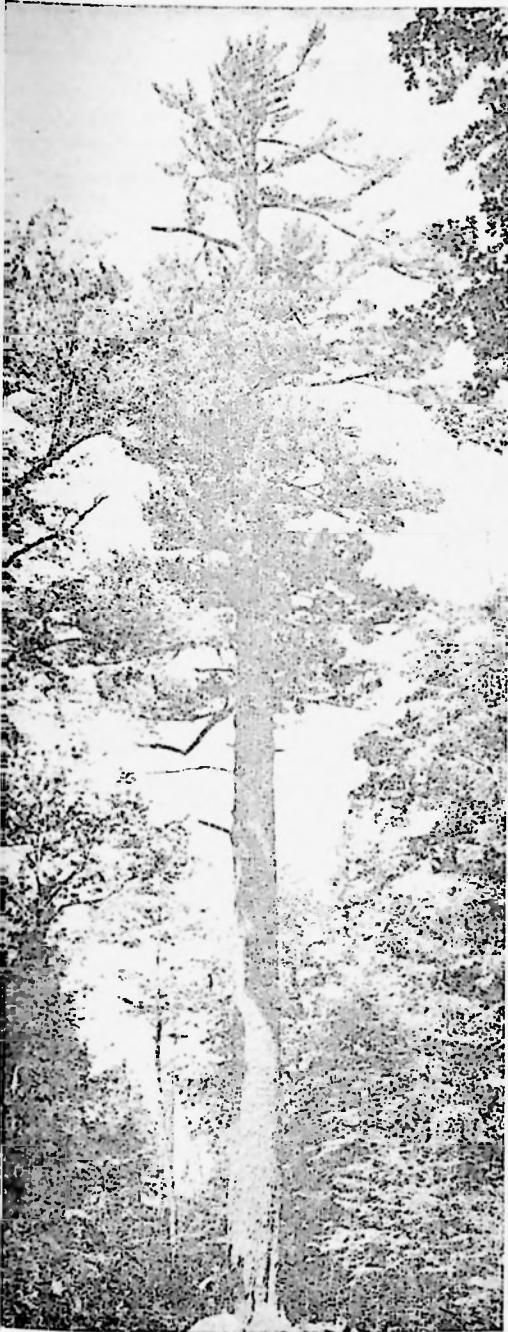
**T**HE LIFE of a tree is in its roots. We are impressed by the beauty of a tree, comforted by its shade, awed by its great age and size, and inspired by its strength. Far underground, however, is the very life of the tree: its roots, holding it firmly erect, bringing it life-giving food, anchoring it in time of storm, rebuilding it from the bottom up.

The life of a Christian, of the church, and of the Berean society is in its *spiritual* roots. Expression is important; our age, our activities, and our ability to help others, but real strength is in our spiritual roots. We must be impressed; we must take in spirit, life, knowledge, and power before we can give it out to others. The Hudson River can carry the nation's commerce and navy only if it has unfailing resources. An airplane can remain in service only as long as it has an efficient ground crew to renew it mechanically. We Bereans can grow and expand our work only if we have deep roots, solid foundation, and unfailing resources.

We have roots in Christ, the unfailing Source of life. Social life, clever games, contests, and music are wonderful branches and means of expression, but there must be counterbalance of spiritual impression, renewing of zeal, love, and strength from personal contact with Jesus. Our roots must be in Christ.

With the great increase of activity among young people's groups in our churches; with the rapid growth of desire to express ourselves as Bereans in missionary work, charity, and social work, let us first take inventory to see how our roots have grown, before a storm hits and destroys our good start. Are the roots of your youth group deep in a living faith in Christ, sound doctrine, sincere prayer? If you are taking in from Christ, as well as giving out for Him, by regular Bible study and prayer, you can weather any storm. Strengthen the foundation of your society by catching up the loose ends and consolidating your position nearer the Master.

**T**HE CONSENSUS of opinion among the young people seems to be that we need more meetings together to discuss mutual problems and ideas. Agreed! Such a meeting is planned for July 14 - 27 for all young people, ages 13 through 17. This two-weeks' Youth Rally will be sparked by lessons on young people's problems, good music, discussion meetings, and, no doubt, much good fun. You have wanted opportunity to "talk it out" and meet other Bereans. Here it is! Start your society thinking about sending representatives. We can accommodate ninety of you. First come, first served. Enroll now!



# AMONG THE CHURCHES

## CONFERENCE DATES

- May 24 - June 8—Evangelistic meetings (T. A. Drinkard) at Morning Star Church of God, South Bend, Ind.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)

## SONGBOOK COMMITTEE REPORT

The Songbook Committee now has a tentative list of songs for the new songbook that is to be submitted to the General Conference in August.

The Committee conferred with the Rede-heaver Co. representatives and found that in spite of the rising cost of paper and labor, we may still be able to have the book printed at a reasonable cost, containing a large number of the finest hymns in existence, including many that are distinctive in their teaching of truths which we especially hold dear, and containing no songs that are Scripturally incorrect.

This is just a beginning, however, since an immense amount of work is entailed in assembling the songs to make them fit the pages properly, indexing, editing, and preparing a book to show at General Conference containing the actual songs that will be used.

Mrs. F. L. Austin, Com. Secy.

## ARKANSAS CITY, KANSAS

The Church of God of Arkansas City, Kan., was unexpectedly and pleasantly surprised to have Bro. T. A. Drinkard of Texas, Bro. J. M. Morgan, Bristow, Okla., and Bro. M. W. Lyon, National Evangelist, in attendance Easter Sunday.

Children of the Sunday school presented the Easter story in song, playlet, and verse during the Sunday school hour. Those who participated were: Marie Chaplin, Allen Chaplin, Diana Stockton, Nila Sumpter, Cova Fiske, Dixie Dickerman, Joy Wernecke, Floyd Fiske, Richard La Zello, Bobby Axley, Charlotte Dickerman, Edwin Wernecke, Richard Dale, Elaine Musson, Edna Mae Darnell, and Barbara Watrous.

Following the Sunday school program, Bro. Drinkard preached, after which Bro. Morgan gave a short talk.

Bro. Lyon preached in the evening and showed many pictures of church groups in other states.

Was any other church so well blessed with ministers on Easter Sunday?

We now are looking forward to the arrival of Sr. Thayer to conduct our second Bible school. May our second school be as successful as our first is our prayer. Sr. Thayer will be here, May 4-16.

Mrs. Faye Wernecke, Secy.

## SUNDAY SCHOOL SUPERINTENDENTS ATTENTION!

It is not too early for you and your Sunday school to begin thinking about your exhibit for General Conference.

Give other Sunday schools a chance to see samples of your materials and ideas. Last year we had a fine exhibit, but we desire to hear from more of you this year.

Announcement will be made at a later date as to where and when you should send your material, so watch!

Mrs. Wayne Laning, Secy.,  
National Sunday School Association.

"If people would live to love, as much as they love to live, what a love of a world this would be to live in."—Mrs. Charles Netts, 1005 Pine St., Springfield, Ohio.

## IOWA SPRING CONFERENCE

The Iowa Spring Conference, conducted Sunday, April 20, was all we had hoped it would be. The sunny skies of Sunday were a welcome change from the gloomy ones of the preceding week. Although there were almost seventy in attendance, they were very comfortably entertained in the farm home of Mrs. Christena Klindt and her son and daughter-in-law, Mr. and Mrs. Harold Klindt.

Bro. Sydney E. Magaw, our guest speaker, was accompanied from Oregon by his daughter Norma, and by Bros. Paul C. Johnson and Charles Pearson. There were visitors from Pleasant Prairie, Stanhope, Clarksville, Cedar Falls, and Waterloo, in addition to the members of the local congregation, who are so scattered that they have to drive from the nearby towns of Laurens, Albert City, Storm Lake, and Marathon.

Following the Sunday school session, which was in charge of the superintendent, Bro. J. Arthur Johnson, the service was turned over to the state president, Bro. H. S. Hunt, who introduced the speaker, Bro. Magaw's morning topic was "The More Sure Word of Prophecy." After the picnic dinner, Bro. Magaw spoke on "Baptism," especially as taught in type.

We are glad to be able to announce that Bro. and Sr. Paul Williams and Rachel are expected back in Iowa by the first or middle of June. They plan to locate in Stanhope where they lived before they went to Washington.

The early summer conference will convene with the Hickory Grove congregation sometime in June, with Bro. Arlen Marsh as guest speaker. Detailed announcement will be made later.

We who were visitors at the conference, April 20, wish to express our appreciation of the hospitality of the local congregation. Although there was very little time for visiting, we feel that the fellowship which comes from making new friendships and renewing old ones is beneficial. We enjoyed Bro. Magaw's sermons and were glad to have the Illinois visitors with us. We believe that all who were in attendance will agree with us that it was a very pleasant and profitable conference.

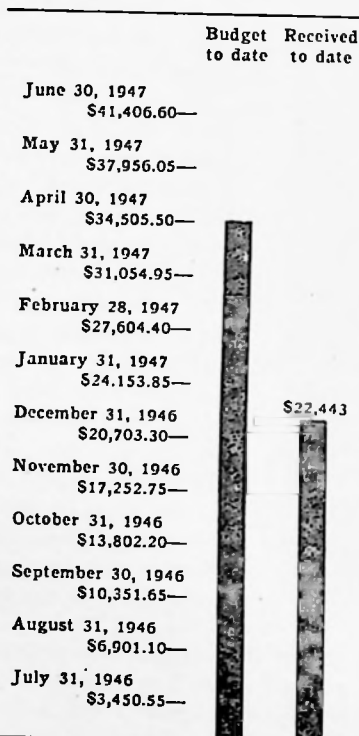
Blanche Harland.

August 16-24—Texas State Conference #1 Ater.

## NATIONAL BIBLE INSTITUTION

R. H. Judd	\$ 2.00
Mrs. S. E. Hodges	10.00
Mr. & Mrs. W. M. Naylor	5.00
Mr. & Mrs. P. McPherson	20.00
Mr. & Mrs. Loretta Burnett	10.00
Iowa State Conference	50.00
Hector, Minn., Church of God, S. S.	8.25
A Friend	50.00
Jordan, Mo., Church	10.00
Roy Waller	20.00
J. L. Maggard	25.00
Los Angeles Sunday School	20.00

## BUDGET FACTS!



**\$12,062.00 to go  
BY APRIL 30!!**

IN ARKANSAS

Sr. Verna C. Thayer began her work, March 20, at Mount Springs, near Russellville, Ark., assisted by Sr. Mabel Barnum of Hammond, La. Their next work was at McGintytown, and they are working now at the Oak Grove Church, Little Rock. Srs. Thayer and Barnum's work in the State has proved to be a wonderful success and we greatly appreciate their work.

Bro. and Sr. J. M. Watkins of Oregon, Ill., joined the writer at Little Rock, April 12, where we began a tour of the different churches in the State and meeting the congregations, where Bro. Watkins preached some splendid sermons which were greatly appreciated.

We were happy to have all these people in our homes, and thank them for the good work they have done. The writer enjoyed being with Bro. and Sr. Watkins and hearing his splendid sermons. We had the pleasure of meeting Sr. Thayer and Sr. Barnum twice on our tour. We ended our tour at McGintytown, April 21. We extend them a welcome to come our way again.  
H. Scott Smith.

OMAHA, NEBRASKA

Members having waste paper are asked to save it and take it to the Frank Carpenter home at 3705 Ames Ave., Omaha. It will be stored there until next spring, then being sold. We recently received a check of \$5.95 for paper collected in the last drive. This money is applied to the Retired Ministers Fund at Oregon, Ill. So, please all help—and "Thank You" to all who have been helping.  
Ella C. Carpenter.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. C. E. Lapp	\$ 5.00
E. F. Seward	10.00
Jessie M. B. Kauffman	5.00
Brush Creek, Ohio, Sunday School	15.90
Mrs. Kate Olmstead	7.00
J. Arlen Marsh	5.45
Dixon, Ill., Berean Society	15.00
Mr. & Mrs. Delos Andrew	4.00
Mr. & Mrs. F. Carpenter	10.00
Oregon, Ill., Sunday School	9.22
W. A. Reid	5.00

Gleanings From the Field

"The field is the world."—Jesus.

Accompanying a generous contribution for National Bible Institution, Bro. S. W. Hiott, Walterboro, S. C., writes: "I hope the Lord will continue to bless preaching of the glorious gospel, which is the power of God unto salvation to everyone who believes. Pray for us, that we all may be accounted worthy to enter the Kingdom."

Read Bro. C. E. Randall's page (page 8), then consider this following quotation from him that was crowded from his last article, "Major Problem":

"There are enough church members in the United States to keep the country bone dry, if they would vote against liquor and live accordingly."

Bro. James M. Watkins was guest speaker, Sunday, April 27, at the Indiana Quarterly Conference, convening at the Morning Star Church of God in South Bend.

Bro. Grover Gordon, pastor of Golden Rule Church of God, Cleveland, Ohio, is scheduled to work at the Southlawn Church, Grand Rapids, Mich., June 16-22, during the Michigan State Conference.

Bros. M. W. Lyon and Harvey U. Krogh, Jr., are scheduled to be guest speakers at the Western Nebraska Conference—August 17-24, Holbrook.

Bro. and Sr. Otto E. Dick and family returned to Hillisburg, Ind., last week end, taking Sr. Dick's mother, Sr. Elizabeth Bird, to her home. Sr. Bird had been visiting the Dick family during the preceding three weeks.

Bro. T. A. Drinkard, Arlington, Tex., is scheduled to conduct a series of evangelistic meetings at the Morning Star Church of God, South Bend, Ind., May 24-June 8.

Sunday school attendance at Los Angeles, Calif., recently reached the hundred mark.

Bro. Tom Savage, Waite Park, Minn., preached, Sunday morning, April 20, at the Saint Cloud Church of God, the pastor, Bro. A. M. Jones, being sick.

Sr. E. I. Dixon, 1712 N. 33rd St., Omaha, Neb., reports excellent Sunday school attendance the last several Sundays, also very excellent sermons from Bro. Robert Hardesty, pastor of the Omaha Church.

Bro. and Sr. A. E. Shaw, 4703 W. 52nd Ave., Denver, Colo., celebrated their sixty-fourth wedding anniversary on April 12. Their son, E. D. Shaw, reports, "Many friends and relatives were present to help celebrate the occasion, and many letters and cards were received."

"The Truth Seekers Sunday School Class has elected Bro. Forrest Long as its teacher to take the place of Sr. Lyle Doan who has gone to Illinois, where Bro. Doan had previously gone to go into business. We will miss the Doan family very much."—Emma C. Railsback, 1020 S. Burlington Ave., Los Angeles, Calif.

"I certainly enjoy the weekly visits of The Restitution Herald. I prize it above all other papers. I especially enjoy the articles written by the young preachers, these articles showing excellent work of the Bible School."—R. L. Tice, Atkins, Ark.

The Hope Chapel basketball team (South Bend, Ind.), composed of Logan Pickert, John Derbin, Dick Daines, Chris Wenrick, Bill Myers, Bob Rouch, and Hal Stilson, closed the Oregon Golden Rulers' season, April 26, with a 45-27 victory. Hope for another game!

OREGON BIBLE COLLEGE SUMMER SESSION

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick James M. Watkins, Norman McLeod

COST—\$40.00 for board, room, and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE Department B Oregon, Illinois

For further items of news from the churches, see page 11.

BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins Otto E. Dick, Norman J. McLeod Norma Kirkpatrick, Lucile Wilmont Mrs. Paul Friebel

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY National Bible Institution Oregon, Illinois

# NATIONAL BIBLE INSTITUTION

## Missionary and Evangelistic Department

The missionary and evangelistic department is the lifeblood of the General Conference. Your contributions of recent years have been the steppingstones by which this department is moving forward to new heights of accomplishment.

Enduring for several years as almost a stepchild of our work under the nurture of the Ministerial Conference, it finally won its place in the sun as a department worthy of its own rights and justified by the untiring efforts and devotion of J. W. McLain. The forty-eight missionary fields and hundreds of isolated members with which we have gained contact in the last few years can credit their interest today to this vision of yesterday.

The present department under the direction of James M. Watkins is still striving to carry forward these same ideals of advancement and service to the fullest extent of its contributions.

Verna C. Thayer, outstanding in the field of child evangelism, is devoting her full time and effort to build a sound interest and devotion to the principles of child instruction. Beginning about March 1 and continuing until around December 1, she will be conducting one or two classes daily in churches and missionary fields throughout the United States and Canada. In addition to Bible schools and teacher training classes conducted personally, she also prepares materials for many others and instructs teachers how to use these materials in their own schools.



James M. Watkins  
Director



Verna C. Thayer  
Child Evangelism



M. W. Lyon  
Church Organization

For the remaining, all too insufficient, time of the year, she edits our intermediate quarterlies and prepares our children's quarterlies and materials. Coming years will continue to bring forth the fruits of this effort.

M. W. Lyon heads the church organization of our department. He devotes full time and attention to the work of contacting isolated members, bringing together missionary fields and church groups, and creating and revitalizing state conferences. The devoted and painstaking care with which he gives himself to this work is testified by the missionary fields constantly being made ready for work. The demands of our missionary and evangelistic department constantly exceed our ability to provide qualified leadership to continue such work when it has been developed.

Brother Lyon also is working in the field conducting services and calling and contacting members and prospective workers throughout the United States and Canada. This work is laying a sound and enduring foundation upon which a successful future can be built.

These workers have sacrificed much and are giving all to develop their respective fields of labor. They are proving their worth against great odds. They are deserving of your interest, your loyalty, your encouragement to them and your favorable comments to others. All of this, with your prayers and contributions, will provide a church with a future.

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, MAY 6, 1947

NUMBER 31

## A Mother's Opportunity

*By Harvey U. Krogh, Jr., Grand Rapids, Michigan*

**A**MONG all the privileges and duties in this world, few can compare with a mother's opportunity to mold the life of her child. It is in her power adequately to prepare her child to be a good citizen of the nation, to be a loving companion, a helpful friend to others and, above all, a follower of Jesus Christ. God has ordained it to be thus, as He has given mothers the high ideals, the tender love, the depth of feeling, and the intimacy with her child that fathers are not likely to have. There is a grave responsibility, however, resting upon each father, and he is in no way to be excused from his part in building the right kind of character in their child.

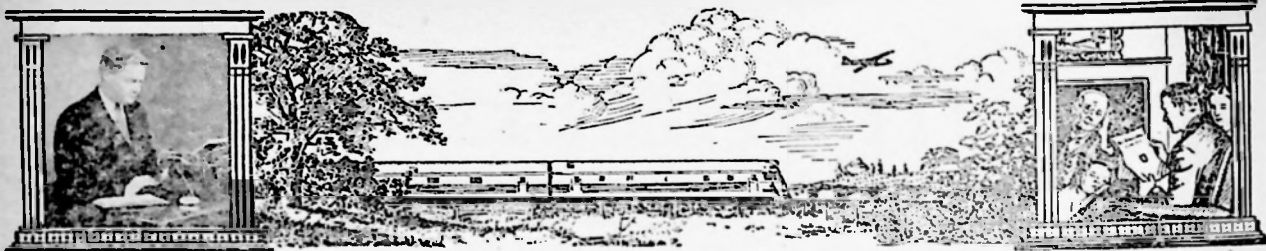
We wish to speak particularly about mothers and their God-given opportunity to play a major part in making Christians of their children. Throughout the Bible, one finds responsibility resting upon the individual to whom a gift is given. "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). It is written in Psalm 127:3, "Children are an heritage of the Lord." Few gifts can compare in any way to the blessing of children. Not all appreciate their blessings nor do all accept the responsibility that is theirs, but those who do are abundantly blessed.

Few of us realize the love, the work, and the patience that went into the building of our characters, until we began that work ourselves. Even then we seldom appreciate it nor consider how vitally important it is to mold a little one's character after the pattern of a true Christian.

Consider the far-reaching effect of the extra care you take to teach your little child the love of Jesus. In every life there is a crisis, a critical time when life choices are made. This is the time the foundation truths you diligently teach will be as an anchor to hold that life in the right paths. Now look into the future twenty or thirty years and see the full-grown Christian leading others to the Master. Now look forward to the coming age and catch a glimpse of those who have been granted eternal life because you earnestly laid hold of the greatest opportunity that God has given you.

You will need help to perform a task of such importance, and God who has given you this work is ever willing to assist you in every detail. Neglect not to seek his guidance in every part of your task, and He will bestow many blessings upon you. God also will make your work lighter and lift it to the high plane upon which He intended it. If you will keep in mind the greatness of your opportunity and the reward that shall be yours, God will glorify the most humble of your tasks. . . . May God grant each mother a vision of the real worth of all that He has given her to do.





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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Blessing of Parenthood

Soon after creating Adam and Eve, God "blessed them," saying, "Be fruitful, and multiply" (Gen. 1:28). Thus blessing mankind, God endowed man and woman with power most nearly approaching His own creative power. Notwithstanding science's law that "Man can neither create nor destroy," a parent so thoroughly can see and enjoy his image in a child as to appreciate in some small measure the joy God must have experienced in creating man in His own image.

### Mother Eve

"Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20). Frequently, a mother looks forward with joy to meeting all her children: whether it be in present-life family reunions, or to meeting them in the next life. What a prospect for Mother Eve! How few of her own children has she seen! Some of her children, regretfully, will be failures; others, though, will bring untold joy to her heart. She has yet to meet her sons Abraham, Moses, David, and that Seed promised to her in Genesis 3:15 as the One who would bruise the Serpent's head. She will yet see her child, the Saviour!—for God made a garment for the covering of her sin (Gen. 3:21) and subjected her "in hope" (Rom. 8:20).

### Mother and Child

Life offers few blessings surpassing that of a mother holding her newborn child. It is a comfort that even mothers cannot explain. It is a rapture that obliterates pain. The "Madonna and Child" probably most clearly expresses the virtue and tender emotions of a mother for her babe. That depth of devotion is sacred—and it testifies of the Divine:

"As a mother stills her child,  
Thou canst hush the ocean wild."

As a child develops, the mother's warm affection expresses itself in constant care, oversight, and plans. Chastisement, though essential, is difficult. Later, the child's successes are her successes; and the child's failures are accepted as her failures. Left alone at home, her child hav-

ing gone from the parental roof, the mother's affection and prayers reach the required distance to maintain that mother-child contact so seldom appreciated by the child. . . . What does a mother more enjoy than a letter from her distant son or daughter? "Why," she asks, "do they write so seldom? Don't they love me any more?"

"But, O I'll not forget you, Mother;  
I am thinking most of you."

### Mothers Unknown

The Apostle Paul, asking brethren in Rome to salute Rufus and his mother, made that request in a most significant and tender way. He requested: "Salute Rufus, chosen in the Lord, and his mother and mine" (Rom. 16:13). There is no thought that Paul's own mother was in Rome. Rather, he so evaluated Rufus' mother as to speak of her as his own. More, neither the dignity of his office nor the multiple duties of life had turned Paul's attention away from making tender recognition of a good Christian mother—whose name is not known, nor will it be known until the resurrection.

Throughout the world, in all races, and among all nations, worthy mothers suffer, toil, and patiently serve their generations, their names being unknown and their efforts generally unheralded. Their efforts result, though, in a Rufus here and a Rufus there! Salute him and "his mother and mine."

### Contact with India

John Manoah, a native of India, reads and distributes THE RESTITUTION HERALD, weekly, and does other Christian work in India. Chiefly, he works among the poor—even among lepers. Recently, he inquired: "If you have any spiritual, good, old religious books, please send me. I can circulate them to other Christians." He mentioned, too, being handicapped by having no watch, being unable financially to buy one. . . . No, Mr. Manoah is not an official representative of our General Conference, but he is the only Christian native of India with whom we have contact. Let's keep that contact! His address is: 115 A. Nar-rain Pillay Street, Bangalore, South India.

# EVIL DAYS

By Mary Mae Nedrow, Oregon, Illinois

*"Walk circumspectly . . . redeeming the time, because the days are evil" (Ephesians 5:15, 16).*

**T**HOUGH the apostles' faith was renewed when Jesus arose from the grave, and though they had many talks with Him during those forty days before His ascension, they little knew that from then onward they would more and more feel the weight of the cross. More than once were they arrested for preaching the resurrection from the dead, and the rulers took counsel to slay them. Their love for God and for Christ was so great, however, that they were willing to die if need be.

Are we true watchmen? Are we warning the ungodly of the danger that surely will come upon them, unless they repent? Surely we will be held accountable unless we do. Thus says the Scriptures:

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 33:8, 9).

Just as Ezekiel was reminded of his duty to Israel, Jesus sent the apostles to warn the people of what would happen unless they repented of their sins, but if it so happened that they would not receive this message, they were to "shake the dust off [their] feet." They had done what was required of them, and were accounted true watchmen who had warned the people. "The time has come when judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:17, 18). "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Many Christians today wish to be in the world and also in Christ. There can be no compromise, for when we come into Christ there can be no turning back. "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). "To him that knoweth to do good and doeth it not, to him it is sin." Once the Apostle Paul was a blasphemer, and a persecutor, but he "obtained mercy, because [he] did it ignorantly in unbelief" (1 Tim. 1:13). He said he was "less than the least of all saints" because he "persecuted the church of God" (1 Cor. 15:9).

Paul had a zeal for God which few could equal in his day. It seems that shortly after Stephen's martyrdom, Paul received permission from the Jewish authorities to wipe out Christianity. In his zeal for God and for the law, he thought he was doing right when he went from house to house and from synagogue to synagogue, binding believers in Christ and casting them into prison. So terrible was his persecution that some were even put to death. The Jews who had embraced the Christian faith continued to go to the synagogue after Jesus' ascension, but their hearts were now guided by the spirit of love, instead of the letter of the law. Because they believed and thought differently, Paul broke up the church at Jerusalem and the members were scattered. "But they that were scattered abroad went every where preaching the word." The glorious light of the gospel was spread, instead of being put out.

As Paul started his journey to Damascus, he "breathed out threatenings." He probably had heard that some of the fugitives were in Damascus spreading what he thought was a pernicious doctrine, so he asked for and received letters giving him authority to bind and to arrest those who thought in this new way. The journey from Jerusalem to Damascus, about one hundred sixty miles, probably would require five or six days' travel, for part of it was across a desert. Perhaps as Paul traveled across the miles, doubt crept into his mind as he thought of Stephen who said as they were stoning him: "Lord, lay not this sin to their charge." After thinking these things over, he probably wondered how Stephen could pray for those who were murdering him. Too, the behavior of the Christians he had bound and led away was food for thought. Maybe he began to understand that they believed Jesus to be the Messiah of whom all the prophets wrote. He wondered perhaps if he could be wrong. Doubt had crept into his mind that these people could be enemies of God. Had not the great Gamaliel told the Sanhedrin to leave the Christians alone? He may have been thinking of Isaiah 53 and that maybe Jesus *was* the Messiah whom the prophets had said would (Please turn to page 9)



# Mother's Wages

By E. H. Goit, Youngston, New York

Literate Americans hardly can avoid knowing that May 11 is Mother's Day. Tantalizing store signs and vociferous radio commercials have educated the American public to the fact that there is a Mother's Day.

Mother's Day was established by Ex-President Thomas Woodrow Wilson in honor of James Whistler. James Whistler, the embryo soldier, became Whistler the painter. As a young man, he attended West Point Military Academy. Attending some college wrestling bouts against orders and at the expense of cutting classes, he was caught and expelled. Penniless, he left the academy and journeyed to England. There he painted scenes of the surroundings because he could not afford professional models. There, also, he painted his famous picture that gave Mother's day to Americans. (See also "*Anna Jarvis*."—Editor.)

Mother's Day is a tribute children pay. It is a small portion of her wages. Mother's wages are beyond enumeration in dollars and cents. A mother's wages! What are they, and who pays them? In the Bible account of Moses in the bulrushes, a discerning reader can realize an answer to the question.

Amram of the house of Levi married Jochebed a daughter of Levi. To this union were born Miriam the prophetess, Aaron the high priest, and Moses the deliverer. Immediately prior to Moses' birth, the Pharaoh of Egypt had issued a decree bearing death to all newborn Hebrew male children. Moses' parents, seeing that he was a goodly child, hid him for three months. When they could not keep him secret any longer, they bravely made an ark of bulrushes. Carefully, Jochebed placed her bundle of love and joy within and then set the ark near some flags at the river bank. Then Miriam, Moses' sister, patiently observed the ark from a point of advantage.

Soon a daughter of Pharaoh came to bathe in the river where Moses was placed. Shortly she beheld the ark of bulrushes and sent a maid to obtain it for her. Upon opening the curiosity, her eyes beheld a goodly child. In compassion, she exclaimed, "This is one of the Hebrew children!" Without hesitation, the watchful Miriam said, "Shall I go and call to thee

a nurse of the Hebrew women, that she may nurse the child for thee?" Realizing her father's bloody decree, the Princess said, "Go." Directly to Moses' mother sped Miriam. We can visualize that, upon her arrival, the knife of fear which was cutting Jochebed's heart asunder fell helplessly in defeat.

Hurriedly, Jochebed went to Pharaoh's daughter. There she was hired to nurse her own son, for the Egyptian said, "Take this child away and nurse it for me, and I will give thee thy wages." Moses' mother complied with the request and "the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

Within the confines of the preceding narration, we can realize a mother's wages. Readers can know what her wages are and who pays them.

There is every indication that the Egyptian princess detected the trickery of a mother's love. She doubtless realized the naive planning of a mother in setting a child in an ark and then placing a faithful sister near by as a protector with a mission. Nevertheless, eternal credit is due to the daughter of a haughty king because she listened to a Hebrew child. Her decision gave hope to a browbeaten nation. She spared the life of a Hebrew that grew to be one of Israel's greatest. Indeed, credit is due her!

No doubt, with tears of joy, Jochebed received Miriam's news of Moses' safety and the subsequent call for a nurse. Responding to this call, a period of co-operation began between Moses' mother and the daughter of Pharaoh. This interim in Moses' life had its compensation for Jochebed. Wages were paid as declared by the princess. Were these monetary reimbursements the mother's wages?

If we were to ask Jochebed, she probably would reply, "Yes, I was paid for my time. They didn't pay me my wages as a mother. The money amounted to little. You can't buy a mother's love. A mother's love is given freely!"

A mother's wages are more than gold or silver. A mother's wages are the feeling of closeness to her baby's warm body, the pats of a little hand upon her cheek, the gurgling laughter of a happy lad, the call of "Mother," and the child that grows to womanhood or manhood. These are a mother's wages!

Moses, the deliverer, received his early training in a Hebrew home. There his parents instilled within him a knowledge of God and the history of Israel. It was their obligation to themselves and their son. They faced the task and fulfilled their duty.





Today, it is the obligation of parents and especially mothers to give their children a Christian home. To do this is to furnish their children with a knowledge of God and a history of their land. The words of the Wise Man are apt, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Brethren, we laud mothers. A national holiday has been established in their honor. Many mothers, however, do not deserve this praise. When we say this, our thoughts are of those sowing the wild oats in the field of motherhood. No longer are these exceptional cases, but the rule. Their children rise up and say, "Mother doesn't care when I come home." Indeed, she does not, for she is "on the loose." Drinking, gambling, and cursing are taking your place, children. She has no use for you or God. Her

time is no longer yours, but the Devil's. She is living fast!

In the year 1945, there was an average of one hundred fifty-eight marriages an hour, every hour of the day during the year. Three out of five are slated for the divorce courts.

Doubtless a large majority of these newly married women became mothers. It is their children that shall pay the bill of their ill. New mothers have a responsibility. That responsibility is a Christian home for their children!

Chaplains who served in World War II have publicly declared illiteracy of Bible reading among American service men. Why? Because mothers have not met their responsibilities. They have failed to familiarize their children with God.

Mothers of today, do not fail. *(Please turn to page 9)*

## A MOTHER

*By Mrs. Edna Brewer, Housemother of Oregon Bible College*

ONE CANNOT think of the word "mother" without the thought of children, and no words can better express what our children mean to us than the words of David the Psalmist, who said, "Lo! Children are an heritage of the Lord." God-given gifts—what priceless possessions! A baby—the crowning joy of womanhood—is a sunbeam of happiness, and its smiles—how they thrill us—almost inseparable with the cords of love!

The child is ruler of the household, for around him a mother's life and plans revolve. She begins with intense interest the task of developing and molding these little lives. She soon realizes, however, that children are apt little imitators and the words of Ezekiel 16:44 come to her mind: "As is the mother, so is her daughter." She begins to look for traits of father in son and mother in daughter, yet recognizing her children's own personalities, and she smiles with radiance because they are her children. She realizes as soon as little individuals start out in the school of life, others will have a big influence in their training, oftentimes contrary to her ideals.

As mother, she should remember how God commanded the children of Israel to teach His statutes and commandments diligently unto their children, lest they forget the Lord and go after other gods. Following their example, mothers should instruct their children daily, that they might be better prepared to meet the problems that will confront them. A wise mother will never be too busy to make explanations, for they develop lasting comradeship.

How adorable are children! Again David gave a beautiful illustration, saying, "Thy children like olive plants

[are] round about thy table." Can you not see their radiant faces in the home? Now, the olive tree is a very beautiful tree with dark green waxy leaves, but it needs care and pruning to make it fruitful. So a mother must do some pruning, which sometimes seems severe, but if neglected will leave a blighted life.

During the adolescent age, we were our mother's big problem, for life is serious, but to us it was a big adventure. So often the chastisement seemed harsh and unreasonable when we turned to her for counsel, but love alone was her dominant motive, she being desirous of developing in us Christian character for the world of tomorrow. As an insight of the heavenly Father's love, she followed the admonition of Paul, "Whom the Lord loveth he chasteneth" (Heb. 12:6).

Oh, the life of sacrifice she makes, the hours of rest she denies herself, as she watches over our restless beds! Cherished ambitions for self she forgets, that we may have some longed-for possession to give us joy.

At last we are grown, trying to walk in the path of Him whose instructions she followed, and we arise and call her blessed, for now we see with vision clear the beauties of that noble soul: she whom we call—Mother.—THE RESTITUTION HERALD, 1940.



## "Let My People Go"

By B. F. Skeels, Perryville, Kentucky

**T**HE LORD forewarned Abram that there would be trouble as well as blessings. "When the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And 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 [in Egypt]; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. 15:12-14). Notice that God said He would judge the nation that afflicted Israel, and that afterward the Israelites would come out with great substance.

At present, nations are being judged for their having afflicted the Lord's people. Germany not only afflicted them, but brutally murdered them by the millions. Would anyone say the Germans are not being judged? They are being fed by their enemies just enough to keep them alive. Italy is not far behind, having sanctioned all that Hitler did. What about England? She is one of the richest and proudest countries in the world. Well, what did she do? Did she keep her word to the Jews? Is she not fighting them away? We hope she will see her mistake and take the other side. We believe England is to be of the nations on the right, but she is being judged now. Are not the English having trouble on every side? They recently experienced the coldest winter they had for over a hundred years, suffering a shortage of coal and a scarcity of food. Also she has frequent trouble with her possessions. Hitler boasted that he would exterminate the Jews. Did he? Who was exterminated? Mussolini took the same stand. They underestimated their adversary. Evidently, Hitler and Mussolini thought they would have no trouble exterminating the downtrodden Jew "whom no man seeketh after." They were fighting against God, however, who said, "I will bless them that bless thee, and curse him that curseth thee." Consider this prophecy:

"Alas; for that day is great, so that none is like it: it is even the time of Jacob's trouble; *but he shall be saved out of it.* For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their

*"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"* (Genesis 12:1-3).

God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee:

but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after" (Jer. 30:7-17).

Would it not be profitable for every Bible student to try to learn what the Lord's will is concerning His people, and our proper attitude toward them? In the first place, how important are they considered in the Word of God? How often are they mentioned? They are mentioned as "Israel" approximately two thousand five hundred times, plus the times they are called "Jews," and "Jacob," or the "Lord's people," or "my people," or the "chosen people of the Lord," and His "inheritance," and the "saints," and "Zion," and many others. When one opens his Bible, whose writings does he find? Who were the prophets? As far as I can discover, they were all Israelites—all the true prophets. They were the prophets of the "God of Israel." Well, what God do we serve and worship? Is He not called the "God of Israel" more times

than by any other title? What about our Saviour, Jesus the Christ? He was born a Jew according to the flesh. We read of the Israelites:

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac: (For

the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:4-13).

We hear those who despise the Jews say, "They are so wicked!" Are they so wicked that God cannot forgive them? Isaiah 44:21-23 answers:

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: (Please turn to page 9)

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## The Dove of Peace

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By Florence Pease, Ashtabula, Ohio

*"The dove found no rest for the sole of her foot, and she returned unto him into the ark" (Genesis 8:9).*

**W**HAT a beautiful symbol of God's Holy Spirit of peace is the dove with an olive branch in its beak! But how sad a story! Only in the ark could this little messenger find rest, for God's vengeance upon the wicked had drowned them in a flood that filled the whole earth.

As Noah sent the meek little dove from the ark, so we, the Church of God, send out the message of God's truth. In whose heart, though, does it find a resting place? Who is there today as wise as a serpent in God's truth, but harmless as a dove? (Matt. 10:16.) Is the world peace man is trying to establish as harmless as a dove? No, it is backed by fearful instruments of war, and by power-greedy and money-mad men. Peace through fear, and the pacifying of the nations! Yes, peace through a world-wide religious order, the power that says in Isaiah 14:13-16: "I will exalt my throne above the stars of God . . . I will be like the most High"! This is Lucifer, the glittering, sparkling, fascinating, miracle-performing deceiver, covering his evil heart with a flimsy robe of self-righteousness. Peace through strangling God's truth and casting it to the ground! Truth crushed to earth will rise, however, even as Jesus, the truth of God, rose from the grave.

The Spirit of God, in the form of a dove, found rest on the shoulder of Jesus when He came up from the water of baptism, for God was well pleased with Him. (Matt. 3:16, 17.) Where will this dove of peace find rest on earth

today? Not in the world, but in the Church of God, only! As it found rest only with eight souls in Noah's day, so today it will find rest only with the little flock of God's people. (Luke 12:32.) In the temple of God it will abide, while God again metes out His fearful anger on a sin-cursed world. The wicked then will "be ashes under the soles of [our] feet" (Mal. 4:3).

When the saints now sleeping in the dust are resurrected to eternal life, and when the living saints are safe with them in the Ark (which is Jesus), they shall send forth this little messenger from the Ark, which will be located in Jerusalem, the city of peace. It will find many lodging places in the hearts of men. Until Jesus, the "Prince of Peace" (Isa. 9:6), comes again to earth and executes God's government from the throne of David that God promised Christ, there can be no "peace on earth, good will toward men." (Ezek. 21:27; Luke 2:14.)

Abraham, Isaac, Jacob, and all the saints sleeping in death will share in the peace of God's Kingdom on earth. (Matt. 8:11.) Then will be the sabbath of rest for God's chosen and faithful. (Heb. 4:9.) Let us look toward Jerusalem and the coming of Jesus to the Mount of Olives (Zech. 14:4) for that blessed dove of peace. May it today find a resting place in the hearts of those who know the truth and look for God's restored paradise on earth (the Kingdom of God), through the Jews, God's people.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**BALFOUR DECLARATION.** Much is being heard these days about the Balfour Declaration and the subsequent League of Nations Mandate which was given to Britain. For the benefit of the readers, we are giving the full text of the famous Balfour Declaration made on November 2, 1917, when Lord Balfour, on behalf of the British Government, wrote to Lord Rothschild, who was leader of the Zionist movement. It follows:

"Dear Lord Rothschild:

"I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet.

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

"Yours sincerely,

"Arthur James Balfour."

The League of Nations recognized this Declaration by Lord Balfour, and the League Mandate instructed Britain to place Palestine "under such political administration and economic conditions as will secure the establishment of the Jewish national home" and to "facilitate Jewish immigration."

Of recent months many political leaders, who are not particularly concerned with the welfare of the Jewish people, are trying to make out a case that the Jews were not promised a national home in Palestine. Anyone who will, without bias, read the Balfour Declaration, and the terms of the mandate given to Britain by the League of Nations, cannot help but get the firm conviction that it was the intent and purpose to facilitate and assist in bringing into realization the "Jewish Zionist aspirations," which have always been, "Palestine for the Jews."

**GENTILES ON TRIAL.** Recently I listened to a sermon being broadcast; and, in the course of his remarks, the minister stated that all he needed to inform him on present-day conditions was the Bible. The way the statement was used, the speaker expressed a profound thought. The same proposition may be made in respect to the Jewish situation today. The Bible is the most enlightening and authoritative source of information available. One important truth that should ever be kept in mind is the pronouncement of the Lord that the nation that will not help Israel shall per-

ish. God said: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

We believe Germany's downfall started when she began persecuting the Jews. Many great nations have gone down into oblivion or become second-rate powers through treatment of Israel. When England disfranchised the Jews, she lost her prized possession—the thirteen colonies. She later restored them to full citizenship and franchise privileges, but her greatest opportunity to do good to the "least of these my brethren" during her mandate years over Palestine has been frittered away, and it is this writer's candid belief that the unprecedented crisis through which the motherland is now passing is due to her failure to fulfill the Balfour agreement.

The Palestine issue is now before the United Nations General Assembly. England has given notice that it will not be governed by the Assembly's decision if it is not in accord with her wishes. The Arabs are organizing to defeat any attempt to open up Palestine to any further Jewish immigration. Pandit Nehru has pledged his support to the Arab League. If the Gentiles fail to heed the plight of the sons of Israel, they will pay the price of hardness of heart in Armageddon.

**PSYCHIATRY.** Psychology is being run to such extremes it is becoming a menace to mental health. Neurotics are multiplying so rapidly, and their seeking help from psychiatrists is so taxing the 4,000 professionals in the United States, that there appears to be little hope of the hundreds of thousands of people who are satiated with the idea that they are in need of psychological treatment ever getting inside of a psychiatrist's office. Dr. C. Charles Burlingame, psychiatrist-in-chief of the Institute of Living, Hartford, Conn., says: "People in all walks of life are being instilled with the belief that they need psychiatric attention to save their minds, if not their souls." Dr. Burlingame felt that there were "perils in present-day emphasis on psychiatry." He continued: "Hundreds of thousands of persons, satiated with a superficial knowledge of the psychological implications of life and literally preoccupied with psychiatric terminology, are beginning to interpret every trivial thought and feeling in psychological terms."

People are becoming delicately balanced through the pressure of fast and complex living. Lives nowadays are lived largely apart from God, and without God there cannot be a mental poise in these exacting times.

**DIVISIVE CLERICS.** "Divisive Clerics" is the heading of an editorial in "Saturday Night," a business journal issued weekly. It says in part: "There are undoubtedly many ministers in most of the great Protestant churches in Canada who do not believe in the Virgin Birth as a literal historical fact. But

the creeds employed in all these churches still state it as a literal historical fact which Christians must believe. It seems to us that it would be a great deal better if the proper authorities of these churches would declare in express language, which their people could understand, that certain of the creedal statements may be interpreted in a poetical or figurative sense."

This statement was called forth as result of the Roekwood trial in Truro, Nova Scotia, over divisive teaching. The editor of "Saturday Night" would couch the faith of all churches in such elastic terms that there would be no room for charging one with preaching something uncreedal. This layman would elasticize dogma to the extent that it could be stretched to meet every view and whim. Creeds do cause a lot of trouble. They play havoc with one's freedom to interpret the Scriptures.

**PRAYER FOR THE COMMUNISTS.** May

Day, which has become almost synonymous with Red Day, is this year going to be observed by the Roman Catholics as a day of prayer for the Communists. This personal interest in the spiritual welfare of the Communists by the Roman Catholics reminds one of the keen interest which Constantine the Great took in Christians, and called forth his famous edict of toleration for Christians. In this case it is in reverse. In Constantine's time paganism and Christianity were mixed together and produced what the world has known since as orthodox Christianity. It will occasion no surprise to this writer if Roman Catholicism and Communism become mixed for political and religious purposes and give what the world will know as a "woman riding a scaplet coloured beast." Unless Rome makes friends with Communism, she is going to be unsentenced in Europe; and if her past history is a pattern of things to come, prayers for, and blessings on the "hammer and the sickle" would readily be forthcoming before she would retreat.

**CONFUSION.** At one time in the distant past,

people were of one language and one speech. Their desire to make themselves a name rather than to continue to be called by the name of God led them to build Babel. The result was that God confused their tongues and scattered them over the face of the whole earth. From that time unto the present, the multitude of languages and dialects have served to separate people and nations. The Babel of tongues brings confusion and misunderstanding, racial discriminations, and creates almost insurmountable barriers toward mutual understanding and agreement. The one world ideal which leading figures throughout the world are hoping to bring into being has its biggest barrier in "confusion of tongues." The Lord in establishing His Kingdom will overcome that handicap by returning to the people a pure language.

## EVIL DAYS

*(Continued from page 3)*

come. As he drew near the city of Damascus, a light shone with such radiance that he fell to the ground blinded. He heard the voice of Jesus say, "Saul, Saul, why persecutest thou me?" Paul said, "Who art thou, Lord?" The Lord said, "I am Jesus whom thou persecutest." This vision surely must have had a lasting effect upon the Apostle Paul, for, in his defense years later before King Agrippa, he said:

"I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles" (Acts 26:22, 23).

It is very commendable to have a zeal for God, but let no one make the mistake Paul made and bring sorrow to others. That is not the Christ-way. A true Christian manifests kindness to all mankind. His manner of approach is not arrogant, boastful, but he kindly admonishes all to lay "up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Our mission is to warn the people that they "walk circumspectly . . . redeeming the time, because the days are evil."

## "LET MY PEOPLE GO"

*(Continued from page 7)*

for the Lord hath redeemed Jacob, and glorified himself in Israel."

I believe the following "thus saith the Lord" should be a warning to those who are trying to prove that the Jews are a God-forsaken people. Do we not pay any attention to who says it?

"Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23).

I do not see how there could be ten men that had not heard that God is with the Jews, unless it was some of those that despise them. Would it seem consistent for those of us who are of the household of faith in the Church of God of the Abrahamic Faith to deny that Israel are God's favored people, and that He will save them?

"They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that

created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right" (Isa. 45:16-19). I think we are in the times that the nations are being judged—even the nations among whom the Jews (Israel) are scattered.

## MOTHER'S WAGES

*(Continued from page 5)*

Give your child a Bible of his own. Teach him how to use it. It is your duty as a Christian to yourself and the child.

Mother's wages are the fruit of fulfilling her obligations to her children. What a mother sows in a child she will reap. Moses' mother sowed a knowledge of God and a history of Israel within her son. She reaped the emancipation of the Hebrew nation. You can reap the salvation of your child from the deceit of the world.

The Bible is full of examples of mother's love. Outstanding is the love of the woman tried before King Solomon. What compassion she had! Said she, "O my lord, give *her* the living child, and in no way slay it" (1 Kings 3:26). Her wages as a mother was the salvation of her child.

To American youth the name of "Babe Ruth" is as familiar as the candy bar. Recently, a beautiful story of motherhood was unveiled with the name of Babe Ruth.

When the "home run" king was active, a young lad came to see him play each game. He sat behind the netting that is behind home plate. His cheers for the "Babe" identified him to the "king of swat." In short, a lasting friendship began. One day, Johnnie was missing from his usual seat and in his place was a quiet, dignified lady. "Babe," sensing something was wrong, went forth to the lady. She introduced herself and told "Babe" that Johnnie had become blind. The famous baseballer immediately secured the best eye specialists for his friend, and with their help and God's blessing, Johnnie's sight was restored. Johnnie again resumed his familiar place at baseball games until the call of World War II. He then joined the army, and, as he left, he gave the "Babe" a letter with instructions that it be opened only upon his death.

Somewhere in the din of war, a bullet rent the life of Johnnie. Word was received of his decease, and "Babe" opened the letter. It requested that "Babe" Ruth take some flowers to "Mom" (the dignified lady who sought "Babe's" aid) upon Mother's Day.

Two years ago this Mother's Day, "Babe" Ruth fulfilled the last request of Johnnie. Then the woman revealed that Johnnie was not *her* son, but the child of a

couple who had murdered her husband and subsequently received death. Her flowers were the wages of a foster mother.

The wages of a mother cannot be measured in dollars

and cents. Her children's lives measure her wages.

Mothers, train your children in the Christian walk, and they shall not depart from it. Your wages will be Christianity!

### COLLEGE NEWS

A most welcome and needed gift of sheets, pillow slips, and dish towels came to the College recently from the Doreas Society at Tempe, Ariz. Also, from Sr. Edward Berek, Waterloo, Iowa, has come a box of valuable books for our library; and a gift of two dozen tins of corn from Bro. and Sr. A. M. Johns of Scribner, Nebr. Thank you, all!

The Student Council met last Monday night for its regular bi-monthly meeting. Plans were discussed for a field day to be held, May 24, at Lowell Park. Mention also was made of a College trip to the museums in Chicago sometime between now and the end of the semester. Other business discussed included that of making a list of students to conduct a weekly service at Golden Rule Home.

Last Tuesday, students had charge of chapel services. Raymond Brown led singing of choruses. A solo, duet, and two quartet numbers were much enjoyed by all. Irene Payne, Janice Johns, Kirby Davis, Tim Pearson, Milton Hall, and Raymond Brown were those who participated in special singing. Dean Moore was pianist. Bro. Magaw preached an interesting sermon in chapel, Thursday morning, concerning reasons for our church having as its name "The Church of God."

Three girls from the College conducted the service at Golden Rule Home, Friday, April 25. Mary Brown and Janice Johns presented a chalk talk, while Irene Payne favored them with a solo and a sermonette.

(Each week, for two weeks past, we have been unable to get all the College News into the church columns. The items which follow are left-overs, and are of events which happened before that news which precedes this note.—Ed.)

On Sunday, April 13, College students were guests of Bro. and Sr. Albert Logsdon. We all spent a most enjoyable and interesting day touring the "Castle," the grounds, and last, but far from least, the eating of two extremely tasty meals. The writer can personally vouch for the deliciousness of Sr. Logsdon's cherry pie.

On Friday, April 11, a small caravan left Oregon, Ill., and headed east. This caravan consisted of three cars and carried members and fans of the Oregon Golden Rulers' basketball team. We are most happy to report that Bro. Magaw's boys did a thorough job of beating the Brush Creek team. Congratulations, fellows!

Play rehearsals are progressing fairly well; the first act is almost completely memorized, and we have started on the second act. Rehearsals are held three nights a week, and usually last about two hours. The members of the cast are: Irene Payne, Janice Johns, Joan Hall, Patricia Andrew, Shirley Logsdon, Gordon Landry, Rand Smith, Kirby Davis, and the writer. Bro. Dick and Sr. Brewer are directing the play.

The "Campus Caller" is going to be a little late this month, but do not despair; it is com-

ing and should arrive within the next week or so. With spring vacation a short time back, and the multitudinous tasks requiring immediate attention upon our return, the "Caller" was neglected in the rush. However, it is in process of being printed at this time, and will be in your hands very soon.

We were fortunate in having Bro. Harvey U. Krogh, Jr., with us last week. He preached an excellent sermon for us Thursday morning in chapel, giving some very helpful advice on avoiding temptation that besiege us. This advice is welcome to the Christian, who has temptation—in one form or another—always near at hand. Our speaker for chapel, Tuesday, gave us many fine thoughts, too. He was Gordon Landry, a sophomore student, and his sermon title was "Essential Doctrines of Our Faith." Among those present at the two chapel services were: Sr. E. H. Magaw, Sr. Sydney E. Magaw, and Bro. J. M. Watkins. We always are pleased to have visitors present, and we were especially happy to have Bro. Magaw's mother visiting us—both at chapel and in a few of our classes.

Bro. A. J. Hoke has been with us the past week taking care of the many things needing his attention around the College. Rand and Warren helped him and Bro. Charles Pearson insulate the College last week.

In chapel period last Thursday morning, the students chose the student they considered most valuable to the College. Their choice was Kirby Davis. He will be accorded some honor—to be decided upon later—by the faculty.

W. Howard Beemer, News Editor.

### REPORT FROM EVANGELIST SIMMONS

The first Sunday in April, I preached at Plainville Schoolhouse. This is in a community three miles from my home here in Oklahoma. On the second Sunday in April, I made my regular appointment at Clark Chapel in Arkansas. Shortly thereafter, I met Bro. James M. Watkins and Bro. H. Scott Smith. Bro. Watkins preached two good sermons that were very much enjoyed. Mrs. Simmons and I stayed in Arkansas more than a week, during which time I went to Cleveland and Havana. We have only a few members of the church at Havana, but they want me to come there to preach. So, I intend to go there Friday, May 23.

From Cleveland and Havana, wife and I came back to Clark Chapel, thereafter going to Brooklin for three services on April 20. We had very good attendance there.

On the fourth Sunday of April, I went back to Clark Chapel, there meeting Srs. Verna Thayer and Mabel Barnum. They taught the children, and I taught the adults. We had an excellent meeting. After the meeting, Srs. Thayer and Barnum came home with me for a short visit. They now are down at Arch Schoolhouse, teaching children's classes. They are doing a much-needed work. If this work is continued, it will bring forth much fruit in due time.

W. B. Simmons.

### EDEN VALLEY, MINNESOTA

It is good to see springlike weather make its appearance after eight months of what some call a mild winter for the good old State of Minnesota. We did have a noticeable lack of snow, one of the few winters in which no snow plowing was required. We now are having our spring breakup of roads; some are impassable.

The work in our church is progressing in all departments. The Bereans have renewed effort, having a planned program for the year. The attendance in our young people's classes is handicapped by so many of our young people having to go out of this community to find employment, but we do have a large group of young people.

Our Bible study classes are attended faithfully by the minority of our church. We will have to admit the attendance has picked up a little. Thanks! There are many who should attend, but it is a little more difficult for farmers to find time to attend evening services.

A Sunday School Workers' Council (S.S. W.C.) meets the first Thursday in each month. The purpose is to work out ways and means to better our Sunday school. Members of the board are: president, Mrs. Walter Wiggins; vice president, Glen Hoskins; and secretary and treasurer, Arthur Otto. Our meetings have been very profitable to those who attend.

A very competent staff of teachers and officers make up the council: Elmo Gaspar (Sunday school superintendent), Glen Hoskins (assistant), Mrs. William Coulter (secretary), Mrs. Eddie Kirkpatrick (treasurer). Teachers are: adult—Glen Hoskins; assistant, Gur Mills; young people—W. Wiggins; assistant, John Peters; juniors—Mrs. Eddie Kirkpatrick; assistant, Mrs. Floyd Mills; intermediates—Mrs. Arthur Otto; assistant, Mrs. Harold Landorby; Busy Bees—Mrs. Glen Hoskins; assistant, Mrs. John Coulter; beginners—Mrs. W. Wiggins; assistant, Miss Lois Ruhn. These and their wives or husbands make up the council attendance. Once each quarter the council entertains the Sunday school.

We plan to redecorate the church before the State conference which will be held here June 11-15. Our vacation Bible school is to be conducted, June 9-14.

Several of our number have been under the doctor's care and in hospitals. We are glad that they are on their way to recovery again.

We have a church with a future. Our erudite roll is growing. Recent additions are Merry Sue Gaspar and Timothy Ruhn, daughter and son of Mr. and Mrs. Elmo Gaspar and Mr. and Mrs. Norman Ruhn, respectively.

We cordially invite any who can to attend our State Conference. Spend your vacation in Minnesota and pay us a visit. We have many visitors in attendance, though not many of our faith. We are glad to have them.

May God add His blessing to our effort in these last days.

John Peters, Secy.

## LOS ANGELES, CALIFORNIA

Although Easter-Sunday news is ancient history, we wish to report that it was an outstanding day for us. Under the able leadership of our Sunday school superintendent, Paul Overholser, the children presented a fine Easter program. Attendance reached an all-time high of one hundred. Our average attendance of fifty for the past two years has been increasing gradually until last Sunday it reached seventy-three.

Church attendance also has increased, Easter Sunday being the highest, with a full house. It is noticeable that more youth and young adults are becoming regular attendants. Our pastor, J. W. McLain, during the past two months, has been giving a series of most interesting sermons on the tabernacle in the wilderness, and showing how its types apply to the past, present, and future.

We constantly are grateful to our pastor for his unending zeal in all phases of church work—preaching sermons that are both instructive and entertaining, training choirs and individuals in music, and organizing Bible study groups in centers adjacent to Los Angeles. In addition to this, he is rendering expert service as a photographer, auto mechanic, and home decorator. In these days of high-cost living and undependable labor, even these last items are more important than one might suspect.

In January, once-a-month meetings were begun at the home of the Thompson's in Tulare. Recently, these have been transferred to nearby Porterville, to the home of Mr. O. Patterson, whose large living room was built with the express hope that it would be used for church services. Thirty were present for this first meeting, which included a very enjoyable song service with excellent four-part singing. The first Thursday after the first Sunday in each month, at 7:30 p.m., is the time designated for these meetings, conducted by Bro. McLain.

Our pastor continues to conduct meetings at Cabazon, at the home of Bro. and Sr. George Bahn, in which isolated members from Redlands and San Bernardino participate. A new group also has been organized in Lakewood Village, where six families will meet with our pastor in homes for Bible study. The Berean group, at present studying Isaiah, meets in the homes of members in Los Angeles, each Wednesday evening at eight o'clock.

Sr. Frank C. Montross of Troy, Ohio, is visiting her sister, Sr. Eva Stearns, and is a regular attendant at services. Bro. and Sr. Clifton Stearns of Rapid City, S. D., who were here for two months, have returned to their home.

Marian R. Richards, Secy.

## NATIONAL BIBLE INSTITUTION

D. Hatten	3.00
Fred C. Smith	2.00
Indiana State Conference	40.00
Mr. & Mrs. George McMurtrie	18.00
Shirley Logsdon	10.00
Leota B. Hanson	10.00
Clark Chapel, Ark.	20.00
Brooklin Church, Ark.	1.00
McGintytown, Ark.	23.13
Little Rock, Ark.	38.00
Omaha, Nebr., Church of God	15.50

## MEMORY

A recent Restitution Herald brought to me the sad news of Sr. Claudia Parks' death which occurred March 14, at Los Angeles, Calif. I feel that in her death the Church of God has lost one of its most loyal members. It has been my happy privilege to be associated with Sr. Parks, visiting in her home and she with me. Also, I have attended Church-of-God conferences with her several times. She was always cheerful and had a smile for everyone; and, best of all, she was true to the faith in her Saviour about whom we so often talked. Her friends were numbered by her acquaintances.

How we loved her! It is sad to know that we shall not see her again until the coming of our Lord. She has finished her course, kept the faith, and now sleeps in Jesus. May we be prepared to meet her. Our love and sympathy go out to all members of her family.

Mrs. Connie Ramsey, Morrilton, Ark.

Would you like a list of handwork supplies for use with Children's quarterly lessons? Write the Promotional Department and state whether you want the Primary or Bible Foundation list and whether you want the first, second, or third year. This list has supplies we offer to supplement each lesson in these quarters.

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National Bible Institution, Oregon, Illinois

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

Subscription rate: 50 issues per year, \$2.50. The Restitution Herald advocates: the near return of Christ (Acts 1:11), and life only through Him (Col. 3:3); the literal resurrection of the dead (John 5:28); the immortalization of those in Christ (1 Cor. 15:53, 54); the destruction of the wicked (Rev. 21:8); the final restoration of Israel as the Kingdom of God under the kingship of Christ (Luke 1:32), the church to be joint-heirs with Him (Rom. 8:17), and Israel to be made head over Gentile nations (Isa. 60:1-3); the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). It also firmly advocates repentance and immersion in the name of Jesus Christ for the remission of sins (Acts 2:38), and a consecrated life as essential to salvation.

## HERALD RECEIPTS

Mrs. T. S. Compton; Charles E. Johnson; Mrs. Henry McCann; Mrs. M. R. Richards (2); Mrs. Lyle Dunn; G. Alan Richardson; Clyde R. Barlow; Mrs. E. M. Fisk; Mrs. O. J. Dorsey; Mrs. E. C. Railsback (2); Milton Long; Edna L. Brewer; J. Arthur Johnson; Nettie M. Lundquist; Oscar Jenkins; Mrs. John Eckroy; T. E. Lynn; Mrs. W. H. Holland (2); M. W. Lyon (5).

## CORRESPONDENCE STUDY DEPARTMENT OREGON BIBLE COLLEGE

is now presenting a special course in  
**CHILD STUDY**

This course, conducted by Otto E. Dick, instructor and student counselor at Oregon Bible College, is especially designed for pastor, parent, or teacher. From the normal processes of child development, it considers the religious opportunities of the various ages that may be used as stepping stones in building a child of faith. Such understanding is a must for all those who would deal wisely with their own children or the children of others. It is offered at less than cost as a public service and carries College credit if desired.

Write today for Enrollment Blank or Literature

Address

CORRESPONDENCE STUDY DEPARTMENT  
Oregon Bible College Oregon, Illinois

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Numbers 22:18).*



### Mother's Day

Who is there to lead a child to God? Who is closest to the heart of a little child? Pastors, teachers, and friends there may be to help, but there is one closer and dearer. Mother is the one!

If you have a mother, thank God for her presence. Thank God for her help; yes, even for her corrections, although not enjoyed at the time. Hers is a labor of love. Tell Mother today how much you love her. Mother's love leads toward God.

### The Overcomers

The Israelites were in Canaan, and they were overcoming the evil people who lived there. God's power was being made known. The Israelites were winning over the idol worshipers. As the Israelites trusted in God, they received more and greater strength from him.

The king of the Moabites was Balak. The Moabites were of the family of Moab, a son of Lot. Lot was Abraham's nephew. He was saved from the wicked city of Sodom. Though related to the Israelites, they were not friendly.

The first thing we notice about Balak is that he sent word to Balaam. Balaam was a wise man, a soothsayer. A soothsayer is one who claims to have power to understand more than an ordinary person can see or know.

The king said: "Behold, there is a people come out of Egypt: behold, they cover the face of the earth, and they abide over against me: come now therefore, I pray thee, curse me this people" (Num. 22:5, 6).

God told Balaam: "Thou shalt not go with them: thou shalt not curse the people: for they are blessed."

Balaam was wise; for, when he saw that God was blessing Israel, he did not turn to his enchantments. At other times, he had sought for enchantments, but this time he went toward the wilderness. (Num. 24:1.)

God spoke to Balaam several times. Balaam praised Israel instead of enchanting them. He repeated part of the blessing God had told Abraham: "Blessed is he that blesseth thee, and cursed is he that curseth thee" (Num. 24:9).

King Balak was very angry with Balaam, for he had promised Balaam a promotion, money, and great honor if he would curse Israel.

Men and boys, women and girls often work for earthly rewards today. God also offers rewards for true and unselfish service. We, as Balaam, choose whether or not we can put our services to the use of our Master. Balaam found it impossible to give hearty service to Balak; for God was on the other side. We are told to do heartily as unto the Lord whatever we do. It is our task to choose the deeds that are on the Lord's side. Can we say with Balaam, "What the Lord saith, that will I speak"?

### Happy Birthday Wishes

Marion Wilde, May 5, age 14, Eden Valley, Minn.

JoAnne F. Peters, May 7, age 5, Paynesville, Minn.

Delores M. Macy, May 7, age 9, Troy, Ohio.

Doris C. Denchfield, May 9, age 7, Grand Rapids, Mich.

Dallas J. Denchfield, May 9, age 7, Grand Rapids, Mich.

Harold Hamilton, May 9, age 11, Saint Cloud, Minn.



**A**T A COUNTY FAIR, motorcycles were mounted on rollers in front of a large cylinder-shaped building. Their engines raced, wheels rolled at amazing speed, the riders swayed back and forth, but they did not move an inch. No one was disappointed, though, because it was an amazing sight.

What would you think of an organization, say a young people's class, that roars with action, keeps everybody busy, counts up its meetings and members, and boasts proudly of "holding its own," but never moves ahead, just going up and down like a pogo stick? It is necessary to "hold our own," to maintain ourselves, and to increase our own spirit and strength, but unless we are accomplishing something practical, how are we unlike the motorcycle roaring back and forth on its stationary rollers? We must have goals to be reached and definite, practical, visionary work to accomplish, or be like the man who spent so much time clearing, spading, and weeding his garden that the sowing season was over before he was ready to plant his seeds. We must look ahead, set goals, lay out plans for practical work which will advance the church, the work of Christ, and the moral standards of our community. What can we do?

*1. Work for the local church by boosting attendance, helping with Sunday evening services, visiting, calling, canvassing, helping with church building maintenance, printing church bulletins, assisting with financial funds.*

Dwight L. Moody used to fill five pews of the church he attended with young men he brought to church. He attended regularly himself, so as not to make his invitations seem a mockery. One young people's class provided its church with an invalid chair in which to bring shut-ins to church. Another established a nursery to encourage mothers with babies to attend church. A youth-centered church in Chicago, with a church-centered youth group, has young people on the streets surrounding the church an hour before every service, distributing tracts and inviting people to church. One must arrive early on a Sunday evening to be assured a seat.

Why not assume responsibility for keeping the landscape of your local church a thing of beauty, enhancing the atmosphere of God's house? Raising flowers to beautify the church yard and to beautify the church interior, keeping grass and bushes trimmed is a good, practical, seasonal project for the young people's class, and could turn into a social evening of outdoor work with perhaps a picnic and hymn sing.

Some groups now are printing church bulletins (Oregon and Cleveland are known to be doing so). These bulletins are good vehicles for carrying your message as well as church news and other articles. Such projects increase your own interest as well as advancing the churches' work.

*2. Work for your community by helping to raise its moral standards, by relieving its poverty, and offering it opportunity for fellowship and spiritual knowledge.*

Some churches and Berean groups seem entirely unaware of the community in which they live and serve. They are like a cut flower in a vase, rather than a firmly rooted plant which realizes that part of its life and future depends upon its environment.

Can we be Christian and ignore suffering and evil? You say there is nothing you can do! That is the excuse of cowards who are suffering from spiritual anemia. There is so much to do that we hardly know where to begin.

Every other building has a blaring sign offering this or that poison (or is alcohol a disease?) for sale. Does your church have a sign which tells what you stand for? Do you advertise the goodness of Christ as zealously as the hucksters proclaim the medical qualities of the medical profession's favorite cigarette? What do you mean, there is nothing to do? Look ahead, you Berean leaders! Work out a program with a goal.



# Berean Department

# AMONG THE CHURCHES

## CONFERENCE DATES

- May 24 - June 8—Evangelistic meetings (T. A. Drinkard) at Morning Star Church of God, South Bend, Ind.
- June 11-15—Minnesota State Conference at Eden Valley.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- August 16-24—Texas State Conference at Aler.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)

## WRAY, COLORADO

Church members at Wray, Colo., purchased a school building which they will move to the city of Wray for a church building. Six hundred dollars was the first cost of the building. Now the lot, basement, and cost of moving the schoolhouse to town probably will amount to six hundred dollars more. The last report I received was that the members had raised more than five hundred dollars, cash. Probably they have received more by now.

Brethren, the Wray members will need financial help. Only a few members live there, and they will go their limit. You that have your church paid for, and other members anywhere, help them what you can. Send your offerings to Mrs. Bernice Schenkelaar, Wray, Colo. Thank you.

There will be preaching services at Wray the second Sunday in May. A business meeting will be conducted in the afternoon, and another report will be made after the second Sunday services. E. E. Giesler.

## OREGON, ILLINOIS

Sr. Myrle Clausson, recently a hospital patient, returned, April 26, to her home. On Sunday, the 27th, her parents, Bro. and Sr. D. Hatten, and other relatives from Culver, Ind., visited her.

Sr. Henry Mattison and granddaughter, Jean Budrow, are visiting relatives and friends at Hammond, La.—especially Bro. and Sr. James Mattison, happy parents of a new arrival.

Sr. Rosalie Carpenter, Saginaw, Mich., recently came home to care for her little nephew, Dennis Anderson, who underwent an appendectomy in Dixon Hospital.

Bro. Glenn M. Birkey, Rochelle, Ill., has been serving at a session of the grand jury in Oregon.

Sr. Edna Brewer was hostess for the Dorcas Society, May 1, at Oregon Bible College. It was the annual "Family Night," dinner being served at 7:00 p.m. Thereafter, all guests were entertained with a special program featuring musical numbers, skits, and a three-act play.

## MOUNT SPRINGS, ARKANSAS

Srs. Verna C. Thayer and Mabel Baruum have closed a Bible school here at Mount Springs School (Ark.). Attendance and interest were good (enrollment, 65). There were two classes, daily. We feel very fortunate and grateful to have had these two fine teachers with us. Illah McNulty.

## MEDITATION

By Mary Mae Nedrow

Is it not true that it is not what we say, but how we say it, that brings joy or sorrow each day? And not what we do, but how we do it, that leads or obstructs someone's way? A burden is lightened sometimes by a smile. A task is made easy and seems so worthwhile when a word kindly spoken or the help we can lend, is just what is needed. Now isn't it worth trying, my friend?

## THE BUDGET OUTLOOK

The Department of Promotion and Coordination has been given the job of formulating a suggestive budget for 1947-48, based on past experience and the future aims of our work. This budget will be considered by the Executive Board and published July 1 as a recommendation to the coming General Conference. Delegates to the coming Conference then will have opportunity to consider the budget with their local churches and will come prepared to give sound consideration to its provisions and to accept or reject its recommendations.

The experience of the first three quarters of our present year will force us to consider some very drastic revision of our program and a resultant loss to our entire work unless we find a greater interest in fulfilling the budget allowances. The various departments of the Institution have justified themselves the past year by any standard of consideration. Their prospects for the coming year by far exceeds that of the present. Any curtailment of their effort certainly would be unwise and unjustified, but the ultimate will depend, of course, upon the decision of the people and the willingness to uphold that decision.

We feel sure you will be interested in a few figures and facts based upon the first three quarters of the current year.

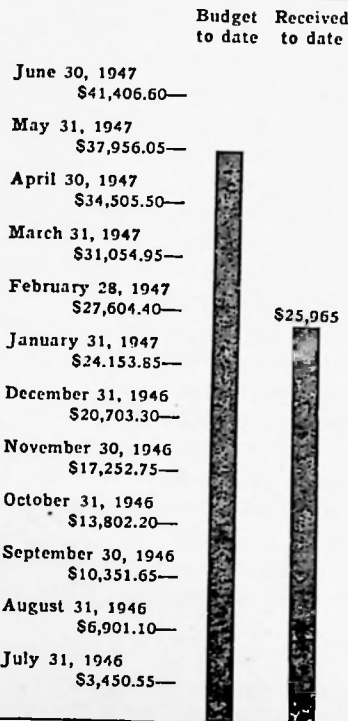
Total earned income of all departments, except Golden Rule Home, for nine months, current year	\$16,420.82
Corresponding income for period last year	\$11,188.85
Total earned income for all departments, except Golden Rule Home, for last year	\$14,933.27
Income this year estimated from first nine months	\$21,894.48
Total contributions last year	\$15,874.40
Allowed by the budget for the current year as expressing the intentions and will of the Conference	\$24,753.93
Amount received during the first nine months only	\$ 7,803.57

Earned income reflects the efficiency of the various departments. It includes no contributions but only that which is earned by workers or departments as a direct result of their own effort. You will notice that such income will increase almost fifty per cent for the current year. If progress is able to continue, the coming year shows promise of a 100 per cent increase. National Bible Institution is keeping faith with its supporters. If that faith is justified by the contributions allowed by the budget, we will show sound progress; otherwise we have no alternative but to curtail our efforts. James M. Watkins, Director.

## NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church of God	\$21.08
Blessed Hope Church of God, Niagara Falls, N. Y.	10.60
Macomb, Ill., Sunday School	23.11

## BUDGET FACTS!



**\$11,990.00 to go  
BY MAY 31!!**

### HOPE CHAPEL South Bend, Indiana

Following the very successful Youth Rally at Morning Star Church of South Bend, Ind., Sunday, April 27, four young ladies from Hope Chapel presented themselves for baptism. They were immersed at Pinhook Park on the Saint Joseph River. Miss Enid Green, who had come forward at one of Bro. Sydney E. Magaw's recent meetings at Hope Chapel, joined the four in baptism by the writer. We are happy to welcome these new members who are: Enid Green, Virginia Dooden, Jacqueline Oler, Beverly Oler, and Margaret Westerberg.

Hope Chapel has made another important step in starting plans for a parsonage that is to be erected on the church lot.

Timothy Pearson, Pastor.

### OAK GROVE CHURCH OF GOD Little Rock, Arkansas

With great pleasure, we are very glad to have this opportunity of announcing the wonderful vacation Bible school here, that was taught by Sr. Verna C. Thayer and Sr. Mabel Barnum. The church was very thankful to have them and feels that God sent a great blessing on the school and teachers. About one year ago, Sr. Thayer was here to conduct a school for only 12 pupils. Last November, she taught another school with an enrollment of 38. This April, we had an enrollment of 103. I am sure we can give God the praise for the increase, as we know all good things come from our Father in heaven. Srs. Thayer and Barnum are doing an outstanding work among the youth of today who will be our churches of tomorrow. We want to thank National Bible Institution for all the good workers it has sent to aid us here. We appreciate it so much.

We were thankful to have Bro. and Sr. J. M. Watkins with us the second Sunday in April. We are very grateful to him for the good work here in Arkansas and for the good sermons he presented from the pulpit. They were inspiring to us. We hope Bro. and Sr. Watkins can return in the near future.

We are looking forward to having Sr. Thayer and Sr. Barnum with us about this same time next year. May God's richest blessing rest on His children.

Mr. and Mrs. R. D. Stanton.

### SUNDAY SCHOOL SUPERINTENDENTS ATTENTION!

It is not too early for you and your Sunday school to begin thinking about your exhibit for General Conference.

Give other Sunday schools a chance to see samples of your materials and ideas. Last year we had a fine exhibit, but we desire to hear from more of you this year.

Announcement will be made at a later date as to where and when you should send your material, so watch!

Mrs. Wayne Laming, Secy.,

National Sunday School Association.

### HERALD RECEIPTS

Ira T. Ritenour; B. F. Skeels; Mrs. J. M. Holderfield; E. W. Johnson; D. Hatten; Mrs. C. E. Page; Mrs. H. E. Nelson; S. A. Ross; Mrs. W. H. Hutchinson; Mrs. Catherine Davis (2); Mrs. Lucy J. Lapp; John F. Green (2); Glen Appleby; Mrs. Beulah B. Taber (2); Gospel Gleaners' Class; Mary J. Hatch; William P. Fisk; Clark Ballentine; Mrs. W. H. Klindt; C. Lanowick; Mildred N. Huey; Mrs. Tincie Stephens; M. W. Lyon (4).

## Gleanings From the Field

"The field is the world."—Jesus.

**Read the News.** This week, as for the past two weeks, an abundance of news items has overflowed this regular news section to pages ten and eleven. Maybe your name is there.

**ATTENTION!** What shall we name our new songbook? Send your suggestions to Mrs. F. L. Austin, Committee Secretary, 500 South Fourth St., Oregon, Ill.

Bro. James M. Watkins, Promotion Director for National Bible Institution, preached Sunday, May 4, for the brethren at Hedrick, Ind. Sr. Watkins accompanied him on the trip.

**Help for a Prospective Minister.** Anyone interested in attending the Summer Bible Training School (June 30 - July 27) or the Berean Youth Rally (July 14-27), but who is unable to attend because of limited means, is invited to address the Editor, telling his approximate financial need. Several persons have requested us to co-operate with them in searching for prospective students, especially for young men interested in the ministry and who are unable to attend either of these schools unless receiving financial assistance.

"Our little group of church workers meet for Bible study once a week. Bro. and Sr. Fred Hall being our instructors. We feel that our work has not been in vain; for since we started our Bible study about three years ago, two have been baptized into Christ. Sr. Robinson was baptized by Bro. Vivian Kirkpatrick, and Sr. Boston was baptized by Bro. Francis Burnett."—Mrs. Connie Ramsey, Morrilton, Ark.

Ruth Marie was born, April 23, 1947, to Bro. and Sr. James Mattison, Hammond, La. Congratulations!

Have you enrolled in the Correspondence—Child Study Course? Others are now taking advantage of this new training service.

## OREGON BIBLE COLLEGE SUMMER SESSION

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE  
Department B  
Oregon, Illinois

For further items of news from the churches, see page 11.

## BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY  
National Bible Institution  
Oregon, Illinois

# NATIONAL BIBLE INSTITUTION

## OREGON BIBLE COLLEGE

With a growing list of successful graduates serving congregations throughout the United States, Oregon Bible College has established itself as one of the most vital factors in our work. Before its beginning eight years ago, it was not uncommon to see one church after another gradually falter and waste away for lack of competent leadership to aid its cause. Today, an average of over 50,000 hours of individual instruction per year is being received by interested persons under those who have gone forth from our College in the last five years better prepared for Christian service. To this list of ministers must also be added those others who by reason of more limited instruction are today serving Christ more acceptably in equally important stations in life. Twenty-five per cent of our present recognized ministerial list has been provided by Oregon Bible College as graduates in the last five years. Without this impetus to our work, we easily can see the position in which we would find ourselves today. The tragedy of closed church doors and diminished congregations could easily have been the experience of thirty or forty per cent of our fields. The possibilities of the present would not even be a vague dream, and the demoralizing effects of disinterest and inaction would have destroyed every department of our General Conference. Every dollar of cost and effort has been justified by the results attained.

**Sydney E. Magaw**  
Superintendent and  
Instructor

**Otto E. Dick**  
Student Counselor and  
Instructor

**Edna L. Brewer**  
Housemother



**Mrs. Benjamin Carpenter**  
Art Instructor

**Miss Alta Samelson**  
Music Instructor

**Mrs. Nora C. Pearson**  
Culinary Department

The challenge before us is too great for us to rest upon our laurels. We are by no means meeting the demands of our fields for new workers. The only healthy condition is one in which a surplus of ministers forces us to the development of many lesser fields now available. To meet this growing need, each individual must consider himself a committee of one to search out and encourage consecrated and qualified young people to enter our College and greater Christian service. Even to begin to meet our present needs, we must have at least twenty freshmen for the opening of our fall term. Such an enrollment would put us far on the way to greater success in the field as well as along the way of self-support for our College. In this way additional funds now used for College can be devoted to Evangelism and its attendant progress. For the present, your continued interest and contributions are necessary to the maintenance of this very vital department. To give everyone the opportunity of preparing for greater Christian service regardless of his financial ability to pay, it always has been the aim of Oregon Bible College to keep its board and tuition costs at the lowest possible level, feeling sure that it is the desire of our people to use this means of contributing to the help of earnest young people who are willing to give their lives to service. Oregon Bible College has served a great need in the past; it must serve a greater need in the future. Its ability to serve depends on your support.

# THE RESTITUTION HERALD

VOLUME 36

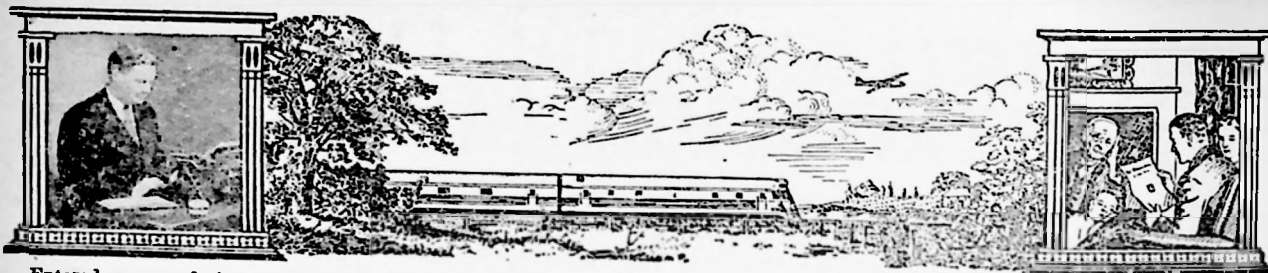
OREGON, ILLINOIS, MAY 13, 1947

NUMBER 32



## SPRINGTIME ALONG ROCK RIVER, ILLINOIS

This springtime scene along Rock River, Oregon, Illinois, suggests Ezekiel's vision of the River of Life. We quote: "The man that had the line in his hand . . . brought me through the waters; the waters were to the ankles. Again he measured . . . and brought me through the waters; the waters were to the knees. Again he measured . . . and brought me through; the waters were to the loins. Afterward he measured . . . and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. . . . Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. . . . It shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live. . . . By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months . . . the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezekiel 47:3-12).



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Summer Is Nigh”

The front-page picture, a spring scene of Rock River near the College, is proof that “summer is nigh.” “Summer is nigh,” literally. “Summer is nigh,” figuratively. Soon, the Kingdom of God will come!

Asked by His disciples concerning the end of this Age and His coming again, Jesus replied: “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (Luke 21:25-28).

Moreover, Jesus “spoke to them a parable,” saying: “Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that *summer is nigh at hand*. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. . . . This generation shall not pass away until all be fulfilled” (vv. 21-32).

Jesus’ cursing of the unfruitful fig tree near Jerusalem symbolized His cursing of the unfruitful nation and its chief city. Today, though, the fig-tree nation shows signs of new life. Jerusalem today is tenfold the city of a few years ago. As one knows that summer is nigh when all trees bud in the springtime, so he may know that the generation seeing the budding of the fig-tree nation will witness, also, the coming of Christ and the Kingdom of God. Said the Psalmist (Psalm 102:16), “When the Lord shall

build up Zion, he shall appear in his glory.” Zionism is spring’s assuring bud of summer’s full-flowered Kingdom.

A myriad of other signs, too, indicate that the coming of the Lord draws near: distress of nations, famines, pestilences, ocean upheavals, and earthquakes in divers places—even in *famous Milwaukee*.

## Conference Year Is Closing

Each year, the books of National Bible Institution are closed on June 30. Thus, the bookkeeper has sufficient time to prepare a complete report of the Institution’s finances for presentation at the business sessions of the General Conference convening the first two weeks of August. As the present fiscal year draws toward its close, the books show that contributions have been insufficient, thus far, to do all the work that was outlined at last year’s General Conference. Though the Institution’s earned income has increased, the total budget allotments are not being reached. Expenses have exceeded the estimated costs, especially at the College. Everybody knows that food prices have soared. Let us raise the budget (as shown on page 14), and *all will be well*.

## Dale and His Plane

In so far as we know, Brother Dale Dunbar, Swanton, Ohio, is the first member of our organization to fly his own airplane. Being a member of the Executive Board of National Bible Institution, he several times has flown his plane to Oregon and Ripley, Illinois, and to Grand Rapids, Michigan, on business trips for the Institution. . . . Of interest, too, he helped his Grandmother Elizabeth Reighard to celebrate her ninety-eighth birthday by a flight over her home town of Delta, Ohio.



# Future Glory of Zion

By Miss Janice Johns, Oregon Bible College

**I**SAIAH 60 is fully a prophecy of Jerusalem's restoration. In the last part of chapter 59, we read: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

In the first few verses in chapter 60, Isaiah spoke of Jerusalem as of a woman crushed and desolate. She was to rise out of the dust and to impart the light that had been given her. We quote:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."

Jerusalem has been in darkness, but the Spirit of the Lord shall descend on her and she shall reflect His glory. All nations shall come to this light, and kings shall see the brightness of Zion. One can picture Jerusalem as a magnet drawing people from every nation, out of the darkness of the earth, with her brightness.

Jerusalem shall lift up her eyes and see these people coming to her and be exceedingly glad. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side"—carried on the side or hip. (Isa. 60:4.) "Then thou shalt see, and flow together, and thine heart shall fear [throb], and be enlarged; because the abundance of the sea shall be converted unto thee, the forces [wealth] of the Gentiles shall come unto thee."

People of all nations shall flow unto Jerusalem as pictured in Isaiah 2:2, 3: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

In Isaiah 60:6, we read: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and

incense; and they shall shew forth the praises of the Lord." Camels are the ships of the desert. They shall come in great numbers to Jerusalem. Dromedaries, an Arabian specie of camel, and characterized by having only one hump, is noted for its swiftness. Midian is east of the Red Sea and stretches northward along Mount Seir. Ephah is part of Midian, east of the Dead Sea. The Midianites were famed for their abundance of camels. Sheba lies in the southern part of Arabia and is famed for its frankincense and gold.

"The flocks of Kedar [pastoral tribe of northern Arabia] shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory" (60:7). The rams of Nebaioth (also a pastoral tribe of northern Arabia) shall offer themselves voluntarily as an acceptable sacrifice, without waiting for any other priest, and God will glorify the house of His glory—the Temple.

Isaiah 60:8 sometimes is used as a prophecy of airplanes, but I believe Isaiah was speaking of the white-sailed ships of Tarshish mentioned in verse 9: "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

Isaiah 60:10 tells of the rebuilding of the walls of Jerusalem. "The sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee." The Gentiles are to be subject to the Jews, by voluntary submission, before the evidence of Jerusalem's spiritual superiority. This is a great contrast to the attitude of the Gentiles today toward the Jewish people.

We see in Isaiah 60:11, 12, that the gates of the city will be open continually for those who wish to come and serve Jerusalem. Those who will not serve Jerusalem shall perish.

The Lord will make the new Temple, whereon His feet shall rest, glorious and beautiful by the use of the glory of Lebanon (the cedar), the fir tree, and the pine tree.

The sons of those who afflicted Jerusalem "shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel" (60:14). Every nation shall witness that Jerusalem is the City of God.

Jerusalem has been forsaken and desolate, so no traveler passed through, but the Lord (*Please turn to page 9*)

# The Hot Spot, Hell

By E. H. Goit, Youngston, New York

THE HOT SPOT, hell, is the spawn of immortality of the soul. To a "sky piloting" religious world, a receptacle for the wicked is as necessary as a heaven for the righteous. Nominal Christendom clenches the hot spot, hell, a pagan relic, and advances its cause in banners of fear. Hell as a place of burning the wicked is nothing more or less than the imaginary vision of heathen philosophers. This philosophic flight of fancy was a bludgeon early wielded to frighten the unruly plebian masses into subjection to their rulers.

Hell-fire sermons are well calculated to drive away sleep and make one's hair stand on end. The dime mystery novel runs a very poor second in competition with the hell-fire fiction. By way of example, we cite a passage from the works of Jonathan Edwards:

"The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in a tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of quick sense within and without: their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a flowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments: not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred years, nor for ten thousands of millions of ages, one after another, but forever and ever, without any end at all, and never, never to be delivered." (Sermon, Vol. VII, p. 166.)

Seeking converts, hell-fire preachers employ the psychology of fear. Using fear as their weapon, they seek to panic their hearers into repentance. Their procedure is not the Bible mode. The Word teaches, "The goodness of God leadeth thee to repentance." Evidently these pseudo teachers do not know this.

In the Scripture, the logical recording of the construction of a fiery hell of torment—if there were one—would be in the creation drama. In the creative story, there is an account of the fashioning of a heaven and an earth, but no mention whatsoever of a fiery hell. If there is a burning hell, surely some mention of it would be made in the Word when Adam disobeyed God and Cain murdered his brother Abel. In an exhaustive Biblical research, you can discover no mention of an eternally burning inferno.

As a word, "hell" is of Anglo-Saxon origin. It is derived from *helan*. The meaning of *helan* in the ancient Saxon tongue was "to hide," "a hole beneath our feet," "a pit." Thus, a man who thatched or slanted roofs, in other words covered up holes, was called an "hellier." To cover a thing, or to bury it, was to *hell* it.

In the Bible, "hell," as a word, is translated from the Hebrew word *sheol* and the Greek word *hades*, both of these words meaning "grave." Thus, it is translated "hell" in some places and "grave" elsewhere. By way of illustration, we quote, "Jacob rent his clothes . . . and he said, For I will go down into the [*sheol*] grave" (Gen. 37:35). "O that thou wouldest hide me in the [*sheol*] grave" (Job 14:13). In the preceding verse, one can well see the absurdness of the popular theory of hell. If hell were a place of fire as the nominal Protestants and Catholics so aptly describe it, then poor, afflicted Job would have been asking to go from bad to worse: in fact, from boils to burns. Such foolishness!

Jesus, after performing most of His mighty works in Chorazin and Bethsaida, upbraided those cities for failing to repent. He said, "Capernaum, which art exalted unto heaven shalt be brought down to [*hades*] hell" (Matt. 11:23). Constant struggle and warfare between the Jews and Romans fulfilled this prophecy so well that there is no trace of Bethsaida or Capernaum. Truly, these unrepentant cities have been brought down to the grave; even unto hell itself.

Paul wrote, "O death, where is thy sting? O [*hades*] grave, where is thy victory?" (1 Cor. 15:55.) In the story of the rich man and Lazarus, we observe that "the rich man also died, and was buried; and in [*hades*] hell he lifted up his eyes" (Luke 16:22, 23). In this story, we read that the rich man was buried. The normal burying place is a grave and, true in every respect, it is the same identical word *hades* translated "hell" here that is translated "grave" in 1 Corinthians 15:55 and elsewhere in the New Testament.

*Gehenna*, the Greek word translated "hell" in the Common Version, occurs twelve times. It is the Greek manner of spelling the Hebrew words which are translated "the Valley of Hinnom." "Hell" is a very improper rendering of this word. Properly, it is rendered according to the Greek language, a garbage dump.

In Bible times, *Gehenna* was the garbage dump of Jerusalem. Into this dump all kinds of garbage, carcasses, and children sacrifices to Molech were thrown. Perpetual fires



were kindled there by the constant influx of refuse. It well symbolizes death and utter destruction, but certainly not a place of perpetual torment.

Jesus taught that it was not the person that was to burn continually, but the fire, for its nature was unquenchable. This type of fire would destroy that which was cast into it and the "worm that dieth not" was extra insurance to insure the death or destruction of the refuse. Certainly, a garbage dump is not a place of preservation, but of corruption and destruction. Likewise, the grave is a place of corruption, for "dust thou art, and unto dust shalt thou return" (Gen. 3:19).

Jesus said, "If thy left hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into [*Gehenna*] hell, into the fire that shall never be quenched, where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44). Likewise, Jesus furnished the interpretation of this in Parable of the Tares. He said, "The tares are the children of the wicked one . . . that they are to be gathered and burned" (Matt. 13:38, 40). Thus, the King of righteousness shall gather the chaff and burn it with unquenchable fire. (See Matt. 3:12).

In the account of the Flood, it is recorded that "all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark" (Gen. 7:22, 23). The facts of the story are simple. The people died and were destroyed. Thus it shall be at the end of the world. The people shall die and be destroyed. There shall be no preservation, but destruction. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

According to God's Word, the (*sheol*) grave or hell is a place of darkness. Job said, "If I wait, the [*sheol*] grave is mine house: I have made my bed in the darkness" (Job 17:13).

Man's contention of a popular hell is a place lit up with a glowing fire. What a gulf of difference between man's ideas and the Word of God!

If people are consigned to hell until the Judgment Day, why pray for them, except you believe in purgatory? Protestants reject purgatory as unscriptural. Purgatory, according to highest Catholic authority save the Pope, is a place where people are confined and cannot help themselves but can be aided by sufferings of the faithful on earth.

Yes, as they say, if you grease enough priests' palms with enough gold and silver, you can have enough masses said for the deceased and thus work the salvation of the dead one. We ask, "Can one believe on Christ for some-

one else?" Bible teaching is explicit in setting forth belief on Christ as a personal matter. It is a decision that only the believer can make.

Purgatory is kindred to Catholicism's prayer books and the Apocrypha, but certainly is alien to God's Word.

It is assumed by many Christians that Jesus went to the philosophers' hell to preach to the wicked of Noah's day. Peter wrote: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but (Please turn to page 9)

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## FAITH

By I. S. Davis, Wenatchee, Washington

**F**AITH is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). In other words, faith is a basis, a foundation, on which rests one's hope of things unseen. Faith is evidence that the unseen things for which we hope shall be ours.

Faith is belief in God: that He *is*, and that He is "a rewarder of them that diligently seek him." Faith is not only belief, in its narrow sense, but is a certain kind of belief: it is a belief accompanied with confidence. We believe in God. What is it that we believe of God? First, we believe that God is, that there is a God, and we believe He is *our* God. Second, we believe He will receive us as children and will reward us with all that is due the children of God.

As further evidence that faith is the basis on which our hope is builded, we refer to 2 Peter 2, wherein is given the formula whereby one may attain knowledge of our Lord Jesus Christ, and escape "the corruption that is in the world through lust." In this formula, faith is the basis, or the foundation, upon which we build, or add other Christian virtues. Faith is the foundation and, in order, we add virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. "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 . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." One starts from faith and finishes in the Kingdom of God.

Some feel that it would betray a weakness should they confess that their faith is the evidence that God is, and that He is a rewarder of them that diligently seek Him. No man has seen God at any time, yet many are confident that He exists. Who can prove to anyone other than himself that God exists? The natural man is limited to the five senses. By which of these can one prove that God exists? One may offer to others what seems to be evidence, yet not convince them. Man has the use of another sense: let us call it *faith*. Faith makes real that of which the five senses are skeptical.

# Should Women Teach?

By Fred E. Hall, Morrilton, Arkansas

THE TITLE to this article is in form of a question because some argue against women teaching, quoting 1 Timothy 2:12, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Another scripture that could be used is 1 Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

Those who argue that women should not teach, continue their argument by saying, and I quote: "We are still asking for Biblical authority for the church in this age to ordain and commission women as evangelists. Give us one instance of Jesus or His apostles ordaining them as evangelists. Since we are unable to find this authority, is it not reasonable to conclude that it was not and is not God's plan that woman should 'usurp' this authority that was delegated to 'the man'?"

If one in the house wishes to view the outside and he should look through a knothole, he would not get a very good view of the outside world. Whereas, if he would step to a window, or an open door, or even go outside, he would get a much better view of the outside world; and then, he would be much better qualified to tell another what he saw. Let us not view the subject of women being teachers or any other subject through a knothole.

Also, Paul wrote in 2 Timothy 2:14, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to *no profit*, but to the subverting of the hearers." It is one thing to strive about words to *no profit*, but it is quite another thing to strive about words if, by so doing, a perplexing question can be clarified. Therefore, I trust that just this once I may be permitted to strive about words in defense of the women who have a desire to teach.

We surely need them, since it is apparent there are not enough men who consider it their Christian duty to teach in accordance with the explicit instructions of Jesus. Yes, we need the women, and I happen to know first hand that some of them are doing a very good work in bringing others into the family of Jesus. Women are natural teachers of children. Are there many men who have the ability to gather around them fifty to seventy-five children, and tell them the story of Jesus, and do it as efficiently as women now engaged in that good work?

I do not think it was the intention of the Master or His original disciples to bar women from working in His vineyard, either in the office of teaching or preaching. After

all, there is not much difference, if any, between teaching and preaching. Preaching, in my opinion, is just a "highfalutin" way of teaching.

Before we continue with this discussion, one fact must be firmly established; and that is, that the man is the head of the woman. It has been so from the very beginning; for God said to the woman in Genesis 3:16: "Thy desire shall be to thy husband, and he shall rule over thee." Again, it was Paul who wrote in 1 Corinthians 11:3, "I would have you know, that the head of every man is Christ; *and the head of the woman is the man*; and the head of Christ is God."

Now let us consider 1 Corinthians 14:34, quoted at the beginning of the article. Please note that teaching is not referred to in that verse. Wilson, in his *Emphatic Diaglott*, renders that verse this way: "Let your wives be silent in the assemblies; for it has not been permitted to them to speak, but let them be submissive; even as the law also says." Irwin's *Bible Commentary* states that the speaking mentioned in that verse is chattering. I heartily agree that women should not thus speak in the assemblies, especially in a business session. That seems to be the thought of Paul, for he said in the preceding verse, "God is not the author of confusion [or tumult], but of peace, as in all the churches of the saints." That, apparently, is why Paul commanded that the wives be silent in the assemblies.

Now let us look at 1 Timothy 2:12. Paul said: "I suffer not a woman to teach." When one views this subject with an open Bible, it is evident that Paul did not intend to convey the thought that we have heretofore placed upon that statement. If he did, then Paul on other occasions spoke and acted in direct opposition to his own commandment, as I shall point out.

The thing that Paul was especially arguing, and the thing for which he had authority from both God and Jesus, was that the woman should not usurp authority over the man. It is evident that is what Paul was teaching, for he said in 1 Timothy 2:13: "Adam was first formed, then Eve." In that connection, we can go right back to Genesis 3:16. We may also read again 1 Corinthians 11:3.

In view of the foregoing, we may freely conclude that by divine commandment, the woman should not usurp authority over the man. The Greek word for "usurp" is *authenteo*, and this is the only place it is used in God's Word. The meaning of the Greek word is "to exercise power of one's self." In the dictionary, the first definition of "usurp" is "to seize and hold an office, position, or pow-

er by force or without right." For example: I am king and come to claim my own from an impostor who usurped my throne! If the king abdicates in favor of another, the other has a perfect right to the throne. Likewise, if man authorizes woman to teach, preach, or evangelize, who can say it is not in accordance with the commandments of God?

If God sanctioned Miriam, the sister of Aaron, a prophetess in Israel (Ex. 15:20), if God sanctioned Deborah, a prophetess and judge of Israel (Judg. 4:4), if God sanctioned Huldah, a prophetess in Israel in the days of righteous King Josiah (2 Kings 22:14), I cannot believe it is God's intention to bar women from His holy work in these days, provided she has the sanction of man, who is the head of the woman. In these three instances, where I have quoted the word "prophetess," the meaning of the Hebrew word is "female preacher."

It was a female preacher or prophetess by the name of Anna who was present at the time Jesus' parents brought Him into the Temple to do for Him after the custom of the law. Luke 2:38 reads: "She coming in that instant gave thanks likewise unto the Lord, and *spake* of him to all them that looked for redemption in Jerusalem." Simeon, the man who was not to die until he had seen Jesus, also was present at that time. Was Simeon to receive a blessing for his part in that ceremony, and Anna to receive a curse because she was a woman?

First Corinthians 11:5 reads, "Every woman that prayeth or prophesieth, with her head uncovered dishonoureth her head." The Greek word for "prophesieth" there means "to publicly expound." It is interesting to note that Paul wrote 1 Corinthians, so Paul sanctioned women preachers.

Consider, too, Acts 21:8, 9: "The next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip, the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did *prophesy*." The word for "prophesy" in this case also means "to publicly expound or preach." Is it not strange that Paul did not condemn the evangelist Philip for having four daughters who preached? I will venture to say that Paul commended Philip for having raised four daughters who were willing to give their lives preaching the glad tidings in the name of Jesus.

Let me quote from Joel 2:28: "It shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your *daughters* shall prophesy, your old men shall dream dreams, and your young men shall see visions." Peter commented on that prophecy in Acts 2: 16-18. The Greek for "prophesy" in those verses in Acts is *proph*, and means to publicly expound—to preach. The Day of Pentecost saw only a partial fulfillment of that prophecy, because the daughters and handmaidens did not preach at that time. Is the word of God true? Are His

prophecies to be fulfilled? Of course! Then the *daughters* of men will *have to preach* in these last days to fulfill Joel's prophecy.

"I entreat thee also, true yokefellow, *help those women which laboured with me in the gospel*, with Clement also, and with other my fellowlabourers, (*Please turn to p. 10*)

## THE SOUL OF MAN

By N. S. Westfall, Troy, Ohio

**I**N STUDYING the meaning of "soul," it is well to consider the word "spirit," also, for many people use the terms interchangeably. We read in Ecclesiastes 12:7: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 9:5 says, "The dead know not any thing." "The dead praise not the Lord, neither any that go down into silence" (Psalm 115:17). These verses prove that the "spirit" that returns to God when one dies is nothing that has consciousness. Indeed, the "spirit" is merely the breath, or the force of life. David said, "In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5.)

Concerning the word "soul," we read in Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul*." The breath of life made Adam a living soul. Job expressed the same thought, saying: "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

Now, it cannot be the soul that returns to God, for we read that "the soul that sinneth, it shall die" (Ezek. 18:4, 20). Also, Revelation 16:3 prophesies: "Every living soul died in the sea."

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to *deliver their soul from death*, and to keep them alive in famine" (Psalm 33:18, 19). David said in Psalm 116:8: "Thou hast *delivered my soul from death*, mine eyes, and my feet from falling." These texts show that the soul can die—that it is not an immortal part of man. The Prophet Isaiah must have had the same understanding of the soul as did the foregoing writers, as indicated in his words: "Incline your ear, and your soul shall live" (Isa. 55:3).

In conclusion, we learned from Genesis 2:7 that God formed man from the dust of the ground, breathed into his nostrils the breath of life, thus making man a living soul. Now, if one will think only for a moment, he can see plainly that if breath is required to make man a living soul, taking that breath away from him would leave him a dead soul. That is exactly what happens at death: the breath ceases, the spirit of life thus being withdrawn, leaving man a dead soul.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**EXPENSIVE FUNERALS.** Every once in a while someone rises to challenge the seeming waste of money spent on so many funerals. It often has been argued that it costs more to die than to live with the outlay on expensive caskets and with so many floral offerings. Not long since we read of a suggestion of buying the casket in advance as a means of cutting down on the usual high expense. Though a few dollars could be saved by purchasing the casket before the Reaper comes, the thought of having it stored in the attic and keeping the rough box dusted off does not appeal to my fancy of saving money. Frank W. Crighton, Episcopal Bishop, Michigan, in his brochure on "Christian Burial" is reported by the "Lutheran Standard" as follows: "It is fitting to place flowers on the altar, and to have one or two other baskets of flowers in the chancel, but do not crowd the church with a lavish array. . . . Those who desire to pay tribute to the deceased should be encouraged, either as individuals or as a group, to give some lasting memorial to the church or to some other good work in which the deceased was interested. . . . We urge our people not to lavish money upon expensive caskets or funerals. The casket should never be opened in any part of the church building. . . . The burial service of the church is complete in itself and should not be combined with the services of any fraternal or military organization."

**ENLIST TITHERS.** The Southern Baptist Convention has undertaken to enlist 1,000,000 tithers by January, 1948. Commenting on the campaign, the editor of "The Watchman-Examiner" says: "Of course, we perfectly understand that all a Christian has belongs to the Lord, but we say that the tith belongs to the Lord for a specific reason, which is that the Bible commands God's people to assign or give to Him their tithes. This needs to be emphasized because a great deal of what belongs to the Lord is being siphoned off into secular benevolence."

There are so many demands made upon people these days to assist in alleviating the suffering and wants of the needy throughout the world; and, unless one is fully mindful of his stewardship of the gospel, he is likely to take money that should go to the extension of the gospel of the Kingdom and give to the deserving. Goodness knows many of the calls for help are worthy and deserving, and it is hard to close the ears to the cries of the needy; yet, it should not be forgotten that the gospel needs are urgent, and more so, than the physical. As Jesus said: "Ye have the poor with you always." We should help them, but do not rob the gospel for a morsel of bread.

**DISCIPLES.** The Yearbook for the Disciples of Christ for 1946, according to "World Call," soon will come from the press, and will give the following facts about the membership

gains for the past year: "The total world membership is 1,889,066, a gain of 21,475 for the year. The total membership in the United States and Canada is 1,718,010, a gain over last year of 16,982. Baptisms in the United States and Canada increased 2,297 to reach 52,901 for the year, with Indiana leading all other states.

The figures indicate some progress by the Disciples of Christ, and with the reports given by other religious bodies, which have been putting forth extra efforts in their crusades for Christ, one might draw the conclusion that at long last the church is well on the road toward world evangelism. Here are some more figures as appeared in "Baptist Standard": "2,250,000,000 people in the world, only 680,000,000 nominal Christians. Protestants and Evangelicals, 226,000,000. Roman Catholics claim 340,000,000. Eastern Greek Orthodox, 120,000,000." According to these figures, and they are standard facts, the heathen population outnumber the nominal Christian population by more than three times. The heathen population is increasing much faster than the civilized, let alone the nominal Christian population. Not much hope of the world soon being converted to the gospel! . . . God is now working with the Gentiles "to take out of them a people for his name" (Acts 15:14).

**BIBLE SCHOOLS.** The Missouri Synod of the Lutheran Church issued, from Saint Louis headquarters, the announcement that 100,000 children would be enrolled in the vacation Bible schools in the Synod for the three weeks' school sessions, which will require 8,000 teachers. Nearly the full responsibility for religious training of children has fallen on the church. Clarence Benson, in his book on "An Introduction to Child Study," reports the National Congress of Mothers and Parent-Teachers' Associations, way back in 1914, as reporting a "rapid progressing obliteration of family religion." Christian teaching in the home based on the Word of God is so seldom practiced it is almost a novelty. Perhaps there is no use crying over spilled milk, but maybe a few can see the danger signals and not fall into the groove of indifference and neglect of religion in the home life.

**FEDERAL FUNDS.** Since the Supreme Court decision of 5-4 upholding the New Jersey law permitting the use of state funds for the transportation of parochial school children, the battle between the forces of parochialism and free public schools has waxed hot and heavy. As predicted, the leaders of the Roman Catholic Church are using every means of propaganda to persuade the lawmakers to liberalize the laws so as to permit the parochial schools to share in the state aid to schools and federal aid if a federal education bill is passed. The League Opposed to Sectarian Appropriations, Boston, Massachusetts, has sent a strong letter to all members of Congress, ac-

ording to Frank J. Batchelder, an official of the organization. The letter reads: "The appropriation of public money for sectarian schools, whether by federal, state, or municipal governments, is a clear violation of the great basic American principle of the complete separation of church and state. This is equally true whether the schools in question are aided by direct payment of public money or by the furnishing of free transportation, free textbooks, or free supplies of any nature for their pupils. Any attempts to secure such grants or aid should be decisively defeated."

**PULP READING.** If one stands near a prominent newsstand and observes what kind of reading material the young folk buy, and takes notice of the kind of periodicals boys and girls have in hand in public places, he will get a fairly accurate idea of what they are reading. "The Western Recorder" gives some very enlightening information on this subject in relation to juvenile delinquency. It says: "When you wonder about the 'Juvenile Problem' just remember that each month the boys and girls of the United States are reading 9,260,000 cheap adventure magazines, nearly 3,000,000 'True Confessions,' or fifty sex stories, 3,250,000 detective stories which reveal every possible aspect of how to commit crimes and get away with them, and more than 10,500,000 movie magazines with 'sex-appeal' pictures. Out of the heart are the issues of life, so how expect clean living when the heart is fed on such filth?"

I have been in many Christian homes where the children are allowed full liberty to pick out any type of pulp magazine they choose, especially if they are earning a little spending money of their own, and to sit hour after hour to fill their formative minds on moral contaminating material, then parents wonder why their children are not interested in the work of the church. Parents that do not have any more concept of moral responsibility and leadership than to allow their children to have and read such type of material should come under strict censorship of the church.

**LUST OF THE FLESH.** John is the only writer that employs the term "antichrist." This does not mean that he is the only writer that gives space and information on the coming of the man of sin. Various other titles are used by the other Biblical writers to describe this "prince that shall come." One thing John does stress about the antichrist is that his kingdom will be founded on the lust of the flesh that will more and more dominate the lives of people. With the falling away from the faith, there will be a corresponding increase in people being given over to the "lust of the flesh, and the lust of the eyes, and the pride of life." The strength and power of the Antichrist will center around the lust of the flesh. The more the lust of the flesh increases, the nearer we are to the "last time."

## THE HOT SPOT, HELL

*(Continued from page 5)*

quicken[ed] [resurrected] by the Spirit [power of God]; by which [power] also he went and preached unto the spirits in prison. Which sometimes were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:18-20).

To believe this is an account of Jesus personally preaching to the wicked, it must be assumed that the spirits are bodiless entities, that their prison was the philosophic hell, that there is knowledge in the grave or hell, and that Christ's body died on the cross and His soul went forth to preach.

One explanation offered to make sense out of this seemingly difficult passage is to place a period after the word "obedient" in verse 20, and begin a new paragraph of thought with the following word "when."

We submit the following: 1) The spirits who received the preaching were living people, for in 1 John 4:1 the "spirits" are plainly identified as being living people; 2) the antediluvians were preached Christ or the gospel in the days of Noah (v. 20), when they were living people; 3) by the Spirit (power of God) Jesus preached through Noah . . . Those who were in prison (the grave or hell) at the time of Christ were void of understanding and knowledge. (See Eccl. 9:5, 10.)

If it was Christ who personally preached to the antediluvians, why was the preaching confined only to those wicked? If these people were in the imaginative inferno, tormented with the pains of hell fire, how could they listen with the thought and reason required to understand and believe?

This Spirit of Christ, or power of God, was invested in the prophets. (See 1 Peter 1:11.) It was the same Spirit that overshadowed the Virgin Mary to bring forth the Christ. It was through this Spirit of Christ, which was in Noah, that Christ preached to the antediluvians that were in their graves at the time of His crucifixion. To say Christ Himself preached to bodiless entities is to deny the main tenet of the Word. It is to deny that the antediluvians were dead, yet the Scripture positively tells us that they not only died but were destroyed. (See Gen. 7:22, 23.)

If Christ went to Paradise the day He was crucified, as nominal Protestants and Catholics teach, when did He go to the prison of the wicked? and how did He cross the impassable gulf of Luke 16:26 to preach?

Further to demonstrate that the Hebrew *sheol* is the same as the Greek *hades*, we proffer Psalm 16:10 and Acts 2:31. "Thou wilt not leave my soul in (*sheol*) hell; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10). Peter, on the Day of Pentecost, quoted the fulfillment of this verse by saying, "His soul was not left in

(*hades*) hell, neither his flesh did see corruption" (Acts 2:31).

Cardinal Gibbons said, "For, what is death? A mere separation of body and soul. The body indeed dies, but the soul 'lives and moves and has its being.' It continues after death, as before, to think, to remember, to love." (The Faith of Our Fathers. p. 260.)

Nominal Protestants and Catholics infused with this "Devil's lie," "Ye shall not surely die" (Gen. 3:4), are compelled to teach a pagan, philosophic hell of torment. Realizing the weight of the "Devil's lie" and the strength of the "truth," we are sure an unbiased mind can reach no other conclusion than that the "hot-spot hell" of religious fiction is not the hell-covering or grave of the Bible; that the "hot-spot hell" is spurious, and that the grave is the hell of God's Word.

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 FUTURE GLORY OF ZION
*(Continued from page 3)*

will make of her "an eternal excellency and a joy of many generations" (v. 15). She shall draw riches from the Gentiles and will know that the Lord is her Redeemer. God says: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (vv. 17, 18). All rulers in Jerusalem will rule with peace and righteousness. "Not only shall thy walls keep thee safe from foes, but 'Salvation' shall serve as thy walls, converting thy foes into friends, and so ensuring thee perfect safety" (Jamieson, Fausset, & Brown). The gates—once the scene of destruction when foes burst through them—will then be the scene of praise.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (vv. 19-21).

The sun and moon will be eclipsed by the glory of God shining in Jerusalem. The light of God will nevermore withdraw from His people. The Jewish nation shall be all righteous and they, the work of God's hands, shall inherit the land forever, that the Lord may be glorified. The Lord shall increase the numbers of the Jews that one will become a strong nation. When the time is here, the Lord will hasten these events.

## SHOULD WOMEN TEACH?

(Continued from page 7)

whose names are in the book of life" (Phil. 4:3). It is evident, then, that by authority given them by Paul there were women who worked with Paul in spreading the good news. There is additional evidence in Romans 16: 1-3 that this was so. "I commend unto you Phebe our *sister*, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus."

It was a woman who brought Jesus into the world. (Matt. 1:16.) It was a woman who anointed Jesus for His burial. (Mark 14:8.) It was a woman to whom Jesus first talked after His resurrection (John 20:15), and the *woman* carried the *glad tidings* to the *men*. Having taken so important a part in the life of Jesus, are women now to be barred from preaching the glad tidings concerning His saving power and His coming Kingdom?

After Jesus' resurrection, He appeared to His disciples, as recorded in Matthew 28:16-20. Note that the Eleven were called *disciples*, which means "taught or trained ones." In the margin of your Bible, you will find that the statement, "Go ye therefore, and teach all nations," means,

"Go ye therefore, and make *disciples*, or, make Christians." Were they to make *disciples* or Christians of *men only*? No! Because Jesus said in John 12:46: "I am come a light into the world, that *whosoever* believeth on me should not abide in darkness." Paul also said, in Galatians 3:28ff: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all *one* in Christ Jesus." Now Jesus commissioned the eleven disciples to go and *teach* or make *other disciples*. Since He commissioned the original eleven disciples to *teach*, did He not also, at that time, commission *all* disciples to teach, and would not that include me and my wife and daughters?

Again, it was Paul who said in Ephesians 4:11, 12: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Apostles, prophets, evangelists, pastors, and teachers—they are all in the same group; and since all faithful disciples, both male and *female*, are of the body of Christ, we must conclude that Paul here acknowledged that the *women* also were in that group who would continue to preach the gospel until Jesus comes.

I believe I am safe in saying that a Christian man or woman has not proved himself or herself a faithful disciple of Jesus until he or she has put forth a definite effort to teach in one way or another.

## OREGON, ILLINOIS

A son, David Val, was born, May 3, to Mr. and Mrs. Robert Mattison. Congratulations! Sr. Edna Gruber, who had been bedfast at her home for some time, was back at her usual place in Sunday school and church, May 4.

Sr. Leila Mae Doeden is a patient in Sacred Heart Sanitarium, Milwaukee, Wis. We hope she soon can return home.

Mrs. Leota B. Hanson and Mabel Lindsay left Oregon, Friday, May 9, to be with their mothers on Mother's Day—Sr. Hanson's mother living at Saint Jacob, Ill., and Sr. Lindsay's mother living in Saint Louis, Mo. Accompanying them were Mrs. Elizabeth March and Mrs. Charles Dugdale, both going to Saint Louis to visit relatives.

Sr. Albert Logsdon is visiting her parents, Bro. and Sr. William Densmore, and her sister Isabelle Smith, at Ripley, Ill.

## NATIONAL BIBLE INSTITUTION

Tempe, Ariz., Sunday School	10.15
Hope Chapel, South Bend, Ind.	5.00
Mrs. L. R. Hillard	13.00
Cleveland, Ark.	47.50
Bear, Ark.	36.00
Morning Star, South Bend, Ind.	15.00
T. E. Grant	20.00
Carlsbad, N. M.	10.00
Mrs. Zadie DeBusk	1.00
Mrs. Bulah Greer	1.00

## CARLSBAD, NEW MEXICO

This report is a little late but not because we did not enjoy Bro. M. W. Lyon's short visit here with us from April 18-24. We had services every evening and Sunday morning and had real good interest. At several services, we had twenty-five or thirty people.

We are happy to have Bro. and Sr. Jerry Reeves living here now, and we hope they will start meeting with us. They came sometime during our little meeting held by Bro. Lyon.

Kenneth and Lenora Greer were buried with their Lord in baptism on the night of April 23. They are children of Mr. and Mrs. Louis Greer, and they are two very nice young people.

Bro. E. H. King and Sr. B. Bartlett received a message Saturday night that their brother-in-law, Bro. M. V. Brantley of Sweetwater, Tex., was quite ill and would undergo surgery on May 4. We ask your prayers for his very early recovery.

We are expecting Bro. E. O. Stewart in the very near future for another little meeting. We hope to have Bro. Lyon again sometime. Mrs. B. Bartlett.

Bro. Maurice F. Roberts, Moody, Tex., reports having much enjoyed a visit from Bro. M. W. Lyon. He says, "I believe it worth the time and money spent to have pastors or evangelists to visit the isolated members."

## SUNDAY SCHOOL SUPERINTENDENTS ATTENTION!

It is not too early for you and your Sunday school to begin thinking about your exhibit for General Conference.

Give other Sunday schools a chance to see samples of your materials and ideas. Last year we had a fine exhibit, but we desire to hear from more of you this year.

Announcement will be made at a later date as to where and when you should send your material, so watch!

Mrs. Wayne Laming, Secy.,  
National Sunday School Association.

## NATIONAL BIBLE INSTITUTION

Mrs. Williams	1.00
A. E. Weathers	7.50
Holbrook, Nebr., Sunday School	12.00
Mrs. M. Long	13.40

**RETURN TO FAITH.** The World Jewish Congress reports that 7,000 Jews in Hungary have returned to their former faith since the liberation by the Allies. Dr. F. Hevesi, Chief Rabbi of the Neological Community in Budapest, reported to the Congress that Hungarian Jewry now number 240,000, with 30,000 still being held as prisoners of war in Russia.—C. E. Randall.

**CARLSBAD AND EL PASO**

At Carlsbad, N. M., six preaching services were held, April 19-23, with much interest manifested. There are four families here: the Kings, Bartletts, Greers, and the Reeves family. It was a pleasure to pay a return visit to these good folks who, though isolated, are deeply interested and anxious to erect a church building in which to worship.

We located also four Christadelphian families who seemed much interested and anxious to co-operate. We are hoping that they will attend the meetings and swell the little group.

It was a happy privilege, on the closing night, to witness the application of Kenneth and Lenora Greer for baptism. We went "the same hour of the night" to the Pecos River, at a near-by park, where these young people were immersed into the saving Name of Christ. They are the children of Mr. and Mrs. Louis V. Greer, 215 N. 2nd St., Carlsbad. Both are still in school, and we pray that they may find much pleasure in "growing up into Christ" in all things.

With these two additions, the little group at Carlsbad now numbers twelve, including two young people temporarily away.

Roswell, N. M., was visited, April 24, and out of several families whose names had accumulated, I found none who were members or especially interested. I next went to Ruidoso, N. M., where there are two members, Mrs. Claude Welch and her brother, W. C. Allen. A pleasant visit was enjoyed with these two families, then I turned back southward to arrive at El Paso on April 25.

At El Paso, I was made very welcome at the home of Mr. and Mrs. M. G. Mitcheltree, who live about ten miles southeast of town, near Ysleta. On Saturday, Sr. Mitcheltree took me to the homes of most of the church families there for brief visits to get acquainted.

Bro. Gerald Cooper of Tempe, Ariz., has recently visited the little group here twice, the last time just the week previously, when he conducted daily Bible classes in the various homes from April 16-20. His work seems to have been of real benefit to the people and strengthened them, especially the young people. On Saturday, April 19, it was his sad duty to officiate at the graveside of the prematurely-born son of Mr. and Mrs. Robert D. Lindau. They had been looking forward with so much enthusiasm to becoming parents that it was a hard blow to have to lay away their first-born. But He who loves little children will not forget this little one in the day when He calls them to "come again from the hand of the enemy." Sr. Lindau is recovering nicely, we are glad to report, and we hope and pray that God will soon restore her to normal strength and comfort her in her sorrow.

Bro. Cooper conducted the regular Sunday afternoon service on his last day here. We are thankful for the work he has done, and hope that the way will be opened for him to make further visits, as the people here need more encouragement.

For so long I had been looking forward to visiting El Paso that it was a joyful privilege to be there at last. This was my last stop in Texas, bringing to a finish the eight months' work of the past fall and winter.

On Sunday, April 27, two preaching services were held: in the morning at the Mahoney home, 3903 La Luz St., and in the evening at the Mitcheltree home, where pictures were shown of other places. The local people very

much enjoyed these pictures. We enjoyed having Sr. Bulah Greer of Carlsbad with us, who came over for the occasion. Her daughter, Mrs. Annie Marshall and children who live in El Paso, also attended.

Sunday afternoon our hearts were made to rejoice when we gathered at the water's edge to assist six young people in putting on the Name of Christ in baptism. They are the four children of Mr. and Mrs. Charles Mahoney: Mary, Patsy, Virgil, and Jane; and the two sons of Mr. and Mrs. M. G. Mitcheltree: James B. and M. G., Jr. These young people have been well taught by their mothers, and know the meaning of the sacred step they have taken. Their obedience brings the membership of the El Paso church to fourteen. The address of the Mitcheltree family is Rt. 1, Box 563, El Paso, Tex. We welcome these young people to the household of faith, praying that they may now find a deeper joy and meaning in the Bible study, knowing that they are God's children and under His care.

Thus our work in Texas ended on a very happy note, with a most wonderful day in God's service, which we only pray will be prophetic of the brighter day for His work in the State of Texas. The work there during the past months has been most greatly enjoyed. We look forward to working again with these folks in the future, and hope that much fruit-

age will result to the honor of our Master's Name.  
M. W. Lyon, Evangelist.

**THE RESTITUTION HERALD**

Published by

National Bible Institution, Oregon, Illinois

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

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

**ATTENTION!** What shall we name our new songbook? Send your suggestions to Mrs. F. L. Austin, Committee Secretary, 500 South Fourth St., Oregon, Ill.



**Now Is the Time!**  
**Enrollment Coupon**

Please enroll me as a student in:

- Oregon Bible College Summer Session
- Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety" (Leviticus 25:18).*

### Be Ye Holy

The Lord God spoke to Moses. He gave him rules to help His people serve Him better. God told them what was right or wrong in His sight. He wanted the Israelites to love Him.

God said: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2).

A holy person is one "set apart" or separated from that which would make him unholy or common. God did not want the Israelites to be vain in their hearts, but to be pure and good.

Their ruling was to be done in righteousness. Justice is unfair if allowed to be meted out by those who have too much sympathy for the weak or poor. It also goes astray if the judges have too great regard for the strong or wealthy.

There is a time coming, as told by John, when an angel of the Lord will say, "The time is at hand" (Rev. 22:10). Then, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11, 12).

The Word declares: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18.) The righteous are just and morally upright. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12).

### Love Others As Self

God said: "Ye shall be holy." We, today, who are the "called out" ones are to be holy. We mentioned that to be holy is to be "set apart." People are separated for many reasons. The Christians are set apart for God's service. There are no other hands, no other voices, no other hearts to do His service today.

To be called of God is a "holy calling" (2 Tim. 1:9). Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

Were you ever filled with zeal or eagerness to do something? Perhaps it was to go fishing with Dad. You

planned and worked to get everything ready beforehand. That was so you could have more fun when the time came to go fishing.

Jesus called some of the twelve to become fishers of men. He calls us today to be filled with zeal for His service. He wants a people for His name. If we use all our energy on earthly things, we run out of time to do service for Him. That is listed as a work of the flesh in the Word. It is called "emulations." (Gal. 5:20-24.) That is when our zeal is not applied where it should be. The Bible tells us plainly to *seek first* the Kingdom of God. If we put our service for the Lord first and keep ourselves holy, we will not be guilty of selfish zeal or "emulations." The Word says: "They which do such things shall not inherit the kingdom of God" (Gal. 5:21).

Churches were established for us. The "church" is composed of the "called out" ones. The building called a church is where those people meet for worship and study. To establish something means to make it strong. We are strengthened by our gathering together. (See Acts 16:5, 18; Eph. 5:27.) Another work of the flesh is "scdition," or "standing apart." We should love to work with those of the church who are Christ's own.

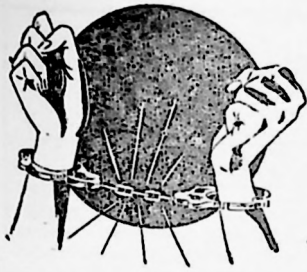
God said: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord" (Lev. 19:30). The sanctuary God was talking about was the temple or tabernacle. (Ex. 25:8.) It was called a "worldly sanctuary." It is the place "where God dwells with man."

We can be part of "a greater and more perfect tabernacle, not made with hands" if we serve God with love and reverence Him in our hearts and lives. "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28b).

### Happy Birthday Wishes

Mary A. Mercurio, May 9, age 12, Leavenworth, Kan.  
Virgil Johnson, May 12, age 13, Sac City, Iowa.  
Philip Yows, May 12, age 14, Purmela, Tex.  
Jayne LaVerne Mahoney, May 17, age 13, El Paso, Tex.  
Shirley A. Hutchinson, May 18, age 10, Hammond, La.  
Linda White, May 18, age 10, Eldorado, Ill.  
Carl R. Davenport, Jr., May 18, age 12, Eldorado, Ill.





## Shackled by Inefficiency?

**DO YOU** ever feel as if your young people's class is shackled, helpless like a prisoner? Does it seem as if you are running around in circles like a lion in a cage, full of ideas and energy, but seemingly unable to get much done? One of the reasons may be that we are shackled by inefficiency. We have the idea, but lack the efficiency, method, know-how, and systematic co-ordination to move in a body in one direction.

Perhaps your organization is shackled by inefficient officers. "The officers of a society are more responsible for its success or failure than any other cause" (Baptist Young People at Work). The officers must be leaders, "doers who do," persons who take responsibility. When they do not, the organization becomes lax and energy-wasting like the caged lion.

When a young soldier was telling of his fright in battle, a friend asked, "Why didn't you run to a tree?"

"There weren't enough trees for the officers," the boy replied.

An officer in your society may be "up a tree" in one of these three ways. He may be overly shy and modest, like Zacchaeus; he may lack imagination and ability to know what to do next; or he may lack consecration and zeal to do the task for the Lord.

Officers should be chosen carefully and on the basis of their qualifications. To elect a man to office in the hope that he will gain the necessary qualities is the height of folly. To "pass the job around" and keep from hurting Bette Do's feelings are not sufficient reasons for electing one to office. A good record of service and leadership should stand behind every Berean officer.

We need more officer-training courses of study in our local meetings, and we need more young people trained at the Summer Bible Schools and Oregon Bible College. Your track, football, and other sport teams demand training and discipline to get successful results; why not your Berean society?

Perhaps you are shackled by inefficiency at the place of obtaining new members. Lack of growth in numbers, with no visible signs of accomplishing the Christian duty

of carrying the gospel, can cause despondency and lack of interest in the young people's class. Inefficiency in evangelistic effort may so burden us that we are stopped like the Jordan River, while God's people pass us by.

We have developed plenty of alibis to salve our consciences for neglecting to do any good for the 17,000,000 American youths who have no church connection. We have called them incorrigible, disinterested, wild, delinquent; we have reminded ourselves of the "little flock." In fact, we have done everything but admit inefficiency at the level of personal evangelism; simply, asking people to our meetings.

We need more lessons in personal evangelism, more imagination and zeal in launching and keeping afloat membership drives, and more follow-up work in holding the young people who do show interest. Before you call me a fanatic, ask yourself honestly, "How many people have I ever asked to come to young people's meeting?" If you have asked one hundred and none have come, I plead guilty to optimism.

Here are only two places where inefficiency may exist. There are dozens more. Is your society shackled by inefficiency? Examine yourselves honestly; see where the shackles are and correct the deficiency.



Dean Moore, Raymond Brown, and Gordon Landry have organized a new young people's class at East Oregon Chapel. Gordon has resigned as editor of the Oregon Berean Bulletin.



The Oregon Bereans have three of their high school girls singing weekly in the local hospital. Many of the patients receive much joy from this service of love.



The Wenatchee Berean News reports that the Wenatchee Bereans have charge of third Sunday evening services. Clell France was the leader April 23. A box social, for the benefit of the Organ Fund and Building Fund, was conducted by the young people, April 25.



"Let us be not only Bereans that diligently search the Scriptures, but also Samaritans that have a love and compassion for the destitute who lie along life's wayside. . . . As you walk through life, will you pause to help a friend in need? Does not your heart turn to him who says, 'Traveler, curse me as you pass, for I am in darkness and cannot answer?'"—Dean Moore.

# AMONG THE CHURCHES

## CONFERENCE DATES

- May 23-25—Annual May Meeting at Fonthill, Ont. F. L. Austin, guest speaker.
- May 24 - June 8—Evangelistic meetings (T. A. Drinkard) at Morning Star Church of God, South Bend, Ind.
- June 11-15—Minnesota State Conference at Eden Valley. (James M. Watkins, guest speaker.)
- June 13-15—Northwest Conference at Felida, Wash.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29 - August 10—Illinois Conference and Bible School at Oregon.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 23-31—Texas Conference at Ater.

## COLLEGE NEWS

We are all most happy to have Bonnie Huffer visiting with us. Our pleasure, however, is far outshone by the pleasure that a certain student from Washington takes in her presence.

Our student counselor, O. E. Dick, spoke at both chapel services last week. We all enjoyed his discourse on the various phases of literature. His reading of poems of well-known American and English poets was also excellent. We are looking forward to enjoying a course in literature, under Bro. Dick, next semester.

Tuesday morning, in chapel, Bro. Magaw appointed certain of the students to committees for planning and preparing the graduation exercises. The graduation will be June 13—a Friday night, by the way.

Last Thursday evening the ladies of the Oregon Doreas Society, with their families and the College students, enjoyed a scramble supper at the College. After the supper, a play was presented, which was enjoyed by all.

"Mom" Brewer was recipient of a very pleasant surprise Thursday afternoon of last week. Her son-in-law and daughter Mr. and Mrs. E. J. Demmitt, Troy, Ohio, spent a short time with her, having to leave the following morning. They brought a small tractor and plow with them, and we wish to thank them for this kindness.

The library has been fortunate of late, in that several of our friends have donated books to us. The names of the donors are: V. E. Kirkpatrick, Brockton, Mont.; Paul Hately, Oregon, Ill.; Glenn Birkey, Rochelle, Ill.; Mrs. Edward Barck, Waterloo, Iowa. Thank you all very much, and we do appreciate your kindness in helping us in this manner.

W. Howard Beemer, News Editor.

## ANNOUNCEMENT—INVITATION

The forty-third annual May Meeting of the Fonthill Church of God will be held May 23-25, inclusive, Bro. F. L. Austin, who was pastor here for seventeen years, will be guest speaker. We will be pleased to welcome any of the household of faith who find it convenient to come and join with us in this annual meeting.

C. E. Randall, Pastor.

## BIBLE SCHOOL TIME IS HERE

Bible school time is here. Our first school started March 30 at Mountain Springs, near Russellville, Ark. A surprise awaited us when we arrived there. The county school supervisor, the school board, and teachers of the Mountain Springs School, where our classes were held, had decided that the Bible classes would be of more value to the children than their regular school classes, so we were given from one to three each afternoon for our classes. All the school children then could attend. It was a joy to return here, for this was an enthusiastic group of children. Eleven children's classes were held, with an enrollment of 65 and an average attendance of 40. The adults felt quite left out when the schedule was changed from night to day, so four evening classes were held, with an average attendance of 30. On Wednesday night, April 2, a class was held at the home of Bro. and Mrs. H. Scott Smith at London, Ark.

April 5 found Sr. Mabel Barnum and me on our way to McGintytown, Ark., where our second Bible school was scheduled to open that night. Classes were held here each night after school. The children were really "Little Buzzing Bees" and worked hard to bring their "Little Bees" to the classes. The enrollment reached 45 and the average attendance was 25. There were 11 children's classes and 2 adult classes. The average attendance for the adult classes was 61.

Little Rock, Ark. (rural), was the scene of our next school, which began April 15. Just a year ago the enrollment here was 12, this year it was 105. This large enrollment was quite a surprise, especially to Miss Mabel and me, as we had to prepare more lessons which we were most happy to do. These children were "Little Buzzing Bees," also, but one of the greatest joys was to see how enthusiastically the adults entered into the work, assisting with their cars and their help in the classes. To this increased interest on the part of the adults is due the success of the school. Prospects for an even larger school next year is possible, for many children were not contacted that do not live far from the church. Fourteen children's classes were held and four for the adults. The adult classes were held at night and the children's classes after school each evening.

The week end of April 26, 27 was spent at Clark's Chapel, Magazine, Ark. Three children's classes were conducted here with an average attendance of 13.

April 28, we started for Hartshorne, Okla., where we now are working with Bro. W. E. Simmons in a Bible school at Arch. A full account of this school will be given in the May report.

How we wish you could all be with us to receive a portion of the inspiration we receive when we look into the happy faces of so many children! We ask for the prayers of one and all that we may lead these young lives into the pathway of righteousness. Verma C. Thayer

## NATIONAL BIBLE INSTITUTION

J. Arlen Marsh	\$6.56
Mr. & Mrs. James Mattison	15.00
Hedrick, Ind.	35.00
Mrs. H. H. Kent	10.00
Almeda Wertz	20.00
Mrs. Nellie Ling	5.00
Mineral, Calif., Sunday School	6.18

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	
		\$26,221

**\$11,734.00 to go  
BY MAY 31!!**

## INDIANA YOUTH RALLY

The first State Young People's Rally was held at the Morning Star Church of God in South Bend, Ind., on Sunday, April 27, with about one hundred thirty in attendance.

Ninety attended Sunday school which was conducted at 9:45 a.m., with Paran Anderson, superintendent, in charge. The morning worship was conducted at 11:00 a.m., Bro. J. M. Watkins being the guest speaker. The Hope Chapel choir, directed by Bro. Everett Stilson, sang a selection at this time. Communion service followed with Bro. Watkins and Bro. Delbert Jones in charge. At noon, everyone enjoyed a delicious basket dinner.

At 2:30 p.m., the youth rally was held with Bro. Watkins in charge. The following churches were represented: North Salem, Pymouth, Kokomo, Hillisburg, Morning Star and Hope Chapel of South Bend, and also Oregon, Ill., and the Pennellwood Church of Grand Rapids, Mich.

Special musical numbers were presented by the young people. Richard Rouch played the accordion accompanied at the piano by his sister Marjorie; Patsy Naylor played the flute and was accompanied at the piano by Elena Uline; the young people from Kokomo sang two numbers, and Joyce Macy gave a piano selection. Bro. Watkins asked for reports from the various churches regarding their youth activities. Several reports were given which were both interesting and encouraging.

Following the afternoon meeting, five young people, members of Hope Chapel Sunday School, were baptized by Bro. Timothy Pearson. They are, namely: Virginia Doolen, Jacqueline and Beverly Oler, Emil Green, and Margaret Westenberg.

We were most happy to welcome Bro. Otto Dick and family, and Bro. and Sr. Watkins from Oregon, Ill., and also about eighteen young people from the Pennellwood Church.

The Indiana ministers who attended the youth rally and conference were Bros. Floyd Stilson, Emory Macy, Delbert Jones, Richard Parish, and Timothy Pearson.

The evening service was conducted at 7:30, with Bro. Watkins again speaking.

(Mrs.) Erma McChesney, Secy.

## CHANGE OF DATE FOR TEXAS CONFERENCE

When the date for the Texas Conference was agreed upon recently, it was thought this week was clear of any conflict; but it has since developed that there was a misunderstanding as to the time of the Western Nebraska Conference, which will meet at the same time as the Texas Conference has been announced to meet. Since I am engaged for the Western Nebraska Conference and the Texas people want me at their Conference, they graciously shifted the dates for their Conference a week later than first announced. Word has just been received from Bro. Wolfe at Gatesville that the church has approved the new dates.

The new date for the Texas Conference is August 23-31, inclusive. Please all Texans make note of the change and try to plan to be present. We sincerely hope that no one has been inconvenienced by the change. Perhaps it will be an even better one than the original one. It will give you an extra week to get ready to go.

M. W. Lyon.

## LETTER FROM SISTER KINCHELOE

Dear Brethren of the Church of God:

The notice in The Restitution Herald of the death of my husband, James U. Kincheloe, April 11, has brought cards and letters of sympathy to me and our children from many of you. I will, in time, reply to each personally; but, until I can do so, I wish, through the medium of The Restitution Herald, to express my appreciation of your expressions of Christian love and sympathy in this hour of sorrow.

Death is man's worst enemy—the end of life's opportunity. Mr. Kincheloe was a member of the Fairfax Baptist Church, a firm believer in the eternal God, and Jesus Christ His anointed Son. He believed in the mortal nature of men and was a friend of their widows and children. He now rests in peace until the coming of Jesus and the resurrection when we all shall know the verdict of our sojourn in this life.

May God grant mercy and forgiveness of sins to one and all who trust in His Holy Name.

V. R. Kincheloe.

## Gleanings From the Field

"The field is the world."—Jesus.

**Help for a Prospective Minister.** Anyone interested in attending the Summer Bible Training School (June 30 - July 27) or the Berean Youth Rally (July 14-27), but who is unable to attend because of limited means, is invited to address the Editor, telling his approximate financial need. Several persons have requested us to co-operate with them in searching for prospective students, especially for young men interested in the ministry and who are unable to attend either of these schools unless receiving financial assistance.

"We much appreciate the garden tractor and accompanying plow and lawnmower recently purchased for our use at Golden Rule Home and the College."—Charles Pearson, Caretaker.

**Again!** More news than can be contained on these regular news pages makes use of pages 10 and 11 necessary this week.

Bro. and Sr. Charles Pearson and Sr. Timothy Pearson went to West Milton, Ohio, May 9, to attend graduation exercises for their children, Douglas and Joy Ann.

"David Batering was baptized on Sunday afternoon, April 27, having acknowledged his faith in Jesus Christ, God's Son, as his Saviour. David will be twelve years of age next October, but his knowledge of the Scriptures and his spiritual development are beyond that of many of his seniors. We pray God's richest blessing on him in his service."—H. U. Krogh, Jr., Grand Rapids, Mich.

## OREGON BIBLE COLLEGE SUMMER SESSION

DATE—June 30 - July 27

AGE—18 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE  
Department B  
Oregon, Illinois

An enrollment coupon for Summer Schools is on page 11. We want enrollments, now.

## BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY  
National Bible Institution  
Oregon, Illinois

# ILLINOIS EVANGELIST

H. J. DOAN, EDITOR

## Scrap

A letter to "Mom" Nedrow, reporter for East Oregon Chapel, from Pvt. William Messenger, informs her that he is doing evangelistic work among the Chinese children and young folks as opportunity presents itself. We want to hear more from this zealous young man. May the Lord bless him.

Your editor wants to thank the reporters from the Illinois churches for their faithful efforts in sending in news and reports of your church activities. We would like your opinions, also, on the work of the Illinois Conference. If you have historical data, ideas, or pictures which you think would be profitable to Illinois Conference members, send them to H. J. Doan, 1908 North Keystone Avenue, Chicago 39, Illinois. We cannot print everything, but we want to hear from you, and pass along what we can.

Do you know that the first Church of God of the Abrahamic Faith in America was organized by Benjamin Wilson in Geneva, Illinois, in 1868? (John Fiske in The Restitution Herald of May 14, 1946.) This organization had fifteen articles of faith which were signed by converts before baptism. Articles of faith of present-day Churches of God in Illinois differ very little in basic detail. Illinois has played an important part in Church of God history. Next year (1948) will be the Conference's fiftieth birthday as an organization.

Many of our churches now have visual education equipment. To save money and make more pictures available to every church, why not establish a revolving library of slides and slide films? Bring a list of films owned by your church to the Illinois Conference and Bible School this summer—July 29 - August 9—at Oregon.

"Do you sometimes become discouraged because there is little talent in your church? We did, but came to find out we have quite a bit. We called certain people to do certain things, such as reading, singing, and piano playing, and have found we have much talent. People seldom show their talent until they are asked. So try asking! You will be surprised."—Evelyn Wagner, Dixon.

Our Conference treasurer, Mrs. Mildred Somers of Monroe Center reports that she enjoyed her first visit to Ripley for the Spring Conference, and that "the truth hasn't been stretched one bit about its food and hospitality." The quarterly conferences are a real blessing to all who attend, whether you be an isolated member or active in a local church.

"Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can."

—John Wesley's rule.



### OREGON—

Brother F. L. Austin was surprised and gratified when Oregon Bible College students and faculty met in his honor at the College on March 24. They presented a gift as a token of their esteem, and thankfulness for his work with them the first semester.

On March 30, in an impressive prayer service during the morning worship hour, Gary Richard Turner, infant son of Mr. and Mrs. Willis Turner, was dedicated by his parents to the Lord. These parents pledged publicly to do their utmost to bring up their son in the nurture and admonition of the Lord.

Also, on March 30, Nadine Lippert confessed her faith in Christ. She was baptized on April 2.

April 20 was Ladies' Night in the Oregon church, with the Bereans in charge. Hazel Reed planned the program, and the sermon was delivered by Sister Mabel Payne. The evening's theme was "Jesus, Our Pilot."

### ELDORADO—

Easter services were conducted in Eldorado, with Brother Herbert Edmeister delivering the sermon. The June Illinois Conference will again be conducted in Eldorado. The date is June 29. Brother Sydney E. Magaw will be the speaker. Make plans now to attend! More about this Conference in next month's Evangelist!

### MACOMB—

Because of cold weather, the Easter sunrise service was held in the church. The young people had charge of the program. Sunday school attendance was 54, six short of the goal, but only one short of the all-time record of last November. On April 13, Mrs. Horace Gray of Rushville and June and Bobby Potts were baptized by Pastor Linford Moore, Jr., in the Lamoine River. The church has been newly cleaned and decorated. Pastor and Mrs. Moore visited Niagara Falls, New York, this month. It was not a honeymoon; just Linford's home town.

### DIXON—

The Young Ladies' Bible Class gave a Sunday evening service, March 30. The offering was sent to the Berean paper. The Guiding Star. The Dorcas Society is making quilts, sheets, and pillow slips for Illinois Conference and Oregon Bible College. A Sunday school attendance contest just closed with a supper given, April 24, by the losing team. Ivan Grobe was captain of the winning team, and Helen Zbinden, captain of the losers.

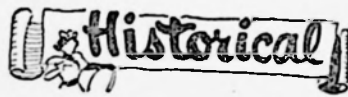
### THE TREASURY—

The \$129.55 received at Spring Conference will be used to repair the dormitory at Oregon.

Cash on hand March 20		\$198.64
<b>Receipts:</b>		
Dollar Day	\$85.00	
Contributions	48.00	
Church contributions	24.80	157.80
		<hr/>
		\$356.44
<b>Disbursements:</b>		
Pastoral Aid	\$75.00	
Illinois Evangelist	18.43	93.43
		<hr/>
		\$263.01
Cash on hand April 20		\$263.01

<b>Building Fund</b>	\$150.00
<b>Bible School and Conf. Fund</b>	\$693.30

Mildred Somers, Treasurer.



The following items are copied from the report of the first Illinois Conference:

"Pursuant to a call published in The Restitution [not The Restitution Herald], a representative body of the churches and isolated brethren in the State of Illinois assembled at Lanark, Ill., on September 30, 1898, for the purpose of organizing a State Conference. At this meeting, in harmony with the purposes of the call, the following constitution was adopted: . . ."

"In accordance with the requirements of the constitution, the following brethren were elected president and board of managers for the ensuing year: president, James W. Wilson, Austin; board of managers, Lyman Booth, Ashton; J. M. Glotfelty, Lanark, S. D. Fahrney and Martin Aslaeksen, Chicago, and Ernest Gesin, Forrester. At the first meeting of the board, Bro. Lyman Booth was elected secretary and Bro. J. M. Glotfelty, treasurer."

"The young people attendant on the Conference formulated a young people's organization with the following officers: Leila E. Whitehead, Austin, president; Laurence Wilson, Austin, secretary; Anna E. Drew, Dixon, treasurer."

"It was moved and carried unanimously that this Conference recommend all our existing churches throughout the United States to join in a delegate conference to take place at some place to be named hereafter in November, 1900."

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, MAY 20, 1947

NUMBER 33

## "Leaving Us an Example"

By G. J. Gordon, Cleveland, Ohio

*Christ "suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).*

THE APOSTLE PETER, writing about Christians' hope, the trial of our faith, and the end of our faith—even the salvation of our souls—and about our service to God, said: "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully" (1 Peter 2:19). Peter then presented Jesus as an example for Christians to follow, saying: "Christ also suffered for us, leaving us an example that ye should follow his steps" (v. 21).

The question arises, Should we do the things He did, though they eventually led to His suffering? Or, should we try to avoid the things He taught and practiced, that we might escape persecution? Let us examine Jesus' ministry to see which line we are following in our service to God.

At a very early age, Jesus realized the importance of being about His Father's (God's) business—that being the basic theme of Jesus' teaching. He taught, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

When Jesus began His public ministry, the theme of His preaching continued the same, preaching "the gospel of the kingdom of God" (Mark 1:14), and saying, "Repent ye, and believe the gospel" (v. 15). He promised, "He that believeth and is baptized shall be saved" (Mark 16:16). Jesus taught men and women to prepare for the Kingdom of God and to pray, "Thy kingdom come" (Matt. 6:10). He spent forty days with His apostles, after His resurrection and prior to His ascension, "speaking of the things pertaining to the kingdom of God" (Acts 1:3).

Afterward, from heaven, Jesus sent a message and "signified it by his angel unto his servant John" (Rev. 1:1), informing both of the time and place of the Kingdom. John prophesied, "The seventh angel sounded," this be-

ing at the last trump of 1 Corinthians 15:52, announcing,

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Further prophesying, John said: "The nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets

and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (v. 18). This thought compares well with the Apostle Paul's words in 1 Corinthians 15:50-58, informing how that the dead shall be raised incorruptible at the last trump and that the living faithful shall be changed to immortality. All these texts harmonize with Jesus' teaching, "When the Son of man shall come in his glory and all the holy angels with him, *then* shall he sit upon the throne of his glory" (Matt. 25:31). Jesus' plain and positive teaching about His coming to establish the Kingdom of God is excellent example of the message that should be taught today.

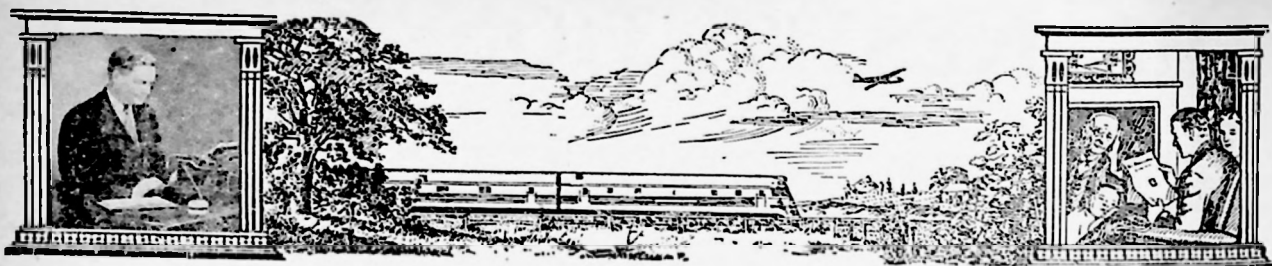
Jesus' life, too, was example to us in that He committed no sin. Jesus taught, "Whosoever committeth sin is the servant of sin" (John 8:34), and, "No man can serve two masters" (Matt. 6:24). The only conclusion, therefore, is that one cannot serve sin and God, too. Our Lord, though tempted, served only God—"leaving us an example."

Jesus used the Scriptures to rebuke religious leaders for their "vain worship" and "teaching for doctrines the commandments of men" (Matt. 15:9). Jesus always spoke God's Word, which He said "is truth" (John 17:17), though it caused the world to hate Him. (John 17:14.) His preaching of the Scriptures led His opponents in their seeking to kill Him—"a man that hath told you the truth" (John 8:40).

*(Please turn to page 11)*



G. J. Gordon



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## College Commencement—June 6, 1947

Brother Timothy Pearson, only senior student at Oregon Bible College, will be graduated in commencement exercises, Friday evening, June 6, 1947. The exercises, beginning at 7:45 p.m., will be conducted at the Church of God at Oregon, Illinois. Brother Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God in Grand Rapids, Michigan, has been chosen speaker for the occasion. The public is cordially invited.

Oregon Bible College is completing its eighth consecutive year of service in religious education. Many young men and young women of the Church of God have enriched their lives by studying at the College, and seventeen young men have completed the prescribed courses for graduation. Mr. Pearson is the eighteenth student to be granted the *Bachelor of Theology Degree*. All the graduates are engaged in religious work, and all but one of the graduates are preaching regularly.

During the past school year, and more, Mr. Pearson has served the Hope Chapel Church of God, South Bend, Indiana, as student pastor, going there each week end. Timothy's plans are incomplete for the immediate future, but he is interested in missionary work.

Though Mr. Pearson is the only graduate this year, his work at the College has been sufficiently commendable that he might have stood at the head of a large class. We heartily congratulate him and recommend him to the Church of God. Like sequel story of Scripture, his mother Eunice—his father, too—has implanted faith in her son. We pray that, under God's blessing and direction, Timothy's faith will bear fruitage in a ministry comparable to that of the Apostle Paul's companion.



## Tree-Split Tomb

"The hour is coming," said Jesus, "in the which all that are in the graves shall hear his voice, and shall come forth." "How can that be?" asks a doubter. "It never will be," replies another. One such doubter was a German infidel princess who lived more than a century ago and who is buried at Hanover. Her grave is commonly known as "The Open Grave," its concrete-iron-and-stone defiance of resurrection having yielded to a tiny birch tree seed. Intending ridicule of resurrection, she ordered that her grave be covered with a great slab of marble mounted on other blocks of stone bound together with iron bands, one stone to bear the inscription: "*This grave, purchased for eternity, must never be opened.*"

When the princess was buried, it seems that a birch tree seed was buried with her. It sprouted, slowly grew, found its way into masonry between the rocks, irresistibly

spread the stones sufficiently that it could reach through them toward the sunlight above. That tiny sprout grew into a large birch tree. The tomb split open. Not one stone was left unmoved. Towering above the princess' sullen plaque, the birch tree is God's silent testimony of Power Superior—and casts divine shadow on her atheistic whim.

"Unbelievable," by the standards and knowledge of men, are many of the promises of God. In fullness of time, though, every promise will be fulfilled. "God is not a man, that he should lie" (Num. 23:19). "The trumpet shall sound, and the dead shall be raised." "We shall all stand before the judgment seat of Christ."

What, though of infidels and tree-split tombs? *Christ arose* and lives "triumphant o'er the grave"!

# The Gospel Invitation

By Mrs. Harry Payne, Oregon Bible College

**H**O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.

"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." (Isaiah 55:1-7.)

**I**N ISAIAH 55:1-7, the Prophet was calling God's people, Israel, to repent and to turn from her wicked ways. Israel had forsaken the worship of God and had become idolatrous. Leaving the path of righteousness, she had allowed herself to sink into the mire of sin. In previous chapters of the Book, Isaiah had exposed repeatedly the wickedness prevalent in the land. Memorable of these is the fifth chapter which pictures very clearly the lamentable condition of God's people: greedy landowners were oppressing the poor; most of the people had become corrupt, being drunkards, gluttonous, proud, haughty, and hypocritical. In chapter 55, however, there is a different picture. Isaiah was pleading with the people to forsake unrighteousness and to return to God, thereby receiving pardon and mercy from God.

Although this scripture was given to Israel, it has also a present application. "Nowhere else in all the Old Testament is the gospel invitation more wonderfully foreshadowed than in these words of the Prophet. The only condition necessary is to incline the ear and come. There are no barriers between these people and their God. He is ready to impart a new life and to make with them an everlasting covenant, even the sure mercies or loving-kindnesses promised long before to David."—Abingdon Commentary.

For an understanding of these "sure mercies of David,"

we turn to 2 Samuel 7:8-16. Here we read that in His covenant with David, God promised to send a seed whose kingdom would be established forever. In Isaiah 11:1-4, 10, we read further concerning this seed:

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . .

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."

Christ is the only One who possibly could fulfill these prophecies of Scripture. He was the Son whom God promised in 2 Samuel 7:14, saying, "I will be his father, and he shall be my son." Turning to Acts 13:32-37, we read Paul's words concerning the resurrection of Christ as the fulfillment of certain promises to David and speaks of Christ as being the "sure mercies of David," as prophesied by Isaiah. We quote verse 34: "As concerning that he [God] raise him [Jesus] up from the dead, now no more to see corruption, he said on this wise, I will give you the sure mercies of David."

The divine call which God gave through Isaiah to His people Israel is given now through Christ, not alone to Israel, but to all nations. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Of course, after a person accepts the call of Christ, he must forsake his sinful ways. All men are born into sin. "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). Through Christ, however, men may be delivered from the bondage of sin. "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. For as by one man's [Adam's] disobedience many (Please turn to page 10)

# Need of Tolerance

By Gordon Landry, Oregon Bible College

THE CONSTITUTION of the United States provides for trial by jury of an accused person. This, the basis of freedom within the United States, was adopted for the common people—those who often had been unjustly accused in Europe and cast into prison without trial. At the time our Constitution was being framed, France had a law to the effect that any accused person was guilty until pronounced "not guilty." Seeing the injustice of this law, leaders of the colonies and the framers of the United States Constitution determined that no man was guilty until proved as such. The accused *had* to be proved guilty before he was cast into prison. Thus, leaders of the country favored the common man, no matter how poor he was; and individual tolerance was born.

A phase of individual tolerance is that of religious tolerance. Remembering persecution suffered in the Old World, the New World's inhabitants demanded the right to worship as they pleased. Christianity, they argued, was a religion of freedom. Those who advocated the freedom of worship gained a voice in the Constitution.

Though racial tolerance was agreed upon, many of its advocates were slave owners. Washington himself was a slave master, yet he was tolerant of them. Paul the Apostle admonished servants to obey their masters. Washington's slaves, although not forced to obey, did so through their love for him. Had the slaves been freed at that time, many would have perished for the lack of knowledge of providing for a family.

Politically, there was only one party at the time of the inauguration of Washington as president. By the time John Adams was elected, however, there were different views upon the way the government should be "run," the issues on hand concerning foreign nations, and so forth, so the natural outcome was a separation of individuals into two parties. Washington believed that a two-party country could not survive, because there would be internal strife, and other nations could attack and conquer when they felt the urge. The people were united in their belief of freedom, though, and any aggression would be met by strong opposition. In the Nation's infancy, parties with conflicting views were tolerant of one another.

As time rushed by, however, many lost the foundation

principle of tolerance. Individuals were haled into court, and without evidence were sentenced to long terms. The reason? Intolerance was rearing her brood in the minds of men. No longer was there individual freedom; no longer was there religious freedom; no longer was there tolerance of other races within the boundaries of the "freedom country"; no longer was the political minority group upheld, but was cast down as being narrow-minded; no longer were other nations revered and feared as possible aggressor nations. One by one, they were being liquidated in the New World by an "invincible power."

Intolerance reached its height during and immediately following the Civil War. Sherman's march through Georgia showed the greatest intolerance of individuals in this nation's history from its inception to the present day. The carpet-baggers, who went into the South and established Negro governors in some of the states, would not tolerate the rule of the "white rebels." The Southerners, in turn, would not submit to this dictatorship that was enforced upon them. To counteract this totalitarianism, the Ku

## MEDITATION

By Mary Mae Nedrow

There is a quiet place we know,  
where little children love to go. There,  
in a sanctuary sweet, where old and  
young all love to meet, we hold com-  
munion with our Lord and offer  
prayers with one accord. We seem to  
feel His presence near, and gone is  
every doubt and fear. . . . For here  
convictions are made strong, that  
Right is Right, and Wrong is Wrong.  
. . . And would not souls feel so much  
better, if in their hurrying through  
life, they would pause for a little mo-  
ment . . . and forget life's tumult and  
strife.

Klux Klan was organized. Shortly after its birth, though, it became feared, as individuals succumbed to its venomous attacks. "Do unto others as you would have them do unto you" had no place in the hearts of mobs of that day. Instead, the slogan was, "Do unto others before they do unto you and do a thorough job of it." This generated more hatred and strife. Soon the country was in an uproar, shouting to the Capital, "What shall we do?" A little love on the part of everyone, regardless of color, religious or political affiliations, and personal desires, could have solved the problem overnight.

The problems of that day are similar to the problems of our day. The deep-rooted feeling of hatred is almost as strong now as it was then. Today, however, there is less demonstration of that feeling through physical violence, but more of it through the printed word.

"What can be done about it? we ask ourselves. Plenty! Education should be the keynote to religious, racial, political, and national tolerance. Education will provide arguments for the opposite view in the minds of prejudiced persons. All that one needs to overcome prejudice is



knowledge. What kind of knowledge should one have? *Knowledge of the Word of God!* Jesus opposed prejudice and intolerance in saying, "Judge not, that ye be not judged" (Matt. 7:1).

The schools' educational programs should be changed, teachers being employed who are not prejudiced, but who are well-founded upon the Word of God. American youth, instead of being taught love and tolerance for persons or countries holding opposite views from their own, are being taught to distrust others who would counter-act their theory—whether or not it is important. Religion, as a whole, is generally belittled by college and high school professors. "It's foolish," they say, "to believe in an

omnipotent, omnipresent, omniscient God." Perhaps to them it is foolish, but "God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27). The belief that there is no God, or Supreme Being, is prevalent today. As a result, those who men say are wise denounce Biblical teaching, and even go so far as to introduce to modern society falsehoods that are definitely spoken against in the Bible. "The wisdom of this world is foolishness with God" (1 Cor. 3:19).

Are we to be tolerant of these people who denounce the Creator? Yes! Why? Only through love and tolerance of views on our part can another be led to follow Christ. If we as Christians "jump down (Please turn to page 10)

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## DUST-MADE MAN

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By Mrs. Sue E. Stuart, Chandler, North Carolina

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**M**AN that was made of the dust of the ground was made mortal, not immortal, for God said to him, "Dust thou art, and unto dust shalt thou return." Man's all-wise Creator had too much knowledge to make something that He could not destroy, before He had tried out the object to see whether or not it would be obedient.

Had God been so simple as to make man immortal in the beginning, He now would have a goodly number of souls on hand that He scarcely would know what "to do with"! Some churchmen say, "Oh! God sends them to eternal torment." That reply will not stand, however, for the wicked are not promised eternal life. Without eternal life, there can be no eternal torment. Instead, God told man one little deed he must not do, warning man that if he did disobey, he would "surely die." One learns from the Bible that man did do the deed that God commanded him not to do, thereby bringing on himself the penalty of death, and death has reigned all down through the ages.

Before man can have immortality, he must gain it by obedience to God. Romans 2:7 shows that man is to *seek* for immortality and eternal life. God's Word also informs man that the "wages of sin is death," and that the "gift of God is eternal life through Jesus Christ our Lord."

Why would anyone look for a resurrection if man does not die? The Apostle Paul said in 1 Corinthians 15:12-18:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up,

if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Why did Paul write as he did, if man has an immortal soul? Or, why did God tell the man he created, "*Thou shalt surely die*"? Why did not God say, "Your body shall die"? Some people say the soul is the most important part of man. Well, then, surely God talked to the most important part, and He told the part that He talked to, that it should "surely die."

Christ said in Matthew 10:28, "Rather fear him that can destroy both soul and body in hell." Ezekiel 18:4 reads: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

Some preachers say they preach eternal torment to scare people into religion, but their scared religion is not worth anything. Paul said in Galatians 1:8, 9:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Many people have their minds so entangled with false doctrine that they do not know what they believe, nor what to believe. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). One should not let his mind be entangled with contradictions. The true gospel is plain, and it will not disturb the mind. Besides, nothing else will suffice to follow to inherit eternal life.

# UNBELIEF

By Mrs. J. M. Kiger, Marengo, Iowa

SOME of our best read Bible students are agreed that the worst sin is unbelief caused by ignorance of the truth. More Bibles are sold each year than any other book, but it is read and studied the least. Webster defines "unbelief" as "doubt; skepticism; or a mere failure to admit." Disbelief is a positive rejection. A few examples in the Bible of unbelievers will be adequate to help our unbelief. According to Genesis 2:16, 17, also 3:2, 3, we conclude that neither Adam nor Eve believed God's command that, if they ate of the tree of the knowledge of good and evil, they would die. All know the result which continues to this day, for they surely died because of their unbelief.

Noah's preaching for one hundred twenty years that a flood was coming to destroy all who would not believe ended in the mortal death of millions living at the time, but who would not believe. The first coming of the Saviour was rejected by the Jews because of unbelief, resulting in the death of millions of them from that time to the present.

It was unbelief that caused Jesus to weep at the grave of Lazarus. Many besides Mary and Martha believed that day of their brother's resurrection, for they heard and saw, but it required the literal resurrection of Lazarus to establish their firm belief in the resurrection and a belief that would finally result in their salvation.

It was unbelief and ignorance, Jesus said, that caused the crucifixion of our Saviour. He prayed, "Father, forgive them, for they know not what they do" (Luke 23:34). As unbelief in the days of Noah brought death to so many, so it will be at the soon-coming of our Lord and Saviour Jesus Christ. Millions now living will miss the resurrection of 1 Thessalonians 4:13-18, including many church members.

We who are Bible students and true believers know the requirements for this resurrection. We are to present our bodies a living sacrifice, holy and acceptable to God. There are some commandments for us, also, besides the two Christ gave on love. 1 Thessalonians 5:22 says to "abstain from all appearance of evil." Hebrews 10:25 says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We are admonished, as true believers in Christ, to "put on the whole armour of God." (Read Eph. 6:10-20.) Are you and I clothed with this armor? If so, we will be in the resurrection of the just and escape the great and terrible judgment that is almost upon us.

General McArthur, commenting recently on the atomic bomb, said there will be either "world control of it, or Armageddon." Which do you think it will be? God will play a great part in this. All flesh will not perish. Matthew 24:22 says, "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Joel 3:2 says, "I will gather all nations, and will bring them down into the valley of Jehoshaphat." Revelation 19:19 also says armies will be there. (See also Rev. 16:16.) As this refers to the future, do you not think it proves that God is not going to let all the people die before His plans are fulfilled?

Let us look at Revelation 16:15—"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Do you think the ones really looking for the Saviour are being blessed now? I do. The books are now open in heaven and God knows all the names written therein. Have you registered? Can you really and truly sing this song:

"Lord, I care not for riches, neither silver nor gold;  
I would make sure of Eden, I would enter the fold.  
In the book of Thy Kingdom, with its pages so fair,  
Tell me, Jesus, my Saviour, is my name written there?"

"Lord, my sins they are many, like the sands of the sea,  
But thy blood, O my Saviour, is sufficient for me;  
For thy promise is written, in bright letters that glow,  
'Tho' your sins be as scarlet, I will make them like snow."

"Oh! that beautiful city, with its mansions of light,  
With its glorified beings, in pure garments of white;  
Where no evil thing cometh to despoil what is fair;  
Where the angels are watching, yes, my name's written there."

*Faith of Ancient Worthies.* Abel, Enoch, Noah, Abraham, and other ancient worthies "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They desired "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city"—even the "city which hath foundations, whose builder and maker is God." Are you looking for the New Jerusalem?

# In Exchange for Life

By H. Gary France, Wenatchee, Washington

JESUS asked, "What shall a man give in exchange for his soul?" (Matt. 16:26.) Similarly, one may ask, "What am I willing to give in exchange for another's eternal life?" "To exchange" means "to buy; to purchase; to trade; to redeem." "What? Does man have power to buy life?" Christians already "are bought with a price" (1 Cor. 7:23), but members of the world are failing to avail themselves of the gift. Christians, therefore, must emphasize to them a true perspective of life, thereby giving them life. When a Christian's efforts cause a person to accept life, the Christian has "exchanged" his efforts for the eternal life of another person.

We are bought with a price, but we can resell our eternal lives. One relinquishes his claim for life by following the world in its habits, desires, hopes, and fears. Serving ourselves will cost us the price of eternal life. Would we sell life so cheaply? Are parties, bright lights, and indulgences worth eternal life? How many millions of dollars would one accept in exchange for this life? What effort is one willing to spend, that another may have eternal life?

Peter said to Simon the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20). Either the gift of the Holy Ghost or the gift of eternal life is worth far more than money.

One person says, "If I cannot enjoy this *life*, why should I exchange my worldly pleasures for more life?" The Christian life *is* enjoyable! The anticipation and hope for the Kingdom challenges any and all pleasures of this world for sheer happiness. The Christian life is not a limitation of activities and habits; Christianity is a training (and a very feasible training at that) of one's appreciation, so one enjoys the right and not the wrong. Thus a Christian life is one of a deeper and fuller enjoyment of life; the worldly life is a limited life of laws, immediate consequences, and desires. The Christian life is unlimited, for the true Christian has trained himself to desire only good and to reject evil. That, in itself, is true happiness. No one can appreciate the fact until he has tried it.

What were others willing to give in exchange for our eternal lives? "God so loved the world that he gave his only begotten Son" in exchange for our lives. Christ lived and died in exchange for our lives. The apostles gave freely of their time and energies in exchange for eternal lives of others. They gave themselves to persecution and mocking; they gave comforts of life.

Paul had an education and background that enabled him to have the luxuries available to the people of his time. Paul, however, recognizing that he could exchange luxuries, politics, and prestige for the eternal lives of others, willingly made the exchange. He wrote, "I count all things but loss" (Phil. 3:8). Such an exchange shows its beauty in that the giver does not receive the most important part of the benefit; another receives the eternal life though one's own efforts may have initiated the step.

"What am I willing to give in exchange for another man's eternal life?" is a question that a person should ask of himself. "What example am I willing to establish of myself in his mind?" People being so much like sheep that they follow examples and crowds though to death, the throngs need other examples that they may follow to life.

"Exchange" suggests "equivalent." The worldly minded man will go to any length to avoid being "gyped." He asks questions, compares various values, and considers respective assets. How inconsistent is the man who fails to recognize the value of eternal life of another in exchange for some of his efforts, while spending much of his energies "bargain hunting."

Give? What can a person give in exchange for someone's eternal life? God said, "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hos. 6:6). Give mercy and knowledge. One gives mercy to his associate by returning good for evil; by being friendly at the expense of pride; by telling him of life in an inoffensive manner; by purchasing for him eternal life at the expense of effort and pride, although the associate may have offended previously. Thus one gives mercy. One gives knowledge by describing and explaining to another the opportunities in life that God has offered.

Life's value is not measured; life is priceless. What intelligence would not spend energy, time, and effort to purchase the infinite gift? Who can deny another the opportunity of life by failing to "exchange" his life's carnal desires for the other's eternal life?

Life's opportunity is the exchange of effort, consecration, dedication, and love for eternal life both for one's self and for his associates. Life's victory is won through serving Christ. "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). So pleaded the Apostle Paul.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**A SMALL WORLD.** The world is rapidly shrinking to the size of man. Man, through the increase of knowledge, can look to the horizons and see the "utmost parts of the earth." Space, and space alone, seems to be the only area of God's creation that limits man in his "running to and fro." The earth which God has given to the children of men no longer contains man in his wonder-lust after the causes of things seen. He has trained his "long eye" on the "heavens, even the heavens which are the Lord's." His searching after knowledge has led him from pole to pole. The bowels of the earth have been opened up to provide him fuel for his comfort, convenience, and progress, and to afford him a place of protection from the devastations of his own creation. Sailing upon the bosom of the seven seas, man has lost many of his possessions, but through his genius has been able to go down into the depths and recover his lost coin. Man's day has well fulfilled the Prophet's vision of his (man's) running "to and fro" in, through, on, and above the earth.

Another phase of this sign of the end of the age is ably set forth by Brother Lyle Rankin in these words: "It is stated that forty million people are on the move over the earth, and another thirty million will soon move either because they want to or are being forced. Six thousand a month come from Puerto Rico to the United States. An effort is being made to move 5,000 Italians each month to Argentina. Reportedly 40,000 are on the waiting list. With the running to and fro of people in business and pleasure in vehicles developed during the increase of knowledge these last few decades, this certainly should help all to realize the fulfilling of the prophecy of God by Daniel concerning the time just prior to the coming of Christ."

Behold! the coming of the Lord draweth nigh!

**A DIVIDED WORLD.** The dream of a "One

World" by idealists is being ground to pieces by the divisions that exist between the various races and religions of men. The Prophet Daniel records the revelation of the Lord concerning the status of nations in the last time, by saying: "They shall mingle themselves with the seed of men; but they shall not cleave one to another." For several generations the royal seed of various countries of Europe intermarried with the hope that through family ties the bond of friendship would cement the nations together into a harmonious political fellowship. This aim failed in its intended purpose. The League of Nations was brought into being after the first World War, with the expressed desire of all nations that men at long last would settle their differences around the conference table. In a short time, however, it became apparent that the various ideologies, racial inequalities, and political ambitions could not be reconciled. Men would mingle, but they would not

cleave. The short life of the United Nations is revealing the same pattern in the characters of present world leaders.

The Lord indicated in His description of the kingdoms of this world as set forth in the metallic image, that in the last days men would mingle, but would not cleave one to another. This sign of the last days is standing out in bold relief before the eyes of all who are looking for the Lord's soon return. Behold! the coming of the Lord draweth nigh!

**AN APOSTATE CHURCH.** Most of the signs

of the Lord's second coming are to be found in the nation of Israel and the church. It is of the church that we wish now to speak in particular. Paul saw the church in the last days as possessing a shadow life—"a form of godliness," which would be wanting in power. That the professing church of today is losing its virgin purity, becoming more and more like the world from which it formerly was markedly separated is to be found in all phases of church life. Spirituality is at a low ebb today! This apostate condition is being daily augmented by the church substituting its spiritual enjoyments with a round-the-clock seeking after pleasure. Worldly pleasure is a thorn in the flesh to spirituality. Sunday indeed is becoming a "fun-day." Beaches are sought after more than are the pews. Pop bottles are more in demand than Communion glasses. The hurrahs and guffaws at a Sunday ball game thrill more church members than do the amens of fervent prayers. The apostate church is here. She is falling away from the faith, giving heed to seducing spirits and doctrines of devils. The Lord said these signs would precede His coming.

Behold! the coming of the Lord draweth nigh!

**A WEeping PEOPLE.** Israel is a sign people. By way of warning, God told Israel

what signs and wonders would be upon them if they failed to observe and do all that He commanded them. It is well known that they chose the course of disobedience. Upon them has rested all the curses God formerly pronounced. The Wailing Wall outside the city of Jerusalem, where more tears have been shed than at any other single spot, is a symbol of what the whole Israelitish race has been enduring for generations. The weeping people have been a disobedient people. The day for them in most parts of the world is the beginning of sorrow—the night the beginning of horror. It is to be hoped that their tears and fears will soon be banished through repentance and acceptance of the Messiah—the only begotten Son of God.

**EVIL DAYS.** Prophets of gloom and doom have little appeal to the courageous and energetic. A hopeful outlook is an encouraging omen to most people. Seeing things in their

proper perspective, though the outlook is dark, if there is a bright and cheerful outcome, one is termed an optimist. The Christian optimist is the person who sees present-day conditions in their proper setting as pictured in the Word of God. On the short view of things, the picture indeed is filled with all manner of evil, with men everywhere engaging in violence as happened in the days of Noah previous to the Flood. Evil imaginations and violence resulted in the antediluvian world being overflowed with water, with all but eight people perishing when the fountains of the deep were broken up and the flood gates of heaven opened. So likewise this present evil world will come to its judgment in which the heavens shall pass away and the elements melt with fervent heat.

The bright aspect of the picture is to be found in a cleansed world with righteousness filling the earth as the waters cover the sea. Evil days are the harbingers of the coming of the Son of God. Behold! He cometh!

**FAITHFULNESS.** Jesus was unable to fore-

see in the end-time a world filled with men and women of faith. On the other hand, He did foresee the last days as being void of vital faith in spiritual things. His question, "When the Son of man cometh, will he find faith on the earth?" foreshadowed the actual situation as we see today. Faith is the lifeblood of the Christian. Without a goodly amount of it, a sickly Christian results. If Christendom seems to be of a washed-out condition today, the lack of faith is one of the answers.

Then there is another phase of faith, which too often is overlooked—the departure from the faith. This kind of faith is the apostolic teachings in all their purity. The great and basic doctrines of the primitive church are losing their appeal. This can be traced to several causes, chief of which, is the lack of love for truth among those who are responsible for its presentation. One finds little material in the religious press of today on the great teachings of our Lord respecting the gospel of the Kingdom. What has happened to this message that was to be preached to all the world for a witness? It has been lost along with a love for truth in the transition from a church separated from the world to a church lost in the world. The nominal church today is a worldly organization given over to moral issues affecting the life that now is. All this fulfills the prediction of Jesus, "Because iniquity shall abound, the love of many shall wax cold." Behold! He's coming soon!

**JEWISH UNIVERSITY.** A Jewish university in connection with the Jewish Theological Seminary in New York City is being planned. \$15,000,000 will be raised to finance the extension, which will have to do with research and training in every aspect of Jewish life.

Behold! the coming of the Lord draweth nigh!

## Destruction of the Ungodly

Dear Friend:

Before us lies your paper. It confuses "punishment" with "torture." If you are right, then, since the "Bill of Rights" (1688) forbids "torture," it would therefore forbid "punishment"!

The word "punishment" is a general term and does not state the *nature* of the punishment. As "eternal judgment" does not necessarily mean eternal judging, so neither does "eternal punishment" necessarily mean eternal punishing.

*Kolasin*. The translator of the Emphatic Diaglott has this to say of *kolasin*: "Kolasin in its various forms occurs only in three other places in the New Testament—Acts 4:21; 2 Peter 2:9; 1 John 4:18. It is derived from *kolazoo* which signifies: 1) to cut off; as lopping off branches of trees, to prune. 2) To restrain; to repress. The Greeks write, 'The charioteer restrains (*kolazei*) his fiery steeds.' 3) to chastise; to punish. To cut off an individual from life or society, or even to restrain is esteemed as punishment; hence has arisen this third metaphorical use of the word. The primary signification have been adopted, because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to *life*, the wicked to the *cutting off* from life, or death. (See 2 Thess. 1:9.)"

So, in uniformity with the foregoing, that translator rendered *kolasin* (1 John 4:18) "restraint," and in 2 Peter 2:9 "cut off," and in Matthew 25:46: "These shall go forth to the *aiouian cutting off*: but the righteous to *aiouian life*." In Genesis 8:2, the Septuagint says, "The rain was *cut off*" (*kolazoo*). Was the rain tormented? No! It was "cut off"; so with the wicked. They "go away into an eternal cutting off" (*kolazoo*) from life, which the righteous receive, and thus the wicked reap death (Rom. 6:23), life's *opposite*.

*Mark 9:44, A.R.V.* The Greek here rendered "unquenchable fire" by the translators is also used by Homer where he said of the Grecian ships that these ships, when destroyed by the Trojans, received "*pur to asbestos*." Now what did "unquenchable fire" (*pur to asbestos*) do to these ships? Did it eternally torture them, or destroy them? Again, Eusebius wrote of Julian and Cronion (two Christian martyrs) that the fire that destroyed these martyrs was "unquenchable fire"—*pur to asbestos*. Now did these martyrs therefore experience eternal torment? Did they? If "unquenchable fire" (*pur to asbestos*) literally *destroyed* ships and Julian and Cronion, why doubt its literal destruction of the wicked? Jesus declared the "unquenchable fire" will "*burn up*" its victims, like it would

*A message in form of a letter prepared by John R. Fiske, South Haven, Kansas, for a friend believing in eternal torment.*

burn up chaff (Matt. 3:12), and I believe Him!

*Matthew 25:41.* As *eternal* redemption, judgment, consolation, and salvation (Heb. 9:2; 2 Thess. 2:16; Heb. 6:9) cannot possibly mean that eternal

redemption, judgment, etc., are as processes *eternally* carried out, so neither can "eternal fire" be so treated, for its victims, my friend, are burned "into ashes" (Jude 7; 2 Peter 2:6). As the Mississippi River is an *everlasting* stream in the sense that some hills are everlasting (Gen. 49:26; Hab. 3:6); if one was drowned in it, would he be eternally drowning? Or, if he fell from an "everlasting hill," would he necessarily fall eternally? if not, then would he burn eternally if *burned up* with an eternal fire? As "everlasting chains" do not necessarily bind eternally their victims (Jude 6), so "everlasting fire" need not necessarily burn its victims eternally. Jude 7 and 2 Peter 2:6 clearly show that "eternal fire" once turned certain cities "*into ashes*." This is confirmed by these translators of Jude 7: Luther—"Are set forth as an example of the *ashes* of eternal fire." S. Battler—*Ashes* of "eternal fire." Colmesius—"The cities are set forth as an example of the *ashes* of eternal fire." (So it is certain, Friend, that we are right in saying that "eternal fire" turns its victims "*into ashes*," thus making them "*ashes* of eternal fire.") Finally—Libanius, a classical writer of the fourth century, wrote: "It (Troy) lies *an example* of the calamity of *eternal fire*." A famous saying then was "Troy *was*." This evidently is what Libanius meant. Since all must concede that "eternal fire" literally destroyed Troy as it certainly did Sodom (Luke 17:29; Jude 7; 2 Peter 2:9), have we not the right to conclude that, since in doing this it was therefore an "example," it will just as literally "burn up" (Matt. 3:12; Mal. 4:1-3) as "chaff" the wicked? Since the wicked who experience "eternal fire" will also receive "eternal punishment," it follows that the points here apply also to "eternal punishment."

*Matthew 13:42* will be analyzed later.

"Punishment means pain and suffering," says Webster. Yes, he names other methods of punishment, such as loss of property, liberty, or life. An eternal loss then is an eternal punishment to the one who has experienced it, whether that loss is happiness or life itself. Since the wicked man in the day of judgment shall "*lose his life*" in the same sense that Christian martyrs now "lose" theirs (Matt. 10:39), and since that loss is absolutely eternal, it follows unerringly that the loss resolves itself into an "eternal punishment" for such.

(Over)

2 *Thessalonians* 1:9. "Destruction," what is that? It is the opposite of preservation. "The Lord *preserveth* all them that love him: but all the wicked will he *destroy*" (Psalm 145:30). If "preservation" here is literal, and we must concede that it is, then its opposite, "destruction," is just as literal. If God literally "preserves" them that "love him," He will as *literally* "destroy" those who do not. The word "but" marks the contrast.

Note these prophecies: "I will *destroy* man," and "will I *destroy* (margin, 'blot out') from off the face of the earth." (Gen. 6:7; 7:4.) "All the wicked will he *destroy*" (Psalm 145:20). Here are four prophecies in which God says He "will destroy" the wicked. Three of these (Gen. 7:21, 22; 19:29) are shown to be *literal* destruction. The literal fulfillment of the first three argues the literal fulfillment of the fourth, since the third is declared to be God's "*example*" of what will "hereafter" befall the ungodly. (2 Peter 2:6.)

Now, since 2 *Thessalonians* 1:6-9 clearly shows that the wicked will receive "destruction" that is simply "everlasting," we must not conclude that that "destruction," or anything preceding it, is absolutely *painless*. A painless "destruction" is nowhere revealed in the Bible for the risen wicked. We must remember that "destruction," "death" (second), or "to be burned" (Rom. 6:21; Phil. 3:19; Heb. 6:8) is their *end*, or finality. But *before* their "end" is reached, "stripes"—"few" or "many," both words being of *limitation*—are received by the wicked. Here is the period of torture. (Luke 12:47, 48; Matt. 13:42.) First "stripes," then "death" or "destruction" as their "end"! Cancer may last for a long time before it ends in death to its victims; so with the "stripes" or "anguish" (Rom. 2: 8, 9). The point is "the tribulation" thus "rendered them that trouble you" increases in fury until nature gives way and their end is "death" (Rom. 6:21). Note: Romans 2: 5-10 says the one class will have "rendered to them in *that* day" "immortality" or "eternal life." It is evident the class who thus receives "eternal life," that is, "immortality," does not possess it before it is thus "rendered" to it. Since the wicked bear the *same nature*, it is certain that not thus possessing "immortality" or "eternal life" thus "rendered" the righteous, their "anguish" must therefore "end" in "death." (Rom. 6:21. See also Rom. 1:32 where Paul had just said that "*death*" is their certain doom.)

Now, in this light, consider Revelation 9:5, 6. (Thanks for the text.) Here we are shown that "torment" is *one thing*, and "death" that men will "desire" but "shall flee from them" *another separate and distinct*. Hence, when God speaks of death or destruction as the "wages of sin" (Rom. 6:23), it is certain, Friend, He does not mean "torment." The "torment," as Revelation 9:5, 6 shows, whether short or long, must therefore precede or end in "death" (Rom. 6:21).

(To be continued)

## NEED OF TOLERANCE

(Continued from page 5)

the throat" of a non-Christian who states an untruth as his belief, is there much opportunity for him to see the benefits of being a Christian?

The world has seen much of intolerance of religion in the last decade. During World War II, horrible verbal pictures of religious persecution escaping from Germany illustrated the heathenism of the leaders of that country. You and I have witnessed the destruction of Germany and Japan because of their non-Christian attitudes in relationship to their fellow man. Russia will meet her doom because of intolerance of religion. What of this country? It is tending more and more away from religion, year by year.

As the country sinks back into a state of lukewarmness in religion, crime, riots, strikes, and general confusion are on the increase. The only means of restoring the country to its sound foundation is a national revival. Church attendance may be on the increase, but faith steadily is decreasing: both in individuals and in the nation as a whole.

The second educational program to be undertaken is that of the churches. There should be a renaissance within the church itself; a revival of learning the love that was once so manifest in the life of every Christian. The church should be the dominating influence in the life of every citizen of the United States of America. Then, at Christ's return, that form of government that each of us holds so dear will be placed on His right hand.

The church's religious teaching has been dropped to second place, as outside interests have seeped into first place. More teaching of personal application of words of Jesus should be required of every Sunday school teacher. If children are taught love from their first comprehension of the meaning of words, there is little doubt that they will err in later life. Indeed, even before they can understand words, love can be stamped upon their hearts and in their minds through the attitudes and actions of the father and mother.

One of the foundation steps in Sunday school, then, is to train the parents to educate their children. Once the import of Christ's life and teachings has forced all competition from the hearts and minds of parents, they will live righteously so as to teach their children the way to eternal life.

Racial tolerance can be taught directly to the Sunday school student from the writing of Paul the Apostle. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28). "The just shall live by faith" (Gal. 3:11) applies just as directly to the Gentile as to the Jew, just as directly to the black as to the white. Where is

prejudice, envy, intolerance then? *They are excluded!* There is no place for them in the Christian life, just as there is no place for murder in the Christian life.

Intolerance of other denominations has become the fashion of today. The "big three" religions—Jewish, Catholic, and Protestant—will have nothing whatsoever to do with one another. It is good to remain segregated from other denominations, but it is also good to tolerate their views.

Publicity is the third way to educate the masses as to the benefits gained from tolerance. Press and radio have their part in the daily life of almost every American of the present day. This, of course, is outside the realm of many churches, so we shall not dwell on that point.

A world-wide effort to bring about the rebirth of liberty and freedom from oppression would mark the greatest change in the world since the onset of Christianity. A world-wide effort of this sort must begin at home—in our own nation. A national effort of this sort must begin with the citizens of this country. "What can a few church members do to teach tolerance to the world?" you ask.

To answer, I ask a similar question, "What did one Man do to affect the history of the entire world from His day to this?"

The results of this world-wide effort would be the spread of Christianity into all the world as fast as men could travel to all parts of the world. The heathen would be converted and brought to Christ. The moral lives of millions would be lifted beyond reproach. Physical and spiritual necessities of inhabitants of slum districts would be provided. The profoundest result of a world-wide rebirth of liberty, however, would be that of establishing universal truth. In connection with this, the followers of Jesus would become true followers of Him.

THE GOSPEL INVITATION

(Continued from page 3)

were made sinners, so by the obedience of one [Christ] shall many be made righteous" (Rom. 5:15, 19). To those in bondage, Christ is calling. He invites them to come to Him and find salvation. Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Again,

Christ spoke of Himself as the water of life. We read His words in John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Do not these New Testament scriptures compare well with the first seven verses of Isaiah 55? In both the Old and New Testaments, salvation is free. It cannot be bought. Works or money do not avail. In both cases, the

(Please turn to page 15)

"LEAVING US AN EXAMPLE"

(Continued from front page)

Jesus made use of every opportunity as it came: teaching in villages, cities, on the road, in mountains and plains, in ships, synagogues and the Temple, in homes of sinners, and with His personal friends in their homes. We cannot do more. Should we be satisfied doing less? Jesus' message is no more popular now than it was then, but He has left us an example.



**Now Is the Time!**

**Enrollment Coupon**

Please enroll me as a student in:

Oregon Bible College Summer Session

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Blessed is every one that seeketh the Lord; that walketh in his ways" (Psalm 128:1).*

### The Little Black Dog

"I wonder if Christ had a little black dog,  
All curly and woolly like mine;  
With two long silky ears and a nose round and wet,  
And two eyes brown and tender that shine;  
I'm sure if He had, that little black dog  
Knew right from the start He was from God,  
That he needed no proof that Christ was divine,  
But just worshiped the ground where He trod.  
I'm afraid that He hadn't, because I have read  
How He prayed in the Garden alone,  
When all of His friends and disciples had fled,  
Even Peter the one called a stone.  
And, Oh! I am sure that the little black dog  
With a true heart so tender and warm  
Would never have left Him to suffer alone,  
But creeping right under His arm  
Would have licked those dear fingers in agony clasp,  
And counting all favors but loss,  
When they led Him away, would have trotted behind  
And followed Him quite to the cross."

—By E. G. Reynolds; selected by Mary E. Sprinkle.

### Moses Suffered for Sin

The Lord God spoke to Moses again. He told him to climb upon Mount Abarim. There he could see the land God had promised to the children of Israel.

Moses had led the Israelites from Egypt, through the wilderness to the Promised Land, but he forgot once to glorify God in their eyes. He took the glory upon himself when he struck the rock to get water for the Israelites. He called them rebels, and said, "Hear now, ye rebels; must we fetch you water out of this rock?" (Num. 20:10.) God also had asked Moses to "speak to the rock," not hit it. Moses, however, struck it twice.

No doubt the Israelites were aggravating. They complained and were indeed a problem. When Moses became angry with them, he forgot to be wise. People cannot think clearly when overcome with anger. It cost Moses a great deal. He did not enter the Promised Land.

God told Moses that after he had seen the land of Canaan he would die. Aaron already had died.

Moses did not try to excuse himself for his sin. He did not beg God to let him continue to lead the Israelites. He did not ask to go over into Canaan. God's answer was stated at the beginning of our study today. Moses could only see from a distance on the mountain the Land of Promise.

### A New Leader

Joshua, one of the two spies who wanted the people to go into the Promised Land, was the new leader. He was not given supreme leadership as Moses had been given. The Lord said to Moses, "Thou shalt put some of thine honour upon him." Eleazar, the oldest son of Aaron, was made priest for the Israelites. Joshua was to ask advice or counsel of the priest.

The priest, Eleazar, was to get his judgments or decisions from God. The priest had "Urim and Thummim," two objects that were carried in a pouch. One meant "no," the other "yes." They probably felt alike when the priest prayed for God's answer and reached into the pouch.

### Those Who Are Happy

To be blessed of God is to be happy, joyful, or favored. Our golden text states that everyone who fears or respects and loves God is blessed and happy. This is a portion of a verse in the Psalms. Often the same thought is expressed two different ways in the same verse. The rest of the verse says that those who walk in His ways are the ones who are blessed. (Psalm 128:1.)

May we choose early to go God's way instead of our own, that we may live with Jesus in God's Kingdom.

### We Are So Happy

New ECE Club members are: Florence E., Mary Louise, Martha Erlene, and Janet M. Friend of Newkirk, Oklahoma. Their Grandmother, Mrs. Emma Friend, sent their names to us.

### Happy Birthday Wishes

Marlene J. Saatzer, May 25, age 9, Saint Cloud, Minn.  
Hilda Richardson, May 26, age 10, Hammond, La.  
Rosa Mae Philips, May 28, age 9, Hammond, La.  
Junior Gainey, May 30, age 12, Hammond, La.  
Deloris J. Larington, May 3, age 6, McCook, Nebr.





## — AND THINK!

**WE** YOUNG PEOPLE are often accused of being impatient and impulsive. Too often we fail to stop and think of the consequences before we leap into activity. Often that very quality helps us to do things quickly and save the day, but just as often we leap into an act which does more harm than good. To stop and think before speaking, promising, or acting requires mental discipline and courage to stand by our decisions.

Stop and think about what? When in doubt as to whether the thing you have in mind is right or wrong, put it to these three tests, then act upon your decision. Stop and think! Ask yourself:

(1) What does the Word of God say? The Bible precisely and unmistakably forbids certain acts as being evil. Lying, stealing, greed, hatred, revenge, lust, envy, swearing, drunkenness, and innumerable other evils are expressly defined as an abomination to the Lord. Some acts are included in such phrases as, "Abstain from all appearance of evil."

A knowledge of the Bible sufficient to bring its thoughts to immediate recollection is necessary to make this test. (Thus, point one of the Berean pledge.) Honesty and courage of conviction are necessary to abide by your decision. If the Bible forbids it—DO NOT DO IT—for your sake and for the gospel's.

(2) Test two: What does my conscience say? Many times the Bible is silent on sins which are more or less recent inventions of men. Sometimes peculiar circumstances may make the Bible teaching difficult to apply. When this is true, your conscience will tell you when you are treading on dangerous ground. This "still small voice of God" speaking within us will so prick us when we begin to wander into unholy ground. Fielding once said, "No ear can hear, no tongue can tell, the tortures of that bitter hell," speaking of a man living with a guilty conscience. When your conscience says, "No!" stop and think before you skip church for a movie, or accept a cigarette, or tempt yourself with alcohol. The consequences of the act, added to a

wounded conscience, will make you a sorry Christian soldier, indeed.

(3) The third and last test is, How will this affect my neighbors? Here is an important factor to take into consideration. We are quite prone to think that because the Bible justifies our act and our conscience agrees, that we can go ahead and do it, no matter how it may affect others. To offend, or to cause a brother to stumble and fall, is as much a sin as to disobey God. (1 Cor. 8:10-13.) If the activity you have in mind might cause someone to be drawn away from God, or put a stumbling stone in his path, then do not do it.

Joe was a young man who was known of his friends to be a professing Christian. He was a Berean officer and was sincere in his belief. The time came when Joe decided that to attend the movies on Sunday evening after church was a commendable occupation. He may have been right, or he may have been wrong, but *he believed* he was right. His friends saw him in the movie, however, and whenever he invited them to Sunday evening church, he wondered why they laughed. You see, they thought he did not attend church himself. His words seemed as mockery (Gen. 19:14), and they stumbled over his debatable activities. Joe was wrong, though he could have been right, because he offended his fellows. Yes, we are our brothers' keepers.

Before you act, before you break your Berean pledge, before you form wrong habits, Stop and Think: What does my Bible say? What does my conscience say? What effect will this have on others?

### *National Berean Society Pledge*

That I may be a Christian example in word and deed, I will do my best to add to other Christian virtues the following self-building labors:

- I will read a portion of the Bible daily.
- I will attend at least two church services weekly.
- I will totally abstain from all tobacco or liquor.
- I will accept Christ as my guide in all personal conduct.
- I will endeavor to win at least one for Christ this year.

Signed.....

# AMONG THE CHURCHES

## CONFERENCE DATES

- May 23-25—Annual May Meeting at Fonthill, Ont. F. L. Austin, guest speaker.
- May 24 - June 8—Evangelistic meetings (T. A. Drinkard) at Morning Star Church of God, South Bend, Ind.
- June 11-15—Minnesota State Conference at Eden Valley. (James M. Watkins, guest speaker.)
- June 13-15—Northwest Conference at Felida, Wash.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- June 28, 29—Illinois Quarterly Conference at Eldorado. (Sydney E. Magaw, guest speaker.)
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29 - August 10—Illinois Conference and Bible School at Oregon.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 23-31—Texas Conference at Ater.

## COLLEGE NEWS

Chapel services this past week were, as is customary, very interesting. Sydney E. Magaw and F. L. Austin were the speakers. Bro. Magaw gave us a most interesting sermon on "What Is a Soul?" Bro. Austin's sermon concerned coming apart from the world and becoming more independent of the world.

Last week, College students enjoyed a novel experience by hearing their own voices coming to them over the loudspeaker of a record player which Bro. Otto E. Dick had borrowed. Members of the Expository Preaching Class preached sermonettes into a "mike" instead of to a congregation. The Public Speaking Class read excerpts from the Bible and other books. Some of the more talented students made recordings of their singing. The Glee Club made a recording or two. All students appeared very surprised when they heard their own voices coming back to them, as they did not think they sounded at all like the records.

A recording machine would be a great asset to the College, as it would aid students in the Expository Preaching and Public Speaking Classes, immensely. One can see the errors he is making so very clearly when he can hear his own voice coming back to him by means of listening to a record he has just made. We hope that someday this dream will become a reality.

Miss Samuelson, our music instructor, spent several nights at the College last week. She accompanied Kirby Davis to Chicago early last Wednesday morning, where they visited a music college.

Teachers of the Byron Sunday School enjoyed a picnic at Lowell Park last Saturday afternoon and evening. The Byron Sunday School is progressing favorably, and we feel that those working there are doing an excellent work. W. Howard Beemer, News Editor.

## HECTOR, MINNESOTA

The church work continues to show fine interest and loyalty on the part of the members, and a number of non-members attend church more or less regularly.

The Doreans society has been raising money for a parsonage, and quite a nice sum has been raised already. Much more is needed, however, before the parsonage can be built.

Mrs. Olaf Hammer, who suffered a broken ankle more than two months ago, is still unable to walk, as healing has been slow.

The pastor and wife recently spent several weeks visiting relatives and friends near Hammond, La., and Marshall, Ill. During our absence, the pulpit was supplied by Bro. Ernest Graham of Minneapolis. Bro. Graham, incidentally, is teaching the newly organized Berean research class in Minneapolis.

Harry Gockler, Pastor.

## EL PASO TO MINNEAPOLIS

The first stop after leaving El Paso, Tex., was Hot Springs, N. M., where I found one member, Mrs. Mary McRae, formerly Mrs. P. A. Davis of Lorraine, Tex. A brief visit was enjoyed at her home.

At Albuquerque, N. M., I met Olin Willingham, son of Mrs. Barton Willingham at Hobbs, Tex. One member of the church lives here, Mrs. E. F. Barsh, formerly Miss Mattie Lee Weathers, whose parents live at Roy, N. M.

A short stop was made at Santa Fe to visit Miss Maude Ellen Greer, daughter of Bro. J. T. Greer at Portales, N. M.

On arrival, April 29, at Roy, N. M., it was a joy to meet with Bro. and Sr. A. E. Weathers and their family, who moved from Canyon, Tex., and before that lived at Mullin. They are strong in the faith and actively interested in getting a church started in their community. A daughter, Miss Katherine, living at home is also in the faith. Another daughter and two sons live near by.

A meeting had been arranged at a local church, where I preached to a gathering of about 25 people, who seemed quite appreciative of the message. This seems a promising field for further work. Bro. Weathers has been active in spreading the word to those in other communities also and has contacted groups of Spaniards in other places who hold beliefs much the same as ours. He is anxious to do further work with them. Perhaps New Mexico would be a good field to try to develop at some future time.

From Roy, I drove to Denver, Colo., where I had time only to visit briefly at the home of Bro. and Sr. A. E. Shaw and Sr. Harry L. Davis. It was a real pleasure to meet these good people, zealous for the faith.

My route carried me through Wray, Colo., so it was a privilege to stop for a short visit with Bro. and Sr. C. B. Hammel. I had been planning to visit Wray for a year and a half, but I did not have time to stay and preach. It was encouraging to learn that the brethren there are planning to have a church of their own in the near future. May God abundantly bless their work for Him.

At Holbrook, Nebr., which I had not visited since 1925, it was a pleasure to stop overnight with Bro. and Sr. Terry Ferrell, and to see a few of the other brethren. A small group gathered in the Ferrell home to see several reels of pictures.

Another day brought me as far as Sioux City, Iowa, where I looked up some old friends, the Ahrendsens family, whose children all were active in the Bible school there recently, and Bro. and Sr. J. D. Lawrence, all of whom it was good to see again.

On the afternoon of May 3, I reached Minneapolis, where I was made welcome at the home of Bro. and Sr. Ernest E. Graham. Here we hope to begin a work with a number of members here, under the sponsorship of the Minnesota Conference. A later report will be given of the work at Minneapolis.

M. W. Lyon, Evangelist.

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	
		\$26,368

**\$11,587.00 to go  
BY MAY 31!!**

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Bro. James Maggard, Scottsburg, Ind., is a hospital patient at Austin, Ind., this being his third week in the hospital.

The Editor conducted services at Delta, Ohio, May 10 and 11. On Sunday, May 18, he served at the Morning Star Church, South Bend, Ind., in the morning and afternoon, and at Hope Chapel in the evening.

Special prophetic number of The Herald is being planned for next week, issue of May 27.

Born to Bro. and Sr. Tammie Daniels, May 4, a six-pound boy, Larry Eugene, Rt. 4, Little Rock, Ark. . . . Congratulations!

Sr. H. Scott Smith, London, Ark., is visiting at the home of her daughter and son-in-law, Bro. and Sr. C. Alan McLain, Dixon, Ill.

Mail for Bro. T. A. Drinkard should be addressed, temporarily, in care of D. E. Rouch, 1710 Medora St., South Bend, Ind. Bro. Drinkard will be preaching at Morning Star Church, May 25-June 8. He writes that he will be available for preaching assignments "up to July 20 (inclusive)."

Thank you, Dr. Logan, for your contribution to the College "Student Loan Fund."

Mora on the map! We thought the Mora work was "gone and forgotten," but Mora is still on the gospel map—evidenced by a letter of appreciation for the College and a generous contribution.

Sr. Leota B. Hanson, accompanied by Srs. Etha Brewer, Elizabeth Ordnung, and Sr. Albert Logsdon, motored to Chicago, Sunday morning, May 15, there attending services at the Church of God.

Bro. John F. Green, Kansas City, Kan., reports the death of Joseph Thorp of that city on April 15, 1947. Obituary will appear in a later issue.

## THE RESTITUTION HERALD

Published by

National Bible Institution, Oregon, Illinois

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

Subscription rate: 50 issues per year, \$2.50.

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

## NATIONAL BIBLE INSTITUTION

Leo Behrends	\$ 2.50
Delta, Ohio, Bereans	30.00
Zechiel Family	25.00
Mrs. Kate Olmstead	7.15
Pennellwood Bereans, Gr. Rapids	30.00
Mora, Minn., Church	25.00
Mrs. Virda Sifler	5.00
Oregon, Ill., Sunday School	6.00
G. M. Logan	25.00
W. A. Reid	5.00
Mrs. Anna Cochran	3.00
Maybelle Hanson	10.00

## HERALD RECEIPTS

Mrs. Carrie Ryder; Howard Shute; Delbert Jones; Mrs. F. M. McCrory; Annetta Huffman; Leo Behrends; Frank C. Diehman; Leota B. Hanson; Timie Stephens; Mrs. R. O. Turner (2); Mrs. W. H. Lindsay; Mrs. A. Ward.

The Chicago Church of God, pastored by Bro. Harold Dunn, has a building fund now totaling \$1,828.53. Good work!

## CARRIE GRACE SMITH

Carrie Grace Smith, eldest daughter of the late John and Dora Courtney of Norco, Calif., was born in Iowa, and died in the California Hospital, May 3, of cancer of the stomach.

She is survived by a son, De Clo Smith of Martin, S. D.; a daughter, Mrs. Ella West of Corona Del Mar, Calif.; six grandchildren; also two brothers, Charles Courtney of Joretta, Nebr., and Almus Courtney of Norco, Calif.; and a sister, Mrs. Leoda Huckenstine of Los Angeles, besides her aged mother of Norco.

Mrs. Smith was a member of the Kingdom Revival Church. She had been in failing health for the past year and was cared for by her sister, Mrs. Huckenstine.

Memorial services were conducted by the writer on May 8 at the Utter-McKinley downtown mortuary. Other members of the family are members of the Church of God and old acquaintances of the writer. Interment was in Evergreen Cemetery in Riverside beside her father.  
Emma C. Railsback.

## THE GOSPEL INVITATION

(Continued from page 11)

invitation is given to come and hear. In Isaiah 55:6 and 7, people are exhorted to seek the Lord and to forsake their wicked ways. Closing verses of the chapter show the happiness that comes to those who believe. Here, too, we have a picture of Kingdom conditions.

In closing, let us remember that Christ is the only means whereby one may obtain salvation. He is the Way, the Truth, and the Life. His call to mankind still resounds today. "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:20, 21). If we would have a place in Christ's Kingdom, we must answer His gospel call.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

OREGON BIBLE COLLEGE  
SUMMER SESSION

DATE—June 30 - July 27

AGE—17 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

OREGON BIBLE COLLEGE  
Department B  
Oregon, Illinois

An enrollment coupon for Summer Schools is on page 11. We want enrollments, now.

BEREAN YOUTH RALLY  
and  
SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY  
National Bible Institution  
Oregon, Illinois

# SUMMER YOUTH RALLY

OREGON, ILLINOIS, JULY 14-27



Plans are practically completed for our coming Youth Rally. The time has also come when those planning to attend should be sending in their enrollments. The Youth Rally and Summer Session as they are planned and presented this year are the results of several years' consideration by those who have worked in our Summer School work. Details were planned by Berean officers and the promotional office. After careful consideration by the Committee on Religious Education and the Executive Board, they were unanimously accepted by ministers of the denomination at their Mid-Winter Conference. These schools have been designed to meet the needs of more practical study and college credit in our Senior group and more activity and recreational projects in the Junior group. Plans have also been made for evening sessions for all, including the public.

Bible appreciation will be emphasized. Classes will be of the practical doctrinal nature and the afternoon discussion period will be held under supervision of various leaders for consideration of practical problems of youth work and personal faith. The evening services are designed to provide examples for youth and young people at home who are called upon to provide Sunday evening services of a special nature from time to time. They will feature outstanding leaders in various fields related to the problems and work of young people, film presentation of worth-while instruction talks by denominational leaders, and programs by the young people themselves.

Wednesday and Saturday afternoons will be time out for special visits and recreational activities, and morning class will likely be replaced to some extent by discussion groups on these days.

The morning devotional will be conducted by the students to encourage abilities along this line, and it is hoped that the general tone of the school will add many helpful factors to each individual life.

The cost of \$15.00 has purposely been kept lower than the average for the sake of a large enrollment and greater opportunity for youth. Those coming from a distance are invited to spend an additional two weeks at General Conference classes, so the four weeks of study will better justify long travel expense. In using the dormitory rooms in town, we are able to receive only ninety into the Youth Rally for this year. Students will be accepted according to recommendations, and in the order in which enrollment has been received. Everyone interested is doing all in his power to make this Rally of the greatest possible advantage and interest to our young people in the building of their work. We should have your enrollment at once to assure yourself a place in the Rally. Use the enrollment form on page 11 or write for further information.

## We Are Waiting for Your Enrollment



# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, MAY 27, 1947

NUMBER 34

## "He That Shall Come Will Come"!

By C. E. Lapp, Tempe, Arizona

JESUS took Peter, James, and John "up into an high mountain apart" to pray. As He prayed, His facial expression was altered, and His clothes became white and shining. The sight was more than words could describe, but the occasion burned itself indelibly into the mind of Peter. A voice from God said, "This is my beloved Son, in whom I am well pleased." Seeing is believing, and Peter needed no one to prove to him that Jesus would come back to earth in power and great glory. It was not necessary for someone constantly to be reminding him that Jesus would appear as King of the earth. Beside this event, Peter reminded believers in Christ that prophecies were God-given to man, by the power of the Holy Spirit, to serve as signposts along the pathway of time. Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

"Where is the promise of his coming?" has been asked for centuries. Always, somebody makes contemporary characters fit prophecies of the Bible. During the first World War, preachers told us that the Battle of Armageddon was imminent. Kaiser Wilhelm was the Man of Sin, or Antichrist, and we could know of a surety because he had a withered arm. During the time of Mussolini's rise to power, many saw in him the Man of Sin, or at least his forerunner; and Mussolini was to rebuild the old Roman Empire. Mussolini now lies in an unknown grave. When Hitler became the arch-enemy of Europe and threatened the whole world, immediately he was the fulfillment of that Man of Sin. All these signs were supposed to indicate the soon coming of Jesus, and this despite Jesus' saying, "Of that day and that hour knoweth no man . . . but my Father only."

The first coming of Jesus was prophesied many times and many years before He appeared on the scene. All speculations and questions and the prayers of the Jews, "How long, Oh Lord?" did not hasten the coming of

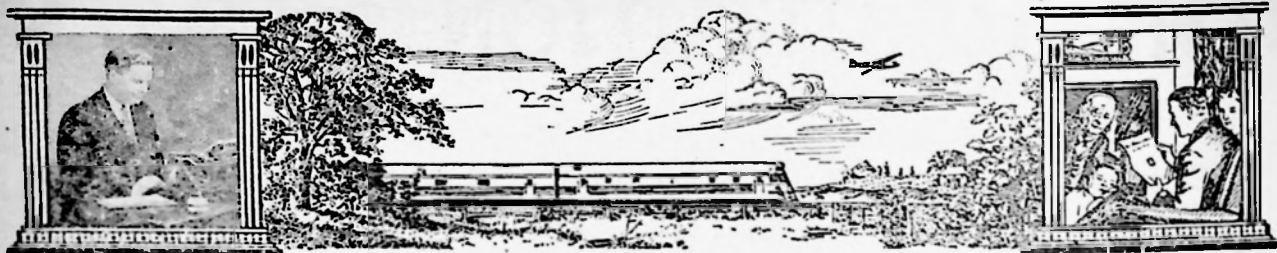
Jesus; but "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). His coming was not early or late, but was so perfectly co-ordinated with God's great time clock of the universe that even His star shone in the East and guided the Wise Men to the place of Jesus' birth, Bethlehem of Judea. The chief priests and scribes *knew* prophecy concerning His coming, even informing Herod the king where He was to be born. They said to him, "In Bethlehem of Judaea: for thus it is written by the prophet" (Matt. 2:5). Only two short miles separated them from worshiping the Messiah who had been promised. Did they hurry to the scene of His birth and bow in humble gratitude and praise? They did not, for they were not concerned about Him enough to see if those prophecies were so. Signs of Jesus' coming do not necessarily stir men to seek Him as their Saviour and Redeemer.



C. E. Lapp

Today, as in Jesus' time, men are seeking for signs. "Master, we would see a sign from thee" (Matt. 12:38). Implication is often strong that men are not yet convinced that Jesus is the coming Messiah, so they must have further proof: "ever learning, and never able to come to the knowledge of the truth" that *today is the day of salvation*. This is more literal than most of us would like to think. *Today is the last day* salvation shall be offered to thousands.

Jesus was born in Bethlehem of Judea, according to the Prophet. He was carried into Egypt by Joseph and Mary, that it might be fulfilled according to the Prophet: "Out of Egypt have I called my Son." He came and dwelled in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." He was crucified and nails pierced His hands and feet, according to Psalm 22:16. Soldiers cast lots for Jesus' coat, that the Scripture might be (Please turn to page 10)



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Sydney E. Magaw, Editor

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## Emphasis on Prophecy

THE RESTITUTION HERALD this week presents a number of prophetic messages. They are messages of instruction, inspiration, and warning: telling about the second advent of Christ, closing signs of Gentile Times, certainty of eventual establishment of God's Kingdom, and necessity of Christian faith and zeal in these present dark days. Having more copy than can be used in this issue, we can promise readers at least two more prophetic articles in next week's HERALD: one entitled, "Are These the Days?" by Brother G. J. Gordon; another, "Isaiah and Zionism," by Brother Timothy Pearson.

## Jesus, the Mighty Prophet

According to Luke 24:19, many people recognized Jesus as "a prophet mighty in deed and word before God and all the people." The Old Testament is replete with warnings against false prophets who were mighty only before the public. Also, the Old Testament tells of true prophets who were mighty before God. Jesus was mighty before both God and man! Before God, this Prophet was His "only begotten Son" and heir of the world. Accordingly, God gave Him miraculous powers and sustained Him until death. Before men, this Prophet was a Friend and Saviour: forgiving, lifting, healing, promising.

Like the prophets before Him, Jesus was a preacher who bravely faced the problems of His days. He led and fed multitudes. Like His forerunners, too, Jesus foresaw events both near and far. He prophesied minutely and accurately the denials of Peter. He prophesied His own death and resurrection. He prophesied Titus' siege of Jerusalem, the city's fall, and destruction of the Temple.

This mighty Prophet looked farther into the future, even into these "last days." "When the Son of man cometh, shall he find faith in the earth?" was prediction more than question. Though having negligible acquaintance with famines, earthquakes, tidal waves, and warfare, Jesus prophesied these plagues would mark the end of Gentile times, not only in Palestine, but "in divers places." His vision of the world in these last days is also timely warning: "As the days of Noe were, so shall also the coming

of the Son of man be. For as in the days that were before the flood they were eating . . . drinking . . . marrying . . . in such an hour as ye think not the Son of man cometh" (Matt. 24:37-44).

## Fonthill Contribution to College

Several years ago, when funds were being raised to build or purchase a college, the Church of God at Fonthill, Ontario, pledged \$300.00. Shortly thereafter, however, World War II brought restrictions on sending money from Canada into the United States. Our Institution would have suffered considerable loss on the Fonthill gift, had it been made during the War, so the Fonthill brethren were excused from paying their pledge while those restrictions were in force.

Recently, the Fonthill Church renewed its effort to pay that former pledge. We are glad to report, now, that our present Building Fund has been increased \$300.00

Of course, the College today owns its own building, and the present Building Fund is for the contemplated "Administration Building" to be used as a headquarters building for the General Conference in addition to supplying classrooms for the College. How far in the future is that contemplated Administration Building? Well, there is no immediate hurry, but it is the part of wisdom to continue gradually to prepare for that day when the new building actually will be needed.

Thank you, Fonthill, for helping to develop the Building Fund. Today, with your contribution, it stands at \$7,909.14.

## College Yearbook

Students of Oregon Bible College are working faithfully on the *Maranatha*, their college yearbook. Unquestionably, the present effort will result in a bigger and better "Annual" than either of the preceding numbers. Copies may be ordered at \$1.25, each. Increased costs of material and labor have the students a bit nervous, financially. "Encouragement" may be addressed to Howard Beemer at the College. As editor-in-chief of the *Maranatha*, he is still hopeful.

# The Prophetic Word

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

PROPHECY is considered one of the most interesting subjects of the Bible because it tends to make prophets of us. If we could tell someone that the conditions on the earth will soon become much worse, we probably would take some pride in seeing those conditions come, though they may not be desirable. Prophecy is interesting, also, because it is a means by which we can see into the future. Human curiosity is so strong that people pay large sums of money to those who claim to reveal that which is ahead of them.

The purpose of prophecy, however, is not to make prophets of us but as Jesus said: "Now I have told you before it come to pass, that, when it is come to pass, ye might believe" (John 14:29). We may think now that we believe. In fact, we do believe to a certain extent. We believe that Christ is the Son of God, that God raised Him from the dead, and that He is coming again. We also believe many other truths about God and His Son, but we find the word "believe" here means *absolutely* to believe. Sometimes we waver a little in our beliefs, and our faith may not be perfect until we have seen all the prophecies fulfilled; but each one that is fulfilled should strengthen our faith and lead us toward complete confidence in God.

If we can put our finger on a few prophecies and see how they literally are being fulfilled before our eyes today, our faith most certainly will be increased.

For example, the prophecy of Jesus in Luke 21:26 says: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." An item in a paper not long ago stated that American people are so worried that they are consuming eleven million pounds of aspirin a year. If you figure that out, it amounts to about fifteen billion, four hundred thousand five-grain aspirin tablets a year. The consumption of aspirin is a kind of barometer telling that there are more headaches and more worries than ever before. It, therefore, does not require much study to conclude that conditions on the earth today may have much to do with the worry that brings these billions of headaches.

One thing that convinces us that a large share of the mental troubles are caused by concern over the general conditions of the world is the fact that these ills are not confined to the high-tension city life, but are found also among the more quiet country folk. A survey was made recently in Miami County, Ohio, composed largely of

farming communities, to discover the mental health of country people. Among other things, it was found that ten to twenty per cent of the population should see a psychiatrist. We might suggest that faith in God and obedience to Christ would help some of these people to "look up and lift up their heads" when they see these world-shaking events coming to pass. It also was found that one of every twenty-three would spend some time in a mental institution. Worry is often one of the causes of mental ailments.



Jesus said, "Men's hearts failing them for fear." It is well understood that mental troubles also affect one's heart. If we consider this prophecy literally as we ought to consider most of the Bible prophecy, except that which is definitely symbolic, we are not surprised to find that in these days about *three times as many people die of heart ailments* than for any other reason. We may well count this a literal fulfillment of the prophecy that Jesus gave. It is also definite indication of the nearness of Christ's return.

Another very definite prophecy was made by the Apostle Paul in 2 Timothy 3:1, saying: "This know also, that in the last days perilous times shall come." Perilous times are dangerous times. "Dangerous" exactly describes the days in which we are living. If all the proof we had were the statements of Paul, we could doubt; but we have a wealth of evidence. Not long ago the army announced that a silent atomic bomb could be produced from a by-product of peacetime atomic energy which would destroy all life in a large area. Not long ago a national figure stated that he believed only ten per cent of the people of the earth would be alive five years from now because of an atomic war. Walter Winchell says that World War III has already started. Now, who can say that we are not living in perilous times? Do not worry, though, because these are the times that we shall experience just before Christ returns, and we should rejoice because His coming is so near.

Some people ignore the possibility of another war and the use of the atomic bomb. They tell you that things are getting better. Medical science has been able to preserve life in these last days that could not have been saved a few years ago. Safety devices in factories have saved many lives that might have been lost in time past. Yes, many lives are being saved *temporarily*.

We are living in perilous (Please turn to page 11)

# The Church of God—a Sign

By T. M. Ferrell, Holbrook, Nebraska

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first."—Paul.*

**A**N OUTSTANDING sign of the approaching end of the age is that condition of the church known as the "apostasy" or "falling away." Paul plainly presented this teaching as a sign of the last days, as recorded in 2 Thessalonians 2:3, where, in speaking of the day of the coming of Christ, he said: "Let no man deceive you by any means: for that day shall not come, except there come a *falling away* first." For many years, the Church of God as a group has examined and taught the "signs of the times" as presented by the Bible. Many signs being fulfilled at present are worthy of our consideration, but we think there is no sign which may affect us more than this one which we shall call the "apostasy." Let us open-mindedly review the teachings on this subject.

First, let us try to clarify the meaning of "falling away." These words in the Bible are translated from the Greek word *apostasia*, from which derives the word "apostasy" which means literally, "the falling away." We have heard thought expressed in relation to this prophecy that the huge numbers of unchurched men and women in this country, and the millions of children who do not attend Sunday school, indicate a falling away. True, the number of persons in this country who do not attend Sunday school and church is enormous, yet, to us at least, it is not a falling away. How can a person fall away from something to which he has never adhered? Those who fall away must have been at one time in the faith. Do the figures indicate a falling away or decrease in membership in the nominal churches of today? No, the figures show increased attendance at church. Greater numbers are attending church than ever before, yet we teach a falling away.

If prophecy of the falling away does not refer to the millions of unchurched in a land of churches, and the figures do not indicate a falling away *in numbers* at the present, what *is* this "falling way" of which the Scriptures make reference? It is a falling away from *the faith*. It is that condition in the church of its members no longer thinking the important truths of the Bible are essential to salvation. It is that condition in the church of its members no longer bringing forth the fruits of a Christian, and their being "lukewarm," fit to be spued out.

We often read 2 Peter 2:1-3, speaking of false prophets and teachers who privately teach "damnable heresies," who even "deny the Lord that bought them," and through

their evil works "cause the way of truth to be evil spoken of." Also, we read 2 Timothy 3:1-17 where, in speaking of the perilous times in the last days, the Apostle Paul mentioned that men (professed followers of Christ) shall be "lovers of pleasures more than lovers of God," "having a form of godliness," but denying the cleansing power of that godliness, resisting the truth, growing "worse and worse," "deceiving and being deceived." Such texts as 1 Timothy 4:1-3 cannot be misconstrued when they say "that in the latter times some shall depart from the faith," following false doctrines and performing harmful works. Or such texts as Revelation 3:14-22 where, in speaking to the church of the Laodiceans, the Spirit denounced them for being lukewarm, smug, and over-confident, yet in God's sight they were poor, naked, blind, and wretched—in need of repentance and zeal!

There seems to be no question about the Scriptures teaching that the "apostasy" is a falling away from the true faith, as held and taught by the apostles. In the light of this testimony, it is evident that we are living in an age of "apostate" churches. It is doubtful if there is a church group today as faithful concerning doctrines and practices as when it started. The Roman Catholic Church of today, though boasting of having its beginning in apostolic times, is a "far cry" from what it was in the beginning: both in doctrine and in practice. Comparing the teachings of the apostles as contained in the New Testament with the Roman Catholic Church as early as 313 A.D., one would find these pagan customs already being practiced: infant baptism, taught by Origen a hundred years earlier; the sanctity and spiritual power of holy water, of holy places, of the bones and other relics of saints and martyrs, of the cross, and the sign of the cross; the elevation of the priesthood to the position of mediator between God and man; extreme use of ritual in church services; and the adding of holidays such as Epiphany. This corruption at such an early date was followed closely by the Council of Nicaea in 325 A.D. when belief in the pre-existence of Christ was embraced. Add to this: purgatory, popes, mass, auricular confession, Mary worship, and many other unscriptural practices and beliefs, and you have an example of "apostasy."

The Catholic Church is not the only apostate church today. Methodists shun





baptism by immersion, which the Bible teaches and their founders John and Charles Wesley taught and practiced. Lutherans today hold to the doctrine of natural immortality of the soul; but the Bible teaches, and Martin Luther held to, the truth that death is a sleep and the dead "felt absolutely nothing." The Baptists of today would scoff at the Baptist confession of faith as held in 1660 which included such truths as the return of Christ, Kingdom on earth, and resurrection to immortality. Yes, the churches of today are a part of the apostasy, but surely our own church, the Church of God, cannot be guilty of any of these faults. That is what we have thought for so long, but that does not prevent us from being of this apostasy.

Are we today holding the traditions and practices our forefathers in the Church of God held? Have we not changed and broadened just a little bit? We cite:

The Church-of-God view on military participation has quite generally changed since August 17, 1922, when in General Conference session we passed a resolution supporting members opposed to Christian participation in combat. The Dry Run Church of God in Fort Valley, Virginia, included a similar voice in its constitution on November 2, 1878, as did the Iowa Conference of the Church of God in 1898. Though we do not wish to make an issue of this example, is it not true that *our* church is changing?  
(Please turn to page 10)

## History in Advance

By Glenn M. Birkey, Rochelle, Illinois

**S**O WE HAVE the message of the prophets more fully guaranteed. Please pay attention to that message as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. You must understand this in the first place, that no prophecy in Scripture can be understood through one's own powers, for no prophecy ever originated in the human mind will, but under the influence of the holy Spirit men spoke for God" (2 Peter 1:19-21, Goodspeed).

**W**HEN I was a boy in grade school, history and geography were favorite studies in my school work. Of course, that history was about past events, but the history we are writing about today concerns future events. Though many events prophesied in the Bible already have been fulfilled, we still look for much to be fulfilled before God's plans are completed.

Daniel 2 presents a picture of world history from the time of Nebuchadnezzar to the end of Gentile Times—not yet closed. Daniel foretold there would be "a time of trouble, such as never was," at the end of these Gentile Times. Christ repeated this prophecy in Matthew 24:21. If half the reports are true as to conditions in most of Europe and Asia, it would appear that we are entering this "time of the end."

Often, it is said that history repeats itself. Prophecy about the last-day conditions mentions, "As the days of Noe were, so shall also the coming of the Son of man be." The Bible tells that we are to expect scoffers near the time of the end, and we surely have them. Many professing Christians make very slighting remarks about predictions in the Word of God concerning the future. Let us

examine some scriptures about this important question of prophecy. Peter, in his Second Epistle, stirred up the minds of his brethren, thus:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Here prophesied is the modern apostasy among so-called Christians. In most churches today, a sermon on Bible prophecy is as rare as a snowstorm in the month of July. If one were preached, no one present would believe it. Besides, the minister would take a chance on losing his pastorate, so most of them take no chances.

The study of Bible prophecy has done much to change my vision of God's plan of salvation. At the age of fifteen years, I became a member of the Baptist Church. Very little, if anything, ever was said there concerning the *gospel of the Kingdom* as it is taught by the Church of God. Today, large organizations of the Baptists are allied with the Federal Council of Churches, and that organization has a record of being pink, if not red, with Communism. Recently, I read that a leader of the Southern Baptist Convention, considered one of the bulwarks of fundamental  
(Please turn to page 7)



# "Thy Kingdom Come"

By Roy G. Graham, Fredericktown, Missouri

SEVERAL questions pertinent to the Kingdom of God cause a wide divergence of opinion. Let us briefly study a few of these questions from a Biblical standpoint. I suggest to readers of this article that each of you please take your Bible in hand, as we reason together upon these very vital questions.

I shall not endeavor to prove that there is a Kingdom of God, as anyone who has read the Bible knows that the Kingdom is one of its principal themes. To the Hebrews of the Old Testament, it was their chief hope and desire. Concerning the teaching of Jesus and of the Apostles in the New Testament, it is the very foundation of their discussions.

What does the term "Kingdom of God" mean to people today? Does it mean a real, literal kingdom composed of a king, subjects, territory, etc.? It meant that to the Hebrews. What do people mean when they pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"? (Matt. 6:10.) You are right! they many times do not mean anything. They are only repeating something that they have heard, or more likely something that they have heard. They are only passing words which help to complete one of the sentences of what is commonly known as the Lord's Prayer. More than that, some persons believe that the words are beautiful and very impressive when recited or when sung with music. That is about all they mean to a large majority of church members.

Other people, however, are more seriously minded and really give a meaning to these beautiful words. They understand that God's Kingdom is spiritual and not physical. Perhaps it is the church, or maybe it is Christian thoughts within man. Some people express it this way: "The Kingdom of God is loving thoughts within our hearts." "Some-day everyone will become Christians; then all sin will cease, and God's Kingdom will truly fill the whole earth." Really, are not these thoughts pleasing? As pleasing as they may sound, I ask, "Are they true?" After all, is it not *truth* that saves a man? The Bible says in John 8:32, "The truth shall make you free."

The only way to arrive at the "truth" concerning this question, or any other question, is to find proof that will substantiate our ideas, if possible. If not possible, it is time to change our ideas to conform to the abundance of evidence presented. What benefit is there in holding an idea that cannot be proved? The Scripture says in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in

them." Many people speak presumptuously without any proof whatsoever, except perhaps the word of some minister or friend. According to the Word of God, as recorded in 1 John 4:1, there are such prophets or ministers. The Scripture further tells how to try such ministers or prophets. (Deut. 18:22.)

Let us not deviate too far from our original question concerning the Kingdom of God. What does the Scripture say about this very interesting and vital subject? In 1 Chronicles 29:24, we read, "Solomon sat on the throne of the Lord as king instead of David." In 1 Chronicles 28:5, is recorded David's words that God "hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." What am I trying to say? Was not the kingdom of Israel God's Kingdom? Yes, that is what the Scripture says! Why was the kingdom of Israel any more God's Kingdom than any other kingdom? God said to Abraham in Genesis 12:2: "I will make of thee a great nation." Thus, God brought the nation of Israel into existence. What other nation can say they are God's chosen people. Please read Deuteronomy 14:2.

Not only did God originate the nation of Israel, but He also divinely presented laws to it—the laws on the Tables of Stone given to Moses upon Mount Sinai.

God directly guided the people of His Kingdom, until they became so sinful that they would not follow Him any more, but turned to following idols as did the other nations about them. Then God decided it was time to do something. Here was a nation who used God's Name, and who professed to be His chosen people, though doing everything contrary to His will. God always punishes people who use His Name in vain! (We, also bear His Name. Do we, also, take it in vain?) Here is what God said to Zedekiah, the last ruler of His Kingdom, as recorded in Ezekiel 21:25-27:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."

The One whose right it was did come, as recorded in Luke 1:31-33: "Behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne

of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

But alas! "He came unto his own, and his own received him not." (John 1:11, 12; Matt. 21:43; 22:1-10.) When the Jews rejected Christ, the Gentiles were given a place in God's favor. (Read the Parable of the Rich Man and Lazarus in Luke 16:19-31. It teaches the same truth.) Jesus, knowing the terrible sorrow and troubles that were to befall Israel, sorrowfully said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

Jesus then ascended into heaven where He will continue "until the times of restitution of all things" (Acts 3:20, 21).

To prove that the restoration of the kingdom of Israel, which was overturned, was an issue of great importance, let us read Luke 24:21:

"We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done"—the murder of Jesus upon the cruel cross of Calvary.

Note that they said, "We *trusted*." "Trusted" is in the past tense. Their faith was almost gone!

Now let us turn to Acts 1:6. Immediately before Jesus' ascension, His disciples inquired of Him: "Lord, wilt thou at this time restore again the kingdom to Israel?" If restoration of the kingdom of Israel was not of vast importance, why do you suppose they asked Him this question at a time like this! While they were discussing this and other very important questions, Jesus was taken in a cloud into heaven. Yes, I believe the reason they were so concerned about the restoring of the kingdom of Israel was that when the kingdom was restored they knew Jesus would sit upon the throne in that very city near by to the west—Jerusalem, "the city of the great King." They knew, also, that when He did sit upon that throne, the reign of righteousness would begin and never would cease.

Let me now ask a question. Was the Kingdom of God established at the time they were asking Jesus these questions? No, of course not, or they would not have asked questions concerning its restoration. When, therefore, will it be restored? Refer again to Acts 3:20, 21. In Hebrews 9:28, Paul spoke of a second appearing that will bring salvation. Acts 1:11 speaks of Jesus' coming again "in like manner" as He ascended into heaven. Daniel prophesied:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before

him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13, 14). "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (v. 27).

When will the Kingdom be established? Testimony of the Scriptures answers very plainly, "When He comes." In the face of these few scriptures that have been offered, and the vast store of others for which we have neither time nor space to present, could you by any stretch of your imagination say that God's Kingdom is ruling now? Do you think it is possible that the Kingdom could be in your heart? No, God's Kingdom is not in existence now, nor are the people of the world finally going to be Christianized to the extent that eternal peace and happiness will prevail. Instead, the Scriptures prophesy, "Evil men and seducers shall wax worse and worse."

The prophetic event, Christ's coming to establish a literal, righteous Kingdom, is the only thing that possibly can bring enduring peace and happiness to mankind. Therefore, let us earnestly pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

## HISTORY IN ADVANCE

(Continued from page 5)

doctrines, has come out and defended the Russian way of life. Bob Shuler, on the Pacific Coast, is doing his best through his magazine, *The Methodist Challenge*, to "clean up" modernism in the Methodist Church. Who can tell, though, how well he will succeed? I mention these specific cases to show how churches decay when they neglect preaching on the important subject of prophecy.

We mortals cannot count time as God does, for Peter said: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

Then, Peter cautioned all of us: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

In conclusion, I will let the reader decide what we "ought to be" and what we should be doing in these closing days of this dispensation.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**CLERGYMEN EXEMPTED.** The New Jersey Legislature recently passed a bill which gave to clergymen the privilege of refusing to divulge any secrets which have been revealed to them through confessions of individuals who have become penitent. This bill was directed particularly to cases of slaying.

Some years ago a case was tried before the United States Supreme Court, in which a minister was tried for refusing to testify concerning a confession which a person guilty of murder had made to him. The Court upheld the right of the minister to maintain secrecy respecting confessions made to him.

There is no doubt but what the confessional has taken over much of the work that belongs to the office of the great High Priest—Jesus Christ. Because there have been abuses in this matter and the inner secrets of men exploited through the over-gorged desires of unscrupulous priests, yet there are times and circumstances when it is a great blessing to unload the mind to someone who will keep the inner secrets of people's hearts inviolate, and who in turn will give spiritual counsel and lead the troubled to mental places of quietness and relief.

The minister who can handle the hearts of people, and in his ministerial profession direct them to the Source where troubled minds can be cleansed and filled with peace, is an agent of God with great opportunities to do good; and his delicate work with the consciences and hearts of men has the backing of the highest authority in the land.

**INFANT BAPTISM.** The ritual of the United

Presbyterians respecting the baptism of infants (sprinkling) has this vow for parents who give the child in this service. It reads: "I promise, that if God shall spare my life and the life of this child, to train him up in the nurture and admonition of the Lord; to instruct him in regard to his lost condition by nature, and to lead him to the Saviour; to pray with him and for him; to worship God regularly in our home; to set before him an example of piety, and to use all the appointed means for his salvation."

Certainly, little fault can be found with parents taking this vow to bring their children up in the "nurture and admonition of the Lord" and by example and teaching lead them to salvation. The offense in the case is leading the child to believe that the rite of sprinkling was an act of salvation and a proper substitute for baptism which is Scripturally termed for the "remission of sins." Baptism into Christ is one of God's "appointed means" of salvation. For this essential there is no substitute, and in Scripture never administered to children.

**PRAYER IN COURT.** In North Carolina there is a judge who believes in prayer, and his faith in God is strong enough that he is not ashamed to own it before men. He makes

it a practice to have his court opened each day with prayer offered by a minister which he invites in for the purpose. He says: "Personally, I believe in prayer and am not ashamed to admit it . . . I got to thinking one day of the utter inconsistency of our recitals and our practices. I can think of no place where blessings are needed more than in a courtroom. We need religion on Monday and Tuesday as well as on Sunday. If there is a 'divinity that shapes our ends,' that is, if there is an omniscient and omnipresent Power governing the affairs of life, and from its service can be had inspiration and help for the undertakings of the day, why should not the blessings of such a Power be invoked! In other words, why recite creeds and rituals on Sunday if we are not willing to give them some practical application on Monday."

The practical and everyday use of prayer is something that too few of us use to the extent to which it can and should be used. The judge is to be commended for his forthright conviction. Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1).

**LATTER-DAY SAINTS.** The Church of Jesus Christ of Latter Day Saints is celebrating in its present home in Salt Lake City the one hundredth anniversary of its founding by Brigham Young. In July, 1847, Brigham Young led his people into Salt Lake Valley. At that time, their membership was 45,000. In January, 1947, one hundred years later, their membership was 996,505. A century ago, they had five mission fields, today they have 38 active missions, staffed with 3,200 missionaries, 800 being women.

Their early history, from the time Joseph Smith claimed to have found a stone in a well in New York State, which he called the "urim and thummim," and by which he pretended to translate the gold plates which he claimed to have been given to him by an angel, was checkered with excesses unbecoming the dignity of the name "Christian." The sordid background has been largely forgotten to present-day students. The Reorganized Church has been building on a dogmatic interpretation of the Scriptures rather than on the Book of Mormon. In spite of a bad beginning, they have made gains that give credit to their industry and missionary efforts, and their one-hundredth anniversary will afford them opportunity to rejoice in their stock-taking, for they have made remarkable gains.

**CLOSED SHOP.** The excesses which have followed in the wake of the closed shop have stirred many organizations and groups to rise up in protest against the evil of compelling a man to join a certain organization and pay tribute for the privilege of working. The American Council of Churches recently presented a petition to Congress signed by more than 600 ministers, requesting passage of a law outlawing the closed shop.

"The Lutheran Standard" listed five arguments against the closed shop in the petition, which was signed by many Lutheran pastors. They read:

"1. The closed shop violates freedom of conscience.

"2. It is contrary to the Seventh Commandment, because it takes money from a man against his will.

"3. It forces a man to violate the command, 'Be ye not unequally yoked together with unbelievers.'

"4. It destroys the responsibility of the individual.

"5. It establishes a caste system in America."

**PUBLIC MONEY.** From all parts of the country, resolutions from various Protestant organizations are pouring into Congress against the recent Supreme Court decision upholding the right of states to legislate public funds for the transportation of parochial school children to and from school. The Fall Mountain Fellowship of Churches resolved as follows: "We stand unalterably opposed to the use of public funds for the support of private or church schools." The Birmingham, Alabama, Protestant Pastor's Union recognized in the Supreme Court decision a breach of American tradition of separation of church and state. They disapproved as follows: "This decision is a breach of both the spirit and the letter of the law, and is dangerous to the religious freedom of the nation."

A notable action in respect to public support of parochial schools comes from Italy, where Roman Catholic schools have long been recipients of aid from the public treasury. The Italian Constituent Assembly by a vote of 244 to 204 repudiated State subsidies to church schools. Italy has learned the hard way—by experience—the evils of paying through taxation for the teaching of a special religion.

**BRUTAL NEWS.** When Hugh Dalton, Chancellor of the Exchequer, submitted the budget to the British Parliament, on the question of increased duty on tobacco imports, Mr. Dalton said: "I break the news brutally to the House. Our current consumption of tobacco exceeds 250,000,000 pounds weight a year and about eighty per cent is imported from the United States. To satisfy this insatiable demand, we are drawing heavily and improvidently on dollars."

The new budget called for a fifty per cent increase in duty, which would increase a package of twenty cigarettes from forty-eight to sixty-eight cents.

The critical crisis in which England has found herself has brought to the attention of the public the extent to which the use of tobacco has on the economy of a nation. The Mistress of the Seven Seas has cried to the tobacco users, "You're burning me up!"

# Memorials of Man and God

By Shirley Logsdon, Oregon Bible College

IN THE UNITED STATES, one day is set aside each year when citizens decorate graves of soldiers. This observance originated in the Southern States, the North having copied it from them. General John A. Logan, Commander-in-Chief of the Grand Army of the Republic, issued a general order in 1868 dedicating May 30 for the purpose of strewing flowers on graves of soldiers. Because flowers appear earlier in the South, April 26 is set apart as Confederate Memorial Day by Alabama, Florida, Georgia, and Mississippi, and May 10 by North and South Carolina. Exercises formerly were conducted by the Grand Army of the Republic in memory of fallen soldiers of the Civil War; but now they are under auspices of the American Legion, and the graves of *all* American soldiers are decorated. Credit for this beautiful courtesy belongs to women of the South.

God, also, has memorials. His memorials, though, far transcend memorials of man. Genesis 9:11-17, telling of God's covenant with Noah, speaks of the magnificent rainbow spanning the heavens as one of God's memorials. It is a token of life. God, looking upon the rainbow, remembers His pledge to Noah not to destroy again the whole earth by a flood.

God established the Passover as a memorial with His people, the Israelites, that they would remember He brought them safely out of Egypt. God proclaimed: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations . . . for in this selfsame day have I brought your armies out of the land of Egypt" (Ex. 12:14, 17). This memorial was to remind the Israelites, always, that God delivered them out of Egypt into a land of opportunity and life—a memorial immeasurably grander than placing flowers on a grave.

Another of God's memorials with Israel is recorded in Joshua 4:7. When the Lord led His people through the Jordan River, they were to set up a memorial of stones in the midst of the River. This memorial, ordained of God to be forever, suggests that the altar of twelve stones stands today in Jordan's waters as a proof, though unseen by skeptics, that God halted the stream in loving care and victory to His people.

God Himself is a memorial. "Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations" (Psalm 135:13). Jehovah's Name is in the earth forever as a

memorial that He is with His people. Jehovah, God of the Bible, has been honored in every generation, and His people today offer their praises to Him from "every kindred, and tongue, and people, and nation." "Great is the Lord, and greatly to be praised" (Psalm 48:1). "He will be our guide even unto death" (v. 14).

The New Testament, too, mentions memorials. Do you not remember the story of the woman who poured precious ointment on the head of Jesus while He sat eating? The disciples were indignant at this seeming waste, saying that the money from the sale of it could have been used for the poor. Jesus rebuked the disciples, and said: "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9). What could it avail to put flowers on the grave of Mary? More appropriate memorial is shown her by offering similar unselfish devotion to Christ.

Baptism by immersion is a memorial of Christ's death, burial, and resurrection. The Lord's Supper is a memorial of Christ's suffering and death. Moreover, both these New Testament memorials possess an element of prophecy: 1) "He that believeth and is baptized *shall be saved*," and 2) "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death *till he come*."

Yes, both God and man have memorials. Each memorial has its place; but God's memorials surpass man's, for they come from the Omnipotent. They foreshadow life—even eternal life—while man's memorial, strewing flowers on the graves of dead soldiers, shows man's helplessness, for even the flowers soon die. Without exception, God's ways excell man's ways.



## THE CHURCH OF GOD—A SIGN

*(Continued from page 5)*

Here is another example. Something that has been a source of pride to us has been the general abstinence from the use of tobacco evident at our church services and conferences. Especially among the younger people, however, the idea has arisen that there is nothing wrong in a Christian using the "weed." Those who use it generally will not argue about the harm or doubtful benefits of its use, but "it just doesn't make any difference." Filthy habits of any brand should be avoided by Christians, and it is this indifferent attitude that leads to apostasy.

Though this next example may be one of my "pet gripes," it is to me an other indication of the relaxing of our faith. We refer to the common use of "Reverend" among our brethren. Not only is it not uncommon for persons of other denominations to address our ministers as "Reverend So-an-so," but it is now common for *our* ministers to use the title in corresponding with other ministers and in reference to themselves. In years past, such usage was frowned upon by our people, and is yet by a few of us "old-fashioned" people. We would not make this a test of faith, but it is just one more tradition of our fathers which the Bible upholds, which has been observed for so many years by our people, and which is being discounted. No, not a big step, but it *is* a step closer to orthodoxy and denominationalism—"apostasy."

A trend upon which we look with apprehension is the attempt to disprove necessity of the great truths of the Bible toward salvation. "Believe on the Lord Jesus Christ and you'll be saved, even if you believe and sing that Christ came 'a never-dying soul to save and fit it for the sky,'" or all the other "sky-pilot" theology preached, seems to get recognition today. We challenge anyone to preach importance of the sacrifice of Christ in its fullness, without first emphasizing that man is mortal and in need of salvation; or to preach Christ (anointed) the King without mentioning the Kingdom of which He is to be King. The idea that the embracing of Bible truth is not necessary is "apostasy" in itself.

There are many other ways in which the Church of God is fulfilling, or has fulfilled, this prophecy of apostasy. What one thing in the Church of God better could fulfill 2 Peter 2:1, 2, than the Universalists among our people who privately have taught, and quietly are teaching today, their damnable doctrine that so surely kills every church that will hear it? "Apostasy!" Or, what better could fulfill the prophecy of 1 Timothy 4:3 than those of our people who have "gone off" with the Seventh-day groups and commanded their followers "to abstain from meats" which God has created "to be received with thanksgiving"? Or, our own people who fulfill 2 Timothy 3:4 when they would drive to other towns to play

Sunday baseball, rather than attend church; or those who dismiss Sunday school during the summer so members can spend that time at the beach! We think we are "pretty good," Brethren, but *are* we? Are not we, the Church of God, fast becoming a part of the apostasy we always thought referred to someone else?

As the Apostle Paul admonished Timothy, may we also be admonished: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast heard them." Again, "Brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." Let us awaken to the reality that if we do not mend our ways and try to get as *far* away from Sodom and Gomorrah as we can, instead of pitching our tents *toward* them, we shall find ourselves *in* the cities of wickedness and doomed to destruction because of our apostasy. As we once heard it said—"Let us ever watch the signs of the times, but let us watch ourselves, also, lest we become one of those signs in the falling away."

## "HE THAT SHALL COME WILL COME!"

*(Continued from front page)*

fulfilled; and, after the crucifixion, the soldiers did not break Jesus' legs, that the Word might be fulfilled, "A bone of him shall not be broken." "When the evening was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple." He was given the body of Jesus, and he "laid it in his own new tomb, which he had hewn out in the rock"—"He made his grave with the wicked, and with the rich in his death" (Isa. 53:9). Those prophecies leave no doubt about the identity of Jesus; and, especially after His resurrection, there could be no question.

Intelligent people everywhere know this world cannot continue in this present condition without some great change. In fact, they are expecting a crisis to shake the world to its very foundations. Even civilization may be destroyed. *Christian people* know the Lord is coming to bring to a climax the great work of salvation which Christ finished on the cross. The *lukewarm, half-hearted* Christians are saying, "'My Lord delayeth his coming.' Show us signs. Where is the promise of His coming? No man knows the day or the hour, so why worry? Eat, drink, and be merry, for tomorrow we die! All things continue as they were from the beginning."

Nevertheless, as in the days of Noah, people are now so much concerned with the sensual satisfactions of life that the spiritual things are put to one side. When the Flood came, all were lost except the immediate family of Noah. So shall also the coming of the Son of Man be! "Watch therefore: for ye know not what hour your Lord doth come." "Therefore be ye also *ready*: for in such an hour

as ye think not the Son of man cometh" (Matt. 24:42, 44). Jesus said we should *watch* our house, lest it be broken up as by a thief.

"Yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). The people of Jesus' time were looking everywhere for signs to prove He was the Messiah; and, while they looked for the signs, the multitude feasted on the *(Please turn to page 15)*

THE PROPHETIC WORD

*(Continued from page 3)*

times in the sense that more people are in danger of missing their opportunity to be saved eternally. The church and Sunday school have more competition than they have ever had before, and they have less assistance from the parents than ever before. In these days when there are more dangers than ever before, children are taught less than they were when the dangers were not so great.

How can a person make sure of eternal salvation? There is only one way, and that is to make sure of the first resurrection by being as true to God in all things as he can. Do all that God's Word requires of you.

The tremendous high speed of almost everything one can think of is constantly increasing the danger to everyone and everything. The increasing speed of automobiles has increased the number of accidents. The same is true concerning railroad trains. The old saying that "haste makes waste" is just as true today as it was in the horse-and-buggy days. Some of the speeds today may be quite safe, but all are not; because the advancement in safety devices has not caught up with the advancement in speed.

Men of the world have too much power and too much speed, and these are perilous times because men have not learned how to use this power and speed for the good of themselves and for the good of their fellow men.

General Douglas MacArthur was absolutely right when he said we would have to catch up spiritually and improve our character to match the advancements of science and art, if we hope ever to solve our problems. The very fact that the world is not catching

up spiritually is definite proof that we are literally living in the days of which Paul spoke.

There is no question that these and other prophecies are being fulfilled right before our eyes. These fulfillments increase our faith. What will an increase in faith do for us? First, it will give us more power with God, more power in prayer, for He said, "Whatsoever ye ask in faith believing." What will we do with more power when it is God-given to those who love Him? We use it to assist in preaching the gospel. We use it to do good in every possible way. We honor God and exalt Him before men. When our faith is increased, we may do as Jesus told Peter. Jesus said, "I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren" (Luke 22:32). Yes, when our faith is strong, we should strengthen our brethren. We can strengthen them by our example of proving to be true, even if "the going" is difficult. We can help them by showing strong faith on our part.

Watch the fulfillment of prophecy and let each event strengthen you for better Christian service.



# Now Is the Time!

## Enrollment Coupon

Please enroll me as a student in:

Oregon Bible College Summer Session

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The children of Gad and the children of Reuben spake unto Moses, saying,  
Thy servants will do as my lord commandeth" (Numbers 32:25).*

### An Inheritance from God

The children of Israel again had reached the borders of the Promised Land. When the families of Reuben and Gad saw the good land for their large herds, they wanted to stay on the eastern borders of the River Jordan. Moses told them that their fathers had not obeyed God and for their disobedience had been punished. The children of Reuben and Gad explained to Moses that they were willing to help fight for the land of Canaan. They merely wanted to leave their children and people of the tribes who were not "men of war" at this place with their other possessions and "multitude of cattle." Moses allowed them to do this.

### We Have an Inheritance

Those of us who today are following Christ will receive an inheritance, too. There is a crown of righteousness. (2 Tim. 4:7.) There is a promised land. (Gen. 12:7.) We are all one in Christ and also of the children or "seed" of Abraham, and "heirs" of the promise of life eternal.

We need to fight, too, if we wish to obtain our inheritance. Our entire Christian life is a fight, in a way. We strive to follow Jesus and do His will in all things. We make many mistakes, for none of us is without sin. We are overcomers of sin only through Christ and His strength. So we live very close to Him to claim His strength and guidance.

### The Rules Still the Same

The rules of Christianity do not change with the years. People change, but God's way was perfect when it was begun. We are to love God with all our hearts and minds and beings. Then, too, we are to love our neighbors as ourselves. As we grow in grace in the Christian life, we are to develop into a "perfect" person. (2 Peter 1:5-8.)

"Without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). In both 2 Peter 1:5 and Hebrews 11:6, we find that a Christian must seek "diligently" or actively or busily. It has to be worked at in a careful manner, not haphazardly.

Other factors that help Christians to become perfect are purity (or virtue), knowledge, temperance (or self-restraint), patience, godliness, brotherly kindness, and love.

Peter added: "Wherefore . . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:10, 11).

### Carelessness Not Excused

The Christian is judged by the Word. God does not excuse us if we fail to be "diligent" in seeking to do right. In the Book of Jeremiah, we read: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24).

The Lord God says that the days will come when He will punish all the circumcised with those who were not. Many nations were not sealed with the seal of circumcision, and Israel, God's chosen people, were not sealed in their hearts. God judges our hearts. A few acts that Christians may do that are seen does not make one a Christian, *unless it is done from the heart.*

We should remember that when we are Christ's we are sealed. We have a new heart, a clean and pure heart. Let us so live that we will be kept that way. The Lord Jesus will strengthen us, guide us, and keep us His. (2 Thess. 3:3; Jude 24.)





# RECREATION MUST RE-CREATE



A POEM by Browning puts forth this parable of two camels. One camel, eager to serve his master, ate barely enough food to keep himself alive. Before his journey was over, he succumbed under a heavy burden. The other camel ate what was given him, he rested when he had opportunity, and enjoyed what he could of his life. He carried his master's goods to their destination. Now, which of these camels served his master best; the one who lived joylessly, or the one who lived with joy and seized every opportunity to re-create himself?

As we walk along the highway of life, carrying our crosses, it is expedient that we maintain a balance of work and recreation. It is our duty to the Lord to keep ourselves well, mentally and physically. Recreation helps us do this. But recreation must re-create! It must renew our vitality, increase our strength, purify our minds, fit us for more creative activity. If it does not accomplish this, it is not recreation, but a drain and a time-killer.

Recreation is not an end in itself, but a means of helping you toward your real goal in life. Some people live to play; wise people play to live. Recreation should build up the whole person. If it takes from one part of your well-being to add to another, it is wrong. If it lowers your ideals, to relax your body, it is false. If it draws you from God to give you a change of scenery, you have been deceived. "Any activity which lets you down morally, to build you up physically, is a snare and a delusion" (E. Stanley Jones).

Ask yourself these questions; then decide whether or not you have been re-creating or wrecking your life.

(1) *Does it enrich your life by building up your physique, your mind, and your nerves, by active participation?* Listening to the radio, reading a book, or seeing a movie, runs a poor second to recreation which demands action, teamwork, co-operation, and flexing of under-used muscles. Re-create the whole man, not just a part of him. Psychologist Henry Link, in his book "The Rediscovery of Man," is quite emphatic in his view that we rely too much on spectator recreation. One of his most frequent and successful treatments for the many "complexes" plaguing atomic-age men is to send them to a Y.M.C.A.

where they must be with people in recreation which demands participation, co-operation, and teamwork.

(2) *Does it enrich life by making you more loyal, self-controlled, courageous, and creative?* These are Christian virtues; and, unless your recreation teaches and strengthens Christian virtues, it is un-Christian. You thus can make your own decisions about what is and what is not Christian recreation.

(3) *Does it enrich your life by contributing wholesome ideas and by appealing to the best of your thoughts?* We doubt very much that many of the things done today by professing Christians under the name of recreation could pass this test.

Many movies do anything but bring out the best of your thoughts, and give you everything but wholesome ideas. Can we say we are re-creating our lives for bigger and better service, when we are actually lowering our minds and absorbing germs of hate, murder, immorality, and vice?

Is gambling recreation? If it is, then the idea that you can get something for nothing is a wholesome idea. If it is, then the gangland gambling murders, the back-room bookmakers, and smoke-filled, alcohol-drenched poker clubs bring out the best in our Christian land.

Examine your favorite recreation! If it contributes low ideals and brings out carnal thoughts, it is not recreation; it is sin!

(4) *Does it maintain a desirable balance between work and play?* Recreation should not take too much time, nor interfere with your regular duties of life. If you must use hours necessary for sleep or when you should be at work, you do not re-create. "Any recreation from which you must recover is not recreation" (Abundant Living). Enough play to keep the body well, the mind clear, and to ward off dullness, maintains the desired balance.

Recreation must re-create! Make it do this for you!

\* \* \*

Address communications to Berean Editor Harold J. Doan, 1908 North Keystone Avenue, Chicago 39, Illinois.

# AMONG THE CHURCHES

## CONFERENCE DATES

- May 24 - June 8—Evangelistic meetings (T. A. Drinkard) at Morning Star Church of God, South Bend, Ind.
- June 2-8—Brush Creek (Ohio) Annual Bible School (M. W. Lyon, guest teacher and speaker).
- June 11-15—Minnesota State Conference at Eden Valley. (James M. Watkins, guest speaker.)
- June 13-15—Northwest Conference at Felida, Wash.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- June 28, 29—Illinois Quarterly Conference at Eldorado. (Sydney E. Magaw, guest speaker.)
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29 - August 10—Illinois Conference and Bible School at Oregon.
- August 9-17—Missouri State Conference.

### GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Pathfinder Magazine informs that paper shortages have caused some delay in starting subscriptions. We are sorry for the delay, but feel sure that all subscriptions will be under way, soon. If not, let us know and we will take up the matter, individually.—James M. Watkins, Promotional Director.

"We wish to enroll these young people for the Youth Rally: Diane LeMasurier, Sidney Hammond, and Joe De Oss, all of Holbrook."—T. M. Ferrell, Holbrook, Nebr.

"We are renewing evening services at Fredericktown, Mo., the services having been discontinued during the winter months, as we lacked proper heating equipment. We now have a new automatic gas furnace."—Roy G. Graham, 6717 Bradley Ave., Saint Louis, Mo.

Sr. H. T. Cooper, Fredericktown, Mo., is seriously sick. She may be addressed at Saint Marys of the Ozarks Hospital, Ironton, Mo.

Mr. Isaac L. Barton, Lebanon, Ill., died at his home, May 13. Mr. Barton was the husband of Sr. Kathryn Townsend Barton.

Thank You, Bro. and Sr. Demmitt! Not only was Bro. E. J. Demmitt, Troy, Ohio, helpful in locating a good garden tractor for Golden Rule Home and Oregon Bible College, but he and Sr. Demmitt have contributed generously (\$50.00) toward its purchase price. . . . Total cost was \$310.38.

"Attendance is increasing, and interest and spirit are increasing with it. We are still in the market for a building, of course, but I guess that will come in time."—Harold Doan, 1908 N. Keystone Ave., Chicago 39, Ill.

## BRUSH CREEK, OHIO

The Brush Creek annual Bible school will convene, June 2-8, with Bro. M. W. Lyon as teacher for the afternoon young people's class and special speaker for evening services. On Sunday, June 8, there will be preaching services in morning, afternoon, and evening, and basket dinner served at noon in the church basement. Each weekday afternoon, classes for the various age groups. Special music will give added inspiration to our evening worship services.

We send an urgent invitation to everyone able to attend. Come, and enjoy every service with us.  
Mrs. E. J. Demmitt, Secy.

An enrollment coupon for Summer Schools is on page 11. We want enrollments, now.

## ARKANSAS CITY, KANSAS

On May 16, 1947, the Church of God in Arkansas City, Kan., completed two weeks of Bible school work under the direction of Sr. Verna C. Thayer and assisted by Sr. Mabel Barnum. There was an enrollment of eighty-one pupils and an average daily attendance of fifty. This is nearly twice the daily attendance of last year. Classes were conducted each evening at 4:30, following public school classes.

The program on Thursday of the last week of school was attended by a goodly number of parents, in spite of the very damp weather. In addition to the program presented by the children, colored slides were shown on The Life of Peter. Vernon Chaplin showed motion pictures he had taken of children entering the church, singing, and working. This was especially enjoyed by all.

On the last day of school, each child was given a certificate of attendance, and those with perfect attendance also were rewarded. At noon a picnic lunch, with an added treat of ice cream for all, was served for the children in the basement.

We feel our school was very successful and give all credit to Srs. Thayer and Barnum. We extend an invitation for them to return next year.

Sr. Thayer preached for the congregation, Sunday morning, May 11, Mother's Day. She preached also in the evening and showed colored slides. In the afternoon, Miss Marie Chaplin and Allen Chaplin were baptized by Sr. Thayer.

A covered-dish supper was enjoyed by the church families on Wednesday, May 14. Following supper, singing and colored slides were enjoyed. The evening closed with observance of the Lord's Last Supper. Sr. Thayer, assisted by the deacons, officiating.

Faye Werneke, Secy.

## ELDORADO, ILLINOIS

The young people's Sunday school class of the Restitution Church of God at Eldorado, Ill., surprised their teacher, Mrs. Pat Nash, and her husband, May 7, with a household shower. They met at the home of Mr. and Mrs. Carl Davenport, and all went together to the home of Mrs. Nash's mother, where Mr. and Mrs. Nash were visiting.

Mrs. Nash was the former Miss Elizabeth Martin, the daughter of Mrs. Aldora Martin of Eldorado. Mr. Nash is the son of Mrs. F. L. Nash of Casey, Ill. Mr. and Mrs. Nash appreciated the many nice gifts they received.

Punch and cookies were served to the following: Bulah Murphy, Jimmy and Jackie Wiggins, Leo Lloyd, Barbara and Mary Tyler, and Loretta Wiggins. Those who sent gifts were: Beta Mosby, Bob Barlow, and John and Donald Tyler. Late callers were: Miss Bernice Leithliter, Mrs. Carl Davenport, Mr. and Mrs. Marshall Lloyd and Freddy, Mr. and Mrs. Marshall Wiggins, and Mrs. Aldora Martin.  
Loretta Wiggins, Reporter.

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.00—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	\$27,638
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	

**\$11,317.00 to go  
BY MAY 31!!**

**HARDESTY - MARSH**

The marriage of Mary Elizabeth Hardesty of Oregon, Ill., and J. Arlon Marsh, pastor of the Church of God of Rockford, Ill., was solemnized in the Church of God at Oregon on Saturday, May 17, 1947, at 2:30 p.m. The service was conducted by the groom's father, G. E. Marsh, pastor of the Brush Creek, Ohio, congregation, before an audience made up of relatives and friends of the well-known young couple. Practically the entire membership of the Rockford Church and a large number from the Oregon Church in which the bride has been an active worker for several years, were present. The bride was attended by Shirley Logsdon of Oregon as maid-of-honor, and Evan Knodle of Rockford served the groom as best man. Kirby Davis and Gordon Landry ushered, and music was provided by Mary Catherine Railton of Rockford and Lois Carpenter of Oregon. Mr. L. B. Beard, a friend, gave the bride away, and his wife supervised the guest-book signatures.

The bride, a daughter of Mr. and Mrs. Carl E. Hoganson of Spanaway, Wash., has given much of her time in serving the Sunday school and Berean groups in the Oregon Church and its East Oregon Chapel. She also is associated with the National Berean work and has been active in the girl scout movement. Her devotion to God's service, together with her experience, qualify her to be helper and sympathetic companion of a minister of the Lord.

The groom, since before his graduation from high school, has been associated with the National Berean Society. For several years, he has been connected with the Sunday School Association and is now editor of the Senior Truth Seekers' Quarterly. He has contributed extensively to both the secular and religious press. For the past four years, he has been pastor of the Rockford church.

After a week's honeymoon, the pastor and his wife will be at home at 1907 Latham St., Rockford, Ill., from where they will continue their service of the Master.

We pray that the blessing of God may rest upon their united service to His people.

G. E. Marsh.

**MOORE - SMITH**

The marriage of Mr. Richard Kent Smith, son of Mrs. Edna Smith of West Milton, Ohio, and Miss Dorothy Jean Moore, daughter of Mr. and Mrs. Vey Moore of Tipp City, Ohio, was solemnized before a large gathering of relatives and friends in the Brush Creek Church of God, Sunday, April 13, the pastor reading the service. They were attended by Mrs. Anna Bell Furlong, a sister of the bride who served as matron of honor, and Mr. Edwin E. Smith, brother of the groom, who acted as best man. The young people, both of whom are regular attendants of both church and Sunday school at Brush Creek, are nicely settled in their new home near Frederick. We pray that God's richest blessing may rest upon this fine young couple and give them a long, happy, and prosperous life together.

G. E. Marsh.

College pins arrived last week—much to the pleasure of all the students. Alumni who ordered pins will receive theirs in the very near future.

**JOSIAH THORP**

Josiah Thorp was born in Edwardsville, Kan., November 14, 1863, and died in Kansas City, Kan., April 15, 1947. His wife predeceased him in death. He leaves mourning his death: three sisters, Mrs. Martha Manchester and Mrs. Cora Jarvis, both of Spokane, Wash., and Mrs. Nancy Cummings of Saint Helens, Ore.; one brother, Frank Thorp of Pocatello, Idaho; two daughters, Mrs. Ruth Powell and Mrs. Frances Smith of Kansas City; three grandchildren and one great-grandchild; other relatives and a sizeable circle of friends, all of whom will seriously miss him. They will notice his absence, miss his gentle voice and quiet presence. The love and consideration which his children and grandchildren displayed, in deeds as well as words, during his illness is to be greatly admired by all who witnessed them.

Great is the consolation in Ecclesiastes 9:10, which says "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whether thou goest," because these words show where man goes at death and inform us that there is peaceful rest there. Glory be to God! In addition to these consoling words, we find more and still greater comfort in the Apostle Paul's First Letter to the Thessalonians—especially in 4:13-18. I quote in part: "Concerning them which are asleep . . . that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. . . . 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. . . . Comfort one another with these words." Let none of the bereaved fail to seek the comfort these words of God offer you in tender sympathy.

"Grandpa" Thorp was an energetic, hard-working man during all the active part of his life; beginning with the Missouri-Pacific Railroad when a young man, later changing to the Kansas City Leavenworth Interurban for which he worked about forty years, until old age prevented further serving. He now rests from his labor.

Mr. Thorp first heard the Kingdom message about fifty-eight years ago through a Church-of-God preacher, embraced it, and soon became a loyal defender of the doctrine of the non-pre-existence of Christ, and kindred Bible doctrines. He had an acquaintance with God that some members of the Church of God have never had. He was Scriptural in ethics, as well as in doctrines, for he realized that we are yet carnal, like the Corinthians. In Paul's last recorded words to them, he said, "This also I wish, even your perfection" (2 Cor. 13:9). Mr. Thorp believed that Paul meant the Corinthians were not perfect even at this last writing to them. Occasionally he met persons who made claims that they were living so holy, that he sensed a spirit of boasting. Then he would quote 1 John 1:8, which says in substance, "If we say we have no sin, we deceive ourselves." Such a truthful answer, and right from the Bible, usually brought results.

Bro. Thorp was no admirer of the well-known creed of 325 A.D., confirmed by some 318 bishops of the Catholic Church when in council in the then-prosperous city of Nice.

The noted Nicene Creed claims: "The Lord Jesus Christ is God of God, consubstantial with the Father, descended, was incarnate, and was made man. But the Holy Catholic Church of God anathematizes those who affirm that there was a time when the Son was not." There was at that time, in the Catholic Church, a presbyter, Arius Montanus by name, who took the position that there was a time when the Son did not exist. So did Bro. Thorp; so do we of the Church of God; and we receive similar treatment to that which Arius and his co-believers received.

John F. Green.

**GEORGE GRANT KNODLE**

George Grant Knodle was born, May 8, 1872, to Bro. and Sr. William Knodle in Rockvale Township, near Oregon, Ill., and died, May 13, 1947, at his home in Chicago, Ill.

Mr. Knodle grew to manhood in Rockvale Township. Deciding to travel, he visited many western states; being employed by several firms in the West. He worked in the shipyards at Oakland, Calif., and several years as a smelter in Utah.

On July 5, 1905, he was married in Prescott, Ariz., to Ne-Rie Miller. In 1922, he moved to Chicago, where he and his faithful wife resided until his death. While living in Chicago, he became deeply interested in the preaching of Dr. Preston Bradley, pastor of the People's Church.

Surviving are his widow; one sister, Mina, and one brother, Roy, both of Oregon; two nephews; and many other relatives and friends.

Funeral services were conducted, May 17, by Bro. F. L. Austin and the writer, at the Knodle home and the Church of God, Oregon, burial being in Riverview Cemetery.

Sydney E. Magaw.

**"HE THAT SHALL COME WILL COME"!**

(Continued from page 11)

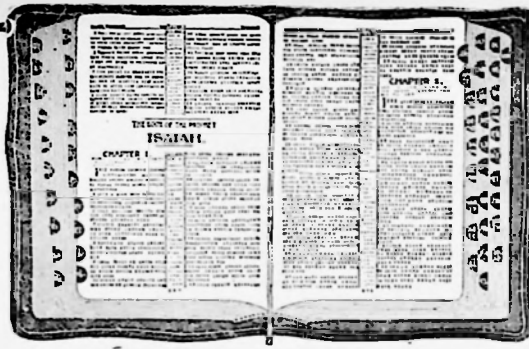
seashore, the blind men were touched and healed, Lazarus was raised from the dead, and little children were blessed of the Master.

Jesus is coming! No greater sign will be given than that of the Prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so Jesus was three days and three nights in the tomb—then was resurrected! Do we need greater signs to inspire us to be ready for the Saviour's coming? Our greatest concern should not be when He is coming, but, Are we prepared to meet Him? At midnight the cry was made, "Go ye out to meet him." Five virgins were ready, and "they that were ready went in with him to the marriage; and the door was shut" (Matt. 25:10).

**COLLEGE NEWS**

Maramatha editors are becoming thinner and paler each day, and rumor has it that they are even turning slightly gray. . . . Hmm, I wonder! Have you sent for your copy of this year's Maramatha yet? You had better hurry as time draws to a close, and we feel that we are going to have a good year book this year, even if the editors require the entire summer in which to recuperate from the strain of publishing a really good annual.

W. Howard Beemer, News Editor.



# OREGON BIBLE COLLEGE SUMMER SESSION

## A Message from Otto E. Dick

Plans have been completed for the regular Summer Bible Training School to be conducted at Oregon Bible College, June 30 — July 27, 1947. Those who plan to avail themselves of this worth-while opportunity for greater preparation for Christian service should send in their enrollments as soon as possible. Courses offered, hours per day, and instructors are as follows:

"Structure of the Bible," (1), Norman J. McLeod; "History of Church Doctrine," (1), Norman J. McLeod; "Practical Side of Our Doctrine," (1), James M. Watkins; "Church School Organization and Teaching," (2), Otto E. Dick.

College credit will be granted for the successful completion of each course. By completing all four courses, a student will be able to earn five hours of credit that he may apply toward meeting the graduation requirements of the four-year College course. By attending three summers and three and one half years in the regular College, one may earn easily the 120 hours required for graduation.

Entrance requirements are: a student must be at least seventeen years of age; or he must have completed three years of high school, intending to complete his high school course the coming school year.

Cost to the student will be \$40.00, which includes tuition, board, and room. The cost of textbooks should be small.

The regular Bible Training School, a summer session of the College, should not be confused with the Youth Rally, which will be conducted for a younger-age group and has been fully explained in a previous announcement. The College session has been designed to meet the demands of limited time and practical instruction for our local church leaders or a refresher course for active ministers. Your participation will add immeasurably to your ability and enthusiasm for Christian service. Send along your enrollment before it is neglected.



# THE RESTITUTION HERALD

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NUMBER 35

## Isaiah's Vision of the Lamb

By Gordon Landry, Oregon Bible College

**I**SAIAH presented a picture of the rejected Christ that is almost unbelievable. The Son of God was "wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (53:5). Although He was the Saviour of mankind, He was rejected and even blasphemed. His persecutors and their followers esteemed Him "stricken, smitten of God, and afflicted." "Just punishment for one who said He was the Son of God!" they thought. The Messiah was taunted by the multitude, yet He fulfilled the prophecy: "As a sheep before her shearers is dumb, so he openeth not his mouth" (v. 7).

Isaiah's day was a time of turmoil and trouble. Israel was being oppressed and was looking for a saviour. What better opportunity could be afforded the Prophet to foretell of the Messiah who would come in power and great glory, in splendor and grandeur! Yet the prophecies of Isaiah carried comparatively little of the future glory of Christ. Instead, when the people would have accepted almost any teaching that was optimistic, Isaiah yielded not to their wishes. He foretold of darker days: when the long-sought Messiah would dwell among men—and be rejected.

Isaiah knew his prophecy would be difficult to understand—both for people of his day and those of future days. So, in an effort to show he realized these things, he wrote: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (53:1.) The priests of his day had so poisoned the minds of the common people, that very few listened the second time to the Prophet. "He's a born pessimist," they told one another. Oftentimes it is good for people to become pessimistic to deflate the ego of some.

"He was taken from prison and from judgment: and who shall declare his generation?" Christ was a failure! The text, "Behold, thy King cometh unto thee" (Matt. 21:5) shows He came, in one sense, as King, but was rejected. He came forgiving and was nailed upon the tree. He had no home of His own and comparatively few followers at the time of His death. Christ was a failure? According to the worldly mind, yes! The worldly mind, however, is opposite from the mind of God. Christ was a success! No other person has so changed the destiny of the world. No other person at any time in history had so great a multitude of followers as did Jesus during the first part of His ministry and during the many centuries since His resurrection and ascension. No other individual was so perfect that death could claim him for only three days.

Jesus was despised and afflicted, yet He asked God to forgive us Christians, for in reality we have crucified

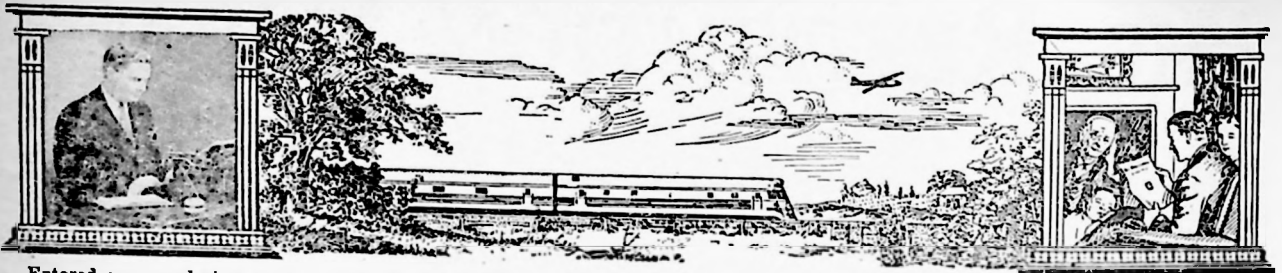
Him. It was for our sins He died. It is we who should have been placed upon the cross, for we are sinners—Jesus was not.

Man bestowed almost every conceivable punishment upon His Saviour. Christ was beaten with the cat-of-nine-tails; a platted crown of thorns pierced His forehead; He was smitten and spat upon by the common people. In bearing His cross, He bore the world upon His shoulders. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Prophecies of the rejection are interwoven with prophecies of the acceptance. When Jesus returns in the clouds of heaven, and all His angels *(Please turn to page 10)*

### MEDITATION

By Mary Mae Nedrow

It was at the grave of one who had fallen asleep in Jesus. The mourners did not profusely weep . . . for they knew their loved one only had fallen asleep. Their hopes were centered on another Day—when God will "wipe all tears away." . . . So these people, humble and sincere, felt God's omnipotent presence very near. "God's Tomorrow" was the thought in every heart . . . when from their loved ones they never shall have to part. This hope made manifest in every Christian face . . . is but the evidence of the Faith they all embrace.



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## Life and Message of John

Shortly before the Nativity, John was born to Zacharias and Elisabeth. Speaking to Zacharias, Gabriel had prophesied: "Elisabeth shall bear thee a son, and thou shalt call his name John. Thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord . . . and he shall be filled with the Holy Ghost. . . . Many of the children of Israel shall he turn to the Lord their God . . . to make ready a people prepared for the Lord" (Luke 1:13-17). When John was born, Elisabeth's "neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her" (v. 58). Zacharias prophesied of his son in such marvelous light, that one easily might misinterpret the prophecy as applying to Jesus. Consider:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David. . . . And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God . . . to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace" (Luke 1:68-79).

The foregoing prophecy shows John so much like the Saviour he came to announce, as to be called "the prophet of the Highest," and credited as giving "knowledge of salvation unto his people by the remission of their sins." Benjamin Wilson, in a note on verse 69, commented thus on John's being called "a horn of salvation": "A horn in Scripture is frequently a symbol of power or principality, and hence this expression will signify, a *Mighty Saviour*, or *Prince of Salvation*." John's preaching against sin was so emphatic and flawless and convincing, that "all men mused in their hearts of John, whether he were the Christ, or not" (Luke 3:15). John answered that question, however, saying:

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am unworthy to unloose . . . whose fan is in his hand, and he will

thoroughly purge his floor and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (vv. 16, 17).

Outstanding in John's ministry was his baptism of the Christ. Jesus walked, likely, all the way "from Galilee to Jordan," a distance of about sixty miles, expressly to be baptized. . . . Some men make that much effort to get away from baptism! . . . John, recognizing his own unworthiness, was reluctant to baptize the Lord, but did so when Jesus was insistent. In coming to John for baptism, our Lord recognized and approved of His cousin's ministry.

Further endorsing John, Jesus asked the multitudes: "What went ye out into the wilderness to see? a reed shaken with the wind? . . . A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? a prophet? yea, I say unto you, And more than a prophet. . . . Among them that are born of woman there hath not risen a greater than John the Baptist" (Matt. 11:7-11).

Like the prophets before him, John preached sharply against sin, and, like the prophets before him, he soon was cast into prison because he preached the truth. Then came dark and questioning days. "Art thou he that should come, or do we look for another?" two of his disciples asked the Christ. John was doubting. Reassurance, however, came back from his Lord in these words: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:5). So, while still in prison, John knew his mission of proclaiming Christ had not been amiss. "He that should come" *had come*, and John was convinced that he should not look for another!

Then came the tragedy of Herodias' charm, Herod's hasty promise, and the demand, "Give me here John Baptist's head in a charger." He who *first* proclaimed the Christ was *first* martyr for His cause, even preceding Stephen in martyrdom for the Lord. Jesus had said, "If ye will receive it, this is Elias." *If!* Does not John's rejection renew expectation that Elias must first come?

# Isaiah and Zionism

*By Timothy Pearson, Oregon Bible College*

**T**WENTY-SIX hundred years ago, Isaiah prophesied the destruction of his native government and the ultimate return of his descendants from exile. One hundred years later, in 606 B.C., Jerusalem fell. Many of the Jews were captured and removed to Babylon, not being privileged again to see their homeland. Since the fall of the Holy City, the Jews have been without a home. They have been tortured and despised until one would expect them to settle in a new home and be content. The undying words of Isaiah, however, are still stirring his people. They read such statements as the following quotation, and their desire for Palestine burns anew:

"On that day the remnant of Israel and the survivors of the house of Jacob, will no more lean for support on the enemy that smote, but will lean in loyal trust on the Lord, the Holy One of Israel. A remnant will return—the remnant of Jacob—to the Mighty God" (Isa. 10:20, 21, Goodspeed).

The Zionist movement in full sway today is a source of controversy: some favor it; others do not. The nations are sparring, not sure which side they should favor. It was no question before Isaiah. He knew whom he would support if he were living today. As recorded in Isaiah 14:32, the Prophet expected the Jews to return to claim Palestine as their home. "The Lord hath founded Zion, and the poor of his people shall trust in it." Another translation of the last phrase is, "Shall betake themselves unto it."

Little wonder that the Jews want Palestine! Besides being potentially the richest little country in the world, it has been promised that Israel's salvation will come at Zion. "I will place salvation in Zion for Israel my glory," promised the Lord. (Isa. 46:13.)

It is difficult for us who are not Israelites to understand why the Jews insist on fighting for their land. Desire for the Holy Land is implanted in them from birth, and it is part of their religion. They would do well to trust the Lord more and to rely less on their own prowess. Isaiah said, "Like as the lion and the young lion roaring on his prey, so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa. 31:4, 5).

Having conquered Zion's enemies, the Lord will begin to restore the land. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord;

joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). God will be close to Israel in that day. He will rejoice in Jerusalem and joy in His people. He will remove their weeping and no crying will be heard among the Israelites. The Lord will know their very thoughts and, as He said, "Before they call, I will answer, and while they are yet speaking, I will hear" (Isa. 65:24.)

When the restoration is complete, it will be time for the Lord to take His throne. "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). In that day, Israel will bring presents to the Lord at Mount Zion. Isaiah described Israel as "a people scattered and peeled, a people terrible from their beginning hitherto; a nation meted out and trodden under foot" (Isa. 18:7).

These are only samples of the future events Isaiah was privileged to foresee. He wrote in many places that Israel would return to God and to Palestine, and he left us the Book of Isaiah from which to teach others of the return of the Jews. He mourned for his people and died hoping someone would show them the way to return to the Lord. The words recorded in Isaiah 52:7 could well have been the Prophet's dying words as he dreamed of the evangelization of Israel:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." . . . Consider, also, this quotation: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (61:4). They "shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (v. 6).

Isaiah always had the interests of his people at heart. He endeavored to keep the Israelites in the good graces of God. According to the teachings of Isaiah, Zionism was equally as much a part of the good news as the literal Kingdom on earth or the second coming of the Lord.

# Are These the Days?

By G. J. Gordon, Cleveland, Ohio

ARE WE Christians witnessing the days Jesus and His apostles called "the last days" and "the day when the Son of man is revealed"? How are we to know? These questions are being asked by true Christians everywhere. 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). In other words, "Be on the alert" and "take heed to yourselves." (Read v. 34.) Do not "fall away" (2 Thess. 2:1-5), nor become "lukewarm" (Rev. 3:15, 16), nor let your love "wax cold" (Matt. 24:12). Jesus said, "Because iniquity shall abound, the love of many shall wax cold." Other translations say, "Because *vice* will abound, the *love* of the *many* will cool" (Emph. Diag.); and, "Because wickedness is multiplied, most men's love will grow cold" (R.S.V.). So, it seems Jesus was warning of a time to come that would test the "love" He came to proclaim, i.e., "of God" and "thy neighbour" or, "one another," which love would cool because of iniquity.

Jesus also said, "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). What is said of those days? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). (The marginal note reads: "The whole imagination: The Hebrew word signifieth not only the imagination, but also the purposes and desires.") Thus, man's purposes and desires were only evil "every day"—not even one day for the Lord, but "every day" for selfish desires.

The foregoing agrees with what Paul said concerning the "last days." He described them as "perilous times," for, "MEN SHALL BE LOVERS OF THEIR OWN SELVES, covetous, boasters, proud, *blasphemers*, disobedient to parents, *unthankful, unholy*, without natural affection, truce breakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, highminded, lovers of pleasures *more than lovers of God*" (2 Tim. 3:1-4). We have capitalized the REAL root of the matter and italicized those things which show a disregard for God. The others apply to the disregard for neighbors or one another. Paul continued, "Having a form of godliness, but denying the power thereof: from such turn away" (v. 5). The word "form" is from the Greek *morphosis*, meaning "appearance" which is perhaps external or outward. "Power" is from the Greek *dunamis*, defined by Young as ability or power, and being the same word from which derives the word "dynamo." So, it seems the

Apostle was describing a condition, or a time, when men's religion would be only for a cloak or for outward appearance, but was in fact what he had termed "for an occasion to the flesh," and not producing "the fruit of the Spirit." (Gal. 5:13, 26.) Thereby men deny the power of *transforming*, and not *conforming*, which he mentioned in Romans 12:1, 2. They reject the "newness of life" (Rom. 6:4-13), "having a form of piety, but having denied its power" (Emph. Diag.); "holding the form of religion, but denying the power of it" (R.S.V.).

"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* servants of righteousness." What form of doctrine? Just verses 3, 4, 5, and 8, and not verses 2, 6, 10, 11, 12, 13, 14? The doctrine of truth (2 Tim. 4:2-5) and the "doctrine which is according to *godliness*" (1 Tim. 6:3) go hand in hand, that the Name of God and His doctrine be not blasphemed. "If we live in the Spirit, let us also walk in the Spirit."

The statement by the Apostle Paul, "Unto the pure all things are pure" (Titus 1:15) has been used to justify all sorts of indulgence—"just so you are sound in doctrine and able to convince the gainsayers." There is a possibility of holding the truth in unrighteousness. The rest of the statement in Titus 1:15, 16 will not admit any such justification. It reads: "But unto them that are defiled and unbelieving ["unfaithful," Diag.] is nothing pure; but even their mind and conscience is defiled. They *profess* that they know God; but *in works they deny him*, being abominable, and disobedient, and unto every good work reprobate."

We would not indicate that "sound doctrine" is not necessary, for it certainly is required. (2 Tim. 4:1-5; 1 Tim. 4:16; Titus 2:1.) Other requirements are necessary, however, "to adorn" the doctrine of God our Saviour. (Titus 2:2-10.) The formula is given in this quotation: "The grace of God that bringeth salvation [that is the kind we want] hath appeared to all men, *teaching us* that, denying ungodliness and *worldly lusts*, we should live soberly, righteously, and godly, *in this present world* [aion, or age]; 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 re-



deem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things *speake*, and *exhort*, and *rebuke* with all authority. Let no man despise thee" (Titus 2:11-15). The word "peculiar" here is from the Greek *periousios*, which Young defines as "beyond the ordinary" people, "zealous of good works." Peter said: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people [here, 'peculiar' is from *peripoiēsis*: 'purchased' in the margin; 'purchased possession' in Eph. 1:14]; that ye should shew forth the praises ['virtues,' marg.] of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

What has all this to do with the subject? Simply this: there is a definite standard of conduct in the Scripture for the people of God, which should be discernible, and by which they might be identified from the world. "*Whatsoever ye do in word or deed*, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17); and, "Whether therefore ye eat, or drink, or

*whatsoever ye do*, do all to the glory of God" (1 Cor. 10:31). When, therefore, the time comes that professing Christians cannot be discerned by their works ("By their fruits ye shall know them"; "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven") from the "ordinary" people of the world, but are doing the same things and having pleasure in them that do them (Rom. 1:28-32), we must have reached the time Jesus and the apostles described as "the last days." There seems to be a philosophy prevailing in the world today that justifies doing anything a person wants to do, because "everyone else is doing it," and it's right because he can see no harm in it. Solomon said: "Every way of man is right in his own eyes: but the Lord pondereth the hearts" (Prov. 21:2), and, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).

One needs only to compare the attendance at pleasure resorts of any kind with *(Please turn to page 10)*

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## Prophecy and Current Happenings

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*By Lyle Rankin, Cashmere, Washington*

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**A**N ARTICLE in *World*, an international newspaper, presents this heading: "1947 Will Be the Year of the Big Move." Reasons listed were: Java has a population of eight hundred twenty people per square mile; Puerto Rico, five hundred forty-six; and, though with lesser amounts, many other places are too crowded. Germany, Japan, Poland, Italy, Russia, and other nations have people migrating from them or wishing they could. Neither are they all Jews that migrate. It is stated that forty million people are "on the move" over the earth, and another thirty million soon will be moving either because they want to move or are forced to move. Six thousand a month come from Puerto Rico to the United States. An effort is being made to move five thousand Italians, each month, to Argentina. Reportedly, forty thousand are on the waiting list. With the running "to and fro" of people in business and pleasure in vehicles developed during the increase of knowledge these last few decades, this migrating of people certainly should help one to realize fulfillment of the prophecy of God by Daniel concerning the time immediately prior to the coming of Christ. "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4).

Under the picture of a train wreck, the following comment was written: "This picture shows an oil train in Palestine wrecked by the underground, but it could have

been duplicated last month in any one of a dozen world areas where violence is still the rule." The word "violence" drew my attention, as it brought to mind the words of Jesus and the historical record of Noah's time. Said Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Violence! Sin! Compare Isaiah 53:9 with 1 Peter 2:22.

Catholic Bishop John F. Noll said social evils are most prevalent where Catholics, not Protestants, live. "There are only seven million Protestants in the fifty largest cities in the United States where there are twenty million of us," he pointed out. "Eighty per cent of the Protestants' affiliation is rural, and it is in rural America where family life is most wholesome and where the divorce rate is low. In the cities, where the bulk of Catholics live, half the marriages end in divorce. It is in the cities that the big picture houses are located, filthy magazine racks, taverns, and gambling halls."

Here again the picture reminds us that "iniquity abounds" (Matt. 24:12); that people are "lovers of pleasures more than lovers of God" (2 Tim. 3:4).

Surely the coming of Jesus is very near!

# "In God We Trust"

By Dean Moore, Oregon Bible College

ON EVERY coin of the United States of America is the inscription, "In God We Trust." The government of this country placed these words upon coins because the majority of the American people believed in God, and in this way they are encouraged to trust Him. In the nation's early history, many people had confidence in God. Many of the Pilgrims, pioneers, and farmers realized their dependency upon Him, and they placed their confidence in Him. Since then, people have drawn away from God; and, instead of trusting Him, their confidence is in their own strength. Today, powerful tanks, battleships, and airplanes are used for protection, and people no longer depend upon the Lord. The inscription on United States coins pertaining to God is a false declaration.

A true Christian, in contrast to the man of the world, has "God confidence" instead of "self-confidence." Humbly and penitently, he has come to God and accepted His Son as a personal Saviour. He constantly yields himself to the Great Potter's hand to be molded into a new man like unto the Potter's own Son, who is the beginning of God's highest form of life. (Rev. 3:14b.) A Christian has a refuge like a mighty fortress where there is no fear, but assurance, peace, and satisfaction. A man who thought he did not need God once said, "I'm not afraid; I get along all right." He may be confident now, but the time soon will come that he will realize he built his house on sand. Because of its foundation, principles of selfishness, force, greed, pleasure, etc., the world that man made will fall with a mighty crash. What man does will fail, but nothing can hinder the work of God. (Acts 5:38, 39.)

The Prophet Isaiah was told to tell the people that all flesh was like grass that withers when the sun beats down upon it. Men, however, do not realize their frailty or the helpless condition in which they are living. They have much confidence in themselves and believe they have things well in hand. In James 4:13-15, we read: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that." Man's very life is dependent upon God. No man knows what will happen tomorrow. How helpless he is! Without God what could man do, or what would he be? The average length of a man's life is about seventy years. What is seventy years in the expanse of

time? Even trees that are unable to think, and to better their lives, live to be hundreds of years old. In California, there are giant redwood trees that have been living more than four thousand years. Evidently, they were living during the time of Abraham. Think of how many generations have come and gone since then! Truly, man is like "a vapour that appeareth for a little time, and then vanisheth away." Even in childhood, one's body is in the process of dying. The physical body is deteriorating so fast that it would die very soon, if new cells of the body were not constantly being created.

Who takes the minerals from the food we eat and fashions them into a living body? Man tries to take the credit for himself, because by his ingenuity he plowed the ground, sowed the seed, harvested the crop, and put the food into his mouth. Someday, men will give the honor and glory to God.

In proclaiming the greatness of God, Isaiah used beautiful language proving that God is omnipotent. He said, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? It is he that sitteth upon the circle of the earth" (Isa. 40:12, 22a).

God is the Maker and Caretaker of this huge revolving garden that we live upon. He is the One "that stretcheth out the heavens like a curtain, and spreadeth them out as a tent to dwell in" (Isa. 40:22b). Before Him, the inhabitants are as "grasshoppers." The nations are as a "drop of a bucket, and are counted as the small dust of the balance" (v. 15a). If all the nations (comprising a little less than two billion people) are as the dust on scales that cannot be weighed, how much is one person? Surely man is nothing and God deserves *all* glory and honor. Statements of Paul are: "Therefore let no man glory in men"; "No flesh should glory in his presence"; and "He that glorieth, let him glory in the Lord" (1 Cor. 3:21; 1:29, 31). Jeremiah said, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:24).

Have we really come to know the Lord? Perhaps this is the reason that we have so little faith. We hesitate to trust Him because we are not near enough to feel His Presence.

If we meditate upon the work of God's hand, we can

begin to realize His strength. If we seek to feel His presence, then He no longer will seem abstract and distant to us, and we will not hesitate to trust Him. Sometime, while watching a sunset, remember that the sun is stationary and it is the earth that is moving; and, as you see the horizon slowly covering the sun, think about the force that is turning this vast earth. Have you ever meditated about the wind? Wind is air in motion, but what is it that pushes the air? Airplane pilots, sailors, and those who have experienced tornadoes, hurricanes, etc., know of the overwhelming power in the wind. What is the source of this power? Science tells us that the tides are due to the

attraction of the sun and moon and that the entire body of water actually is swaying back and forth as it rises and lowers along the shore. We could go on and on thinking about the innumerable miracles about us and eventually come to the conclusion that God's insight, His power, and His love are unfathomable. God is very near to every one of us and will give strength to those who realize their weakness and earnestly desire to do His will.

Do we realize our frailty and unrighteousness? Isaiah said, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; (Please turn to page 11)

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## Christian Journey of Life

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By Lily Lobell Stoddard, Hammond, Louisiana

*"Be still, and know that I am God" (Psalm 46:10).*

**I**N TODAY'S chaotic world, God's supremacy should be constantly acknowledged. Only through Christ, our Saviour, may we reach God and obtain His blessings. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13). There must be love for Christ. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (v. 23). Faith in God and love for Christ are proved by one's daily life. "He that hath my commandments, and keepeth them, he it is that loveth me" (v. 21).

The commandment Christ gave His followers is *love*. "This is my commandment, That ye love one another, as I have loved you" (John 15:12). Christ's love was boundless. "Greater love hath no man than this, that a man lay down his life for his friends" (v. 13). How much greater the sacrifice our Saviour made than those sacrifices we are asked to make in being tolerant of the mistakes and weaknesses of our fellow man! "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). How trivial are today's conflicts when life's aim is to serve God, if each day is spent in earnest endeavor to do all to His glory!

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). Only upright, honorable achievements can be accomplished to God's glory. If this is a con-

stant aim, selfishness, deceit, covetousness; and all things ugly are eliminated; these have no place in a life dedicated to Christ. To live this life, Ephesians 6:11, 12 says: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this, the shield of faith is a weapon no evil can penetrate. Said Paul: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (v. 16). Faith is essential. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Only a Christian protected by the armor of God, clasping tightly always the shield of faith, constantly endeavoring to keep the commandments of Christ, and living each day to God's glory, may walk unaffected by evil along the highway of life, happy in God's service, serene in the knowledge that God's will governs all.

The Christian journey of life becomes fearless. "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 5:18). This journey leads eventually to life everlasting. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). Far above the crash of falling governments and disintegrating civilization, there is One unchangeable. "In him we live, and move, and have our being."



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**CANON LAW.** Recommendation for changes in the canon law of the Church of England by the Archbishop's Commission was recently made. This is the first time that changes have been made in the canon law since 1603. The Commission, in its revision of the canon law on divorce, proposes that the "diocesan bishop and his chancellor may decide to allow a second marriage after civil divorce," if "there were good grounds upon which such marriage could, instead of being dissolved, have been declared null and void."

This action has more or less been forced on the church through the "hardness of people's hearts." Jesus stated that God had allowed the severing of the marriage bond in the days of Moses because of the hardness of the people's hearts. Allowing of an act does not justify it. God allows sin of many kinds, but never does He justify doing wrong.

The Commission's report was presented to both houses of Convocation of the Province of Canterbury on May 20, and to the Province of York on May 22. What action was taken on the revision has not been reported as yet.

**TOURIST CAMPS.** It seems that man uses every good thing for a bad purpose. Nothing has served the comforts of the traveling public like the tourist camps. Yet, writing about the evils of the tourist camps, J. Edgar Hoover, head of the FBI, sees in them a great danger to the nation. He says: "There is today a new home of disease, bribery, corruption, crookedness, rape, white slavery, thievery, and murder. Hence the terse order which goes out daily to law enforcement agencies when criminals are on the loose: 'Keep close watch on tourist camps!'"

"The facts are simple. A majority of the 35,000 tourist camps throughout the United States threaten the peace and welfare of the communities upon which these camps have fastened themselves, and of all the motoring public. Many are not only hideouts and meeting places but actual bases of operations from which gangs prey upon surrounding territory."

This does not mean that all tourist camps are of this character, but one who has traveled a great deal and has stopped off at tourist camps will realize that they can be readily used by the underworld for purposes unintended by the owners.

Good is always convertible into evil, and the culprits of unrighteousness are always alert to such opportunities. The world is getting into a terrible state of evil, with "evil men and seducers waxing worse and worse."

**STRIKING YOUTH.** The tomorrow, if there is a tomorrow under man's rule, will be made up of a discontented and rebellious people. Taking their cue from their elders, the youngsters of today, who will make the men and women of tomorrow, are being drilled in the tactics of discontent by the revolutionary minded. Some weeks ago, the price of candy

bars went up to eight cents here in Canada. People who delight in creating friction saw an opportunity, and organized unsuspecting children into gangs to picket stores against the increase in prices. In Hawley, Minnesota, teenagers began picketing the theaters because of the increase in admission prices. Mayor E. P. Johnson told the children it was an "un-American" thing to do. The county attorney, G. L. Dosland, said: "It amounts to illegal boycott and tends to incite to riot and disturb the peace."

These are only a few instances of youth rising up in gang-like fashion and attempting to tell others what they can and cannot do. It is the spirit of such methods that causes one to see the trend of the masses. What kind of citizens will these untrained and unrestrained children make when they grow up to manhood and womanhood? One thing is certain; it is the opposite of the Christian spirit which suffers wrong, and that patiently, rather than to inflict injury to others.

**GOODWILL TOUR.** The Palestine Hapoel All-Star Soccer Team is making a goodwill tour of the United States and will play with all-star American soccer teams. The first game was played in Yankee Stadium in May. This goodwill tour is being sponsored by the Jewish National Workers' Alliance and Labor Zionists' groups in co-operation with AFL and CIO unions.

A score or more of governors and mayors are on a committee, with Judge Samuel Leibowitz, Brooklyn, as chairman, to help make this tour a success in goodwill. There are eighteen players on the team, with an average age of twenty-five. All are Palestine born, or brought there when they were infants.

**COUNCIL OF BISHOPS.** Meeting at Riverside, California, the Council of Bishops of the Methodist Church, took recognition of the importance of religious freedom and issued a challenge to those who would abridge this right. They issued the following statement: "We are aware of the denial of religious liberty in many countries where government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies. We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches. The situation in Italy and in Spain denies to Protestants the religious freedom which Protestants in the United States desire the Roman Catholics to enjoy. These denials of religious liberty are made at a moment that protestations of belief in democracy are made by the Roman Catholic hierarchy in the United States and demands for the public support of parochial education are advocated as a contribution to the morality essential to freedom.

"We stand for religious freedom every-

where, and believe the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying democratic religious freedom wherever it has power to do so."

**INDICTS SATELLITES.** The United Nations Committee which has been investigating border troubles between Greece and some of her northern neighbors has reported that Yugoslavia, Bulgaria, and Albania have been fomenting these disorders and giving military support to the trouble makers. Russia and Poland endeavored to prevent the report from being made to the Assembly but were overruled in the attempt. It is one more indication of the desire of the Communists to enlarge their rule. In every section of the world, the Communists, who are antichristian and partakers of the spirit of Antichrist, are seeking to force upon mankind the totalitarian rule of regimentation. Communism and Roman Catholicism are brutal in oppressive measures where they have the power. Whether these two systems will constitute the rule of the Antichrist and the false prophet remain to be seen. They at least are preparing the groundwork for the coming of these sin-controlled characters.

**ARMY TRAINING.** During the hearings on the conscription bill before Congress, a veterans' paper carried an editorial in which the following statements were made:

"As expert witnesses we can tell the President's Advisory Commission on Universal Training this: Whatever such training is called, if the Army runs the program it will:

—prepare men for war but not for citizenship;

—teach men to dissemble machine guns but not to earn a living;

—increase their opportunity to get syphilis, but not improve their health or morals;

—give them dentists to extract decayed teeth, but none to make up for eighteen years of inadequate dental care;

—teach them to get along with officers by saying 'Yes sir!' but teach them nothing about getting along with Negroes in segregated units."

This is suave propaganda! There is much truth about the inadequacy of moral training in the Army. The moral standards in army camps, if reports are correct, require stern condemnation and should be cleaned up. On the other hand, close analysis of the arguments reveal the subtle propaganda abroad in the land undermining faith in the American way of life. If such were for the purpose of introducing Christian principles, well and good; if to create internal dissension for the advantage of a foreign power—be cautious. As Brother Lyle Rankin, who sent the clipping to me, commented: "It shows how some of the world is thinking."

## Destruction of the Ungodly

Dear Friend:

Continuing our study, we next consider *Revelation 14:9; and 20:10*. "Forever" or "forever and ever," Friend, both mean the same, except the latter, Rotherham, a translator, says is "more vivid in expression." Here are examples: "Length of days *forever and ever*." "Eateth bread shall *live forever*," etc., etc. These expressions, "*forever*" or "*forever and ever*" have various meanings; lifetime (Deut. 15:17; Neh. 9:5; age (Ex. 12:14); *indefinite duration* (Isa. 34:10); *eternity* (John 6:51; Psalm 21:41). A writer's use of an expression determines its meaning as to him. The Apostle John in Revelation in three places (Rev. 11:15; 21:5; 19:3) used "forever and ever" in a limited sense. Jesus is to "reign forever and ever," yet 1 Corinthians 15:24-26 shows there is an "end" to His reign "when he shall have *delivered up* the kingdom to God." The saints will "reign forever and ever," yet their reign is limited to a thousand years. (Rev. 20:6.) The "smoke goeth up forever and ever," yet as in Isaiah 34:5-10, it was started by mortal men—"ten kings" (Rev. 17:12, 16). Hence, *as was "the smoke" of Idumea* (Isa. 34:5-10)—it must finally cease. Now *aión*, the Greek word here, has the same definitions as we have shown for "forever" and "forever and ever." We here quote from two Greek dictionaries: *Schrevelius*: "An age; long period of time; indefinite duration; time whether longer or shorter." *Liddell & Scott*: "A space or period of time, especially a lifetime; also one's time of life; age; generation; definite period; a long space of time; eternity."

In view of these reasons and definitions, what right have we to single out one definition, "eternity," and insist that Revelation 14:9 and 20:10 must have that particular definition? Note carefully and prayerfully these reasons why "forever and ever" in Revelation 14:9 and 20:10 means a "lifetime" or "indefinite duration":

(1) "Tormented" *in* the presence." Their "end" or *finality* "from the presence" (2 Thess. 1:6-9).

(2) Tormented eternally would require one to *live eternally*, but "eternal life" nowhere is promised the wicked. (John 3:36; 1 John 5:12.)

(3) "Day and night" period. This is to end in eternal day. (Isa. 30:26; Rev. 21:5.) "Night and day" punishment is to be *succeeded* by "*blackness or darkness forever*" (Jude 13).

(4) "Cast into the lake of fire"—a symbol of the physical death *repeated* or a "*second*" death. The *first* inter-

*Second installment of a message in form of a letter prepared by John R. Fiske, South Haven, Kansas, for a friend believing in eternal torment.*

prets and explains the "*second*." (Rev. 20:12, 13; 21:8.) Being a symbol of "death," the "*second*," it is therefore a symbol of *elimination or destruction* to anything "cast into" it, whether *risen wicked*, "*death*,"

"hell," or "devil." Does it torture these eternally or eliminate them? Since we are told "death" is to be "*abolished*" (2 Tim. 1:10), it therefore means abolishment for all.

(5) Consider Matthew 25:41; Hebrews 2:14; 1 Corinthians 15:22-24; Daniel 7:11, 12 as to "the *beast*," "*body burned*," "*slain*," "*life not prolonged*." Can one conceive of a beast, or animal, as some versions have it, being immortal?

(6) "Smoke" is a symbol of *combustion* and means eventual *consumption* of its prey. As the "smoke" of "Babylon" and "Idumea" indicated their eventual literal destruction, so the "smoke" of these indicates their eventual and literal destruction.

(7) The universe finally is to be *cleaned* (absolutely). (Matt. 3:12; 1 Cor. 15:24-26; Isa. 66:23, 24; Rev. 5:13.) "*Every creature*" then in the universe will shout praises to the Eternal!

(8) The Scriptures in 230 places teach literal, *eternal* destruction of the ungodly.

*Acts 17:29*. We are "his offspring," God's sons, through *creation* and not by begetting, for these reasons: 1) Malachi 2:10: "Have we not all one father? hath not one God *created* us?" "Did not he that *made* me in the womb make him? and did not one fashion us in the womb?" (Job 31:15.) Here we are told, my friend, we are His children because He "*made*," "*fashioned*," or "*created* us." (Where? "In the womb.") Since He thus creates and "gives life and breath to all" (Acts 17:25), He is, therefore, thus in creation the universal Father. If He wishes, those He thus "creates," "makes," or "fashions," can be of one nature and He of another. *This He has done*. So we read of "corruptible" man, but of an "incorruptible God" (Rom. 1:23); of "*mortal* man" (Job 4:17), but of a God "who *only hath immortality*" (1 Tim. 6:16)—thus barring the soul from "immortality"; so the soul is urged to "*seek for . . . immortality*" (Rom. 2:5-10) to be "rendered" it "at the last trump" when "the dead shall be raised" (1 Cor. 15:52-54). 2) Since Christ is "the *only begotten* Son" (John 3:16; Matt. 1:18-25; Luke 1:35), it follows we are not now His natural sons through begetting, but through creation, as Malachi 2:10; Job 31:15 show.

(Over)

It is an axiom: "That which proves too much proves nothing." Consider these propositions:

*Major premise:* God is immortal.

*Minor premise:* Man is "his offspring."

*Conclusion:* Therefore man is immortal.

*Major premise:* God is immortal, sinless, painless, omniscient, and omnipotent.

*Minor premise:* Man is "his offspring."

*Conclusion:* Therefore man is immortal, sinless, painless, omniscient, and omnipotent!

Concerning the thought that none can annihilate (destroy) the soul of man, please consider that since the "soul" (*psuche*) can be "killed," "slain," "destroyed," caused to "die," "choose death," and "none can keep his soul alive" (Leviticus 24:17, 18, Septuagint; Rev. 6:9, 10; Matt. 2:20, 13; Judg. 16:30, marg.; Job 7:5; Psalm 22:29), is it therefore as indestructible as God?

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### ISAIAH'S VISION OF THE LAMB

(Continued from front page)

with Him, mankind will realize that the Saviour is the One who was placed upon the tree at Golgotha. Because Jesus has borne our sins on the cross, God will divide Him "a portion with the great." A larger portion will be His than any other's, however. He will rule and reign until He has conquered all opposers; then He shall be lowered to second in command, that "God may be all in all."

Jesus is coming to earth again, not to be rejected, but to convince the world of righteousness and to convict the world of wickedness. When He descends from heaven, many will not have accepted Him, and will be cast into outer darkness—the second death. Accept Him now. Be among those whom the Lord will find watching when He returns. "As for me and my house, we will serve the Lord"!

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### ARE THESE THE DAYS?

(Continued from page 5)

attendance at religious gatherings to note the trend of the times—"Lovers of pleasures more than lovers of God." Also, one sees the "falling away first," i.e., before the coming of our Lord and our "gathering together unto him" (2 Thess. 2:1-5). Take note, also, of the money being spent each year to combat crime, and for "that which is not bread." It is said that the American people spend seven billion dollars a year for alcoholic drink, another seven billion for tobacco, and sixteen billion to combat crime.

According to a report for 1947, the cost of these three items alone, that is, alcoholic drink, tobacco, and crime, will be three billion dollars a month. Alcoholic drink is charged with being the cause of the greatest percentage of Crime. A quotation from *Temperance News* says, "The grain used to make alcoholic beverages during the fiscal year, 1946, would have fed more than thirty-three million people for a year." "Beverage alcohol deprived nearly every car on the road, during the War, of an average of two new tires. Between 1941 and 1945, by actual appraisal of the records, we drank as beverage alcohol the essential ingredients of more than fifty million tires."—*Bible Advocate*. The Scripture says, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Read Isa. 55:2-7.)

Men, and women too (I am sorry to say), are defiling their bodies, which are the Lord's (if they are Christian), and which are "bought with a price" (1 Cor. 6:19, 20)—the "precious blood of Christ" (1 Peter 1:18, 19). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [destroy, marg.; same as 'corrupt,' Jude 10] the temple of God, him shall God destroy [same word *phtheiro* as 'defile,' above]; for the temple of God is holy, which temple ye are" (1 Cor. 3:16, 17). A poison will destroy the body: if not instantly, then gradually. According to Webster's Dictionary, "poison" is 1) "Any agent capable of producing a morbid, noxious, or dangerous effect upon anything endowed with life." 2) "That which taints or destroys moral purity or health."

Tobacco is said to contain nineteen different poisons. The principal one is nicotine, one of the most deadly poisons known to medical science, yet people, yes, even professing Christians and some ministers (?) persist in using it, because they "cannot see any harm in it." Please tell me how this shows forth the virtues of Jesus, or in any way glorifies God. Or, is not that included in "whatsoever ye do"? I have heard people excuse themselves by saying, "Show me any place in the Bible saying anything about the use of tobacco, and, if it is forbidden, I will quit." The word itself does not appear in the Bible, but it most surely is covered by "Whatsoever ye do, do all in the name of the Lord Jesus," and "to the glory of God."

Two sons of Aaron were destroyed by fire for offering "strange fire" before the Lord, which "he commanded them not" (Lev. 10:1). The sentence was executed speedily, according to the next verse. Solomon said, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). If one "gets by," it must be "O.K." Can anyone show by Scripture where a Christian is commanded to offer any kind of "fire" or "smoke" before the

Lord? There are other vices as bad, or even worse, but we have used these as examples, being perhaps the most common. The Scripture does require "that ye present your bodies a living sacrifice, holy [*hagios*, separate, set apart]; *acceptable unto God*, which is your reasonable service. And be *not* conformed to this world [conformed—*Gr. suschematizo* used in 1 Peter 1:14 as '*not fashioning* yourselves according to the former lusts in your ignorance'], but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36). "Wherefore take unto you the *whole armour* of God, that ye may be able to withstand in the *evil day*, and *having done all, to stand*" (Eph. 6:13).

"IN GOD WE TRUST"

(Continued from page 7)

and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that *stirreth up himself to take hold of thee*" (Isa. 64:6, 7). The reason we have failures is that we do things "on our

own." In Acts 5:34-39, we read Gamaliel's warning to the Israelites. Concerning the work of the apostles, he said that if what they were doing was their own works, it would fail. Are we better than they were? If not, then how can we expect our work to stand? Proverbs 3:5 says, "Lean not unto thine own understanding." This is the reason for failure—leaning upon the wrong thing. The verse says, "Trust in the Lord with all thine heart." When we submit ourselves to Him, He can work through us. When self no longer is the master and we become servants of God, then He works through us and all credit is His. Then what is done will "be of God"; and, as Gamaliel said to the council, "Ye cannot overthrow it." The world's philosophy of success is, "Go right on working." This seems right, but there is one thing wrong—self is doing the work. The way to succeed in the Christian life is to be eager to do the Lord's will, no matter what it may be. "Yield yourselves unto God . . . and your members as instruments" (Rom. 6:13). Let us say with Isaiah, "Now, O Lord, thou art our father; we are the clay, and thou art the potter" (64:8). We, then, can be among those of whom Isaiah spoke when he said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (40:31).

TEMPE, ARIZONA

Baccalaureate services and commencement addresses are occupying much of the time at present. Attendants at our Sunday school and church services, receiving diplomas this year, are: Paul McPherson from Arizona State College at Tempe, Mary Ann Corbell from Tempe High School, Marilyn Miller, and Thelma Kitts from Tempe Grammar School. We congratulate each one of these and pray God's blessing upon them in their future lives.

Mr. and Mrs. Joe Bunch are the parents of a son, born May 25. The mother is the former Miss Cecile Mattison of Oregon, Ill.

Some of our number have been sick since last we reported. Mrs. Bert Kitts spent some time in a hospital but is now at home, for which all are thankful. Bro. C. E. Lapp spent two weeks in a local hospital as a result of minor surgery. The writer assumed pastoral duties during his absence. Mrs. Larry Miller fell in her home and suffered a painful ankle injury on May 18. She is convalescing nicely.

The Larry Miller family are leaving, June 5, for Yellowstone Park, where they will open a branch of Miller's Indian Store for the summer. If any of our members will be vacationing at Yellowstone this summer, there will be mutual gladness if they will contact the Millers and introduce themselves. The address will be: Miller's Indian Den, Three Bear Lodge, West Yellowstone, Mont.

Bro. and Sr. C. E. Lapp have resigned their pastorate here after five years of loyal service. The resignation is effective at the end of the pastoral year, September 1, 1947.

As these words are written, we eagerly are awaiting the arrival of Mrs. Verna Thayer and

Mabel Barnum who are to conduct our Bible school, June 1-13.

Some of our members are planning to attend General Conference at Oregon, Ill., among them being the writer of this report.

Gerald L. Cooper, Secy.

HAMMOND, LOUISIANA

The Happy Woods and Blood River brethren were pleased recently to be visited by Bro. and Sr. Harry Guekler and Sr. Clarence Bunch, the former Mary Richardson. Bro. Guekler spoke to a full house at Happy Woods, April 20. His text was, "Here am I; send me." All were pleased to hear Harry again.

A good time was enjoyed by all, Friday, May 23, in the new social room of the church. Games were played, followed by a lunch. This was the first time we used our social room, and we realize how much it will help us. We are hoping to have other "get-togethers" every month.

The first Sunday after strawberry season, Sunday school attendance rose to fifty-eight. The new classrooms have helped the attendance. We are looking forward to Sr. Verna Thayer's Bible school the first of July. Attendance will be even better then, we believe, judging from Sr. Thayer's success in children's work.

Sr. T. J. Ellis has returned north after a two-months' visit at the home of Bro. and Sr. Clarence Barnum. Before she left, she presented the church with a new fluorescent lamp for the pulpit. Thanks, and come again, Sr. Ellis.

On Monday, May 26, Bro. Ernest Barnum

was graduated from Southeastern Louisiana College with a Bachelor of Music degree.

Our thanks goes to Bro. C. Barnum for finishing the arch in the front of our church. We are proud of the new work in our auditorium and believe it will add to our worship services. If you are traveling near Hammond, come and worship with us.

J. Mattison, Pastor.

COLLEGE NEWS

A very enjoyable and interesting day was spent in Chicago last Saturday, when we visited Garfield Park, Museum of Science and Industry, Planetarium, and the Shedd Aquarium.

Rehearsals are the order of the day at Oregon Bible College. Every night last week, the student players held rehearsals, though we had to meet after other meetings dismissed. The Glee Club held its dress rehearsal at the church, Tuesday evening of last week. Its members were rehearsing for their Spring Recital, which they presented at the Oregon Church, last Sunday night.

Mr. Magaw and Mr. Dick, two of our instructors, were speakers for chapel services last Tuesday and Thursday, respectively. Their topics were: "Prayer" (Tuesday morning) and "Christian Living" (Thursday morning). We all enjoyed them very much.

The advertising committee for our spring play has been very active this past week. We are hoping for a fair-sized audience at the presentation of "It Happened in June" at the high school auditorium on the night of June 3.

W. Howard Beemer, News Editor.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).*

### Moses Bids Farewell

Moses had given the Israelites God's laws and commandments at Mount Sinai. Now, nearly forty years later, they were near the Land of Promise. The Lord had told Moses he could not enter the land of Canaan. God, however, gave Moses some other laws to give to the Israelites in this land of Moab.

Moses reviewed their past wanderings before he said farewell to them and gave Joshua charge over them.

### Some Memories

Moses reminded the people of all the miracles God did before their eyes both in the land of Egypt and during their wanderings. He told them to remember Pharaoh and his servants and his land. There were plagues upon Pharaoh. There was the death of the first-born sons and daughters. Then many soldiers were drowned in the crossing of the Red Sea.

The people were told how God had provided for their needs. They had food, clothing, and water during their trip.

Their enemies were overcome when they trusted in the Lord God. The lands of Heshbon and Bashan were given to the Reubenites, Gadites, and to the half tribe of Manasseh. Last week we learned how some of them left their families and herds to go and help win these battles so they could possess their land.

### The New Land

There were dangers to be met and other victories to win in the new land. These people worshiped idols. Some were made of wood and stone; others were of silver and gold. Moses warned the Israelites they were not to forget God and turn to their idols.

Moses told them that even the other nations would notice God's anger if they did not obey Him. They would say, "What meaneth the heat of this great anger?"

They also would know the answer. The men would say: "Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods

whom they knew not, and whom he had not given unto them" (Deut. 29:25, 26).

### Gods They Knew Not

Today we think we do not worship idols in our land. Perhaps we do not have idols of wood and stone or of gold and silver, but anything that is more important to us or comes first in our lives before God and our duty and service to Him is an idol. Idols do not have to be something we can see. Pleasure can be an idol.

Selfishness is the cause of many things becoming idols. God made man for His pleasure. We should love our Creator and seek always to do His will, not our own.

We learn about God's will for us by studying His Word. Those whom God finds worthy of His grace will receive the gift of eternal life, by faith in Jesus Christ.

Let us not be like the Israelites who had ears to hear but did not hear and eyes to see but did not see. Let us have hearts to understand and do God's will every day. Let us work for Jesus now. When He returns, His reward to each of His own will be with Him to give to every one of us according to our works now.

How much of a reward will we receive? Will we be ashamed at His coming? Let us learn God's will and work for Him every day. Let us learn to do those things which are Christ-like. May we be loving, kind, full of faith, meek, and gentle. Let us use self-restraint or be pure by leaving things alone entirely if we might lose our ability to use restraint. Let us put down fleshly and carnal things and walk in the Christ-like manner. He has promised that nothing good will be withheld from those who love and obey Him.

### We Are So Happy

We introduce two new members today: Orville L. Boos and Lawrence E. Biesterfeld of Itasca, Ill.

### Happy Birthday Wishes

Gail Conaway, June 2, age 12, Niagara Falls, N. Y.  
Jerry F. Coulter, June 3, age 7, Eden Valley, Minn.  
Betty Gay Kennedy, June 4, age 13, Hammond, La.  
Robert W. Mercer, June 7, age 10, Macomb, Ill.





IT IS graduation time in schools throughout the nation. I Grade schools, high schools, and colleges will be pouring students into new classes, or out into the world of business. It is a time of change with something new and different lying ahead. New friends, different teachers, un-

sponsibilities which come with independence. You will be free to choose friends, choose your entertainments, your attitudes toward study and the school. You, too, will need the stabilizing force of church life, religious education, and Christian companionship.

Perhaps you are beginning your business life upon graduation by taking a job. You are choosing your life's work, and beginning to support yourself and plan for the future. This may be a frightening anticipation to you. Again your Berean training and church background can come to your rescue by bringing these thoughts and ideals to mind.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). This means you! Put your faith in Christ and be confident that He can help you, and all things are possible.

We might, however, derive another complimentary

## IT IS GRADUATION TIME

known classes, experiences in making a living: all lie in the future to fill youth with anticipation. Graduation means a change, and a new experience to all.

One of the questions in your mind might be, "Can I take my religion into this new experience and make it help me to be a better person?"

High school will be different than grade school was. You will enjoy more freedom and independence. You will study more difficult and practical subjects than ever before. Your social life and personality will be expanded. You will have a broader and more serious outlook, and more will be expected of you than ever before. Where these things should make you realize all the more your need for God and a healthy religion, they might tend to draw you away from your Sunday school and church life. Do not let them!

You will need your Berean society and your church in high school! You may think you are too busy, or too grown-up, but you need them! Fellowship with Christian people, building a form in which to mold your personality; religious education to counterbalance the weight of scientific skepticism and doubts you will meet, and to answer your questions of "Why?" and "How?"; a living faith in Christ to help you overcome new, forceful, and subtle temptations: these things you will need to take with you into high school.

Going to college next year? You are facing the same changes you faced four years ago, only in an exaggerated form. You will be away from home, "on your own," free to decide for yourself on most questions. You will have new re-

thought from this same verse. Christ will help you to do those things which strengthen you. Be careful in your choice of occupation that you do that which will strengthen you, not only like Charles Atlas, but strengthen you in your Christ-likeness. It is important to your future that you work at something which helps you, helps others, and is a blessing, not a detriment. You might make a fortune operating a liquor store, but is it helping you to be a better Christian, and is it a blessing to your fellow man?

Graduation means a change for you. It means new experiences and temptations. Take Christ with you, wherever you go, get a firmer grip on yourself, and take a firmer stand for your church. All things will then be possible to you.

\* \* \*

NEWS: The Wenatchee (Washington) Bereans have thus far raised \$388.00 for a new church organ. This is a commendable project indeed. Last week they enjoyed a hike to Indian Fort, "which is on a huge rock cliff that looks as if it had been pushed almost straight up out of the ground for the majestic four hundred feet that it rises above the floor of the Coulee" (Wenatchee Berean News).

The Berean Nobler (Minnesota) reports a Berean Conference in Minneapolis on May 18. There were preaching services Saturday and Sunday nights. The Minneapolis Berean class (a new society) "is proving successful. . . . Attendance has ranged from 10 to 20 each Wednesday night." . . . The Litchfield society has been reorganized. Interest is increasing.



# AMONG THE CHURCHES

## CONFERENCE DATES

- June 11-15—Minnesota State Conference at Eden Valley. (James M. Watkins, guest speaker.)
- June 13-15—Northwest Conference at Felida, Wash.
- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- June 28, 29—Illinois Quarterly Conference at Eldorado. (Sydney E. Magaw, guest speaker.)
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29—August 10—Illinois Conference and Bible School at Oregon.
- August 9-17—Missouri State Conference.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 23-31—Texas Conference at Ater.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

**Summer School Data:** The cost per student for attending the four-weeks' Bible Training School at Oregon Bible College (June 30-July 27) is \$40.00. Local Oregon (Ill.) students who do not board and room at the College will be charged only \$15.00. College credit will be granted for this work. For more complete information, see the box advertisements on opposite page.

**Thank You, Pomona!** Accompanying a \$100.00 check, there comes a pledge of \$10.00 per month from the Pomona (Calif.) brethren for general operating expenses of National Bible Institution.

**Bro. M. W. Lyon,** National Evangelist, returned last week end to his home in Oregon, Ill., following extended work in Texas and shorter period of work in Minnesota. He now is working in the annual June series of meetings at the Brush Creek Church of God near Tipp City, Ohio.

**Bros. Leland T. Hanson, A. J. Hoke, Dale Dunbar, and Harvey U. Krogh, Jr.,** visited headquarters last week, having come to attend a business meeting of the Executive Board.

**Sr. Amy Dunbar Frye,** Delta, Ohio, recently became very weak from loss of blood following a tonsillectomy, but is reported well on the way to normal strength again.

"Mrs. Vivian Kirkpatrick and two daughters, Judy and Rebekah, from Broekton, Mont., are visiting at the home of her parents, Bro. and Sr. H. Scott Smith. Mrs. Smith is attending the bedside of her daughter, Mrs. C. Alan McLain, Dixon, Ill."—H. Scott Smith, London, Ark.

For more news, see page 11.

## HERALD RECEIPTS

E. C. Pearson (2); Mrs. R. C. Duval; Mrs. Mollie Tronsgem; Harold R. Pearson; Mrs. Page Mills (2); E. J. Dennitt; Lotu B. Huffer; William Wachtel; Mrs. Maurice Robinson; Mrs. Hanna Nelson; Mrs. J. D. Humphrey; Mrs. Clara Chaffee; Mrs. James Delozier; Mrs. Wm. Densmore; Pearl V. Huston; Albert V. Napper; Mrs. Jeanette Reeves; Sam Bottoloffs; Alfred Authon; M. W. Lyon (6).

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Earle Mogle	\$20.00
Mr. & Mrs. C. E. Lapp	5.00
Mrs. Sid Martin	25.00
Salem Church, Marshall, Ill.	20.00
Silas Claypool	20.00
Morning Star Church, Indiana	15.00

## CASHMERE, WASHINGTON

We are happy to report that John Rose of Peshastin, Wash., has made the start in the way of life. He saw his need, answered the call of the gospel, and was baptized into Christ that he might have forgiveness of sins and inheritance with the saints in light. May the Lord sustain him and the brethren encourage him by word and deed. Lyle Rankin.

## REPORT OF THE DRINKARD-HOBBS DISCUSSION

Caldwell, Kansas, April 7-12, 1947

I moderated for Bro. T. A. Drinkard three nights: Monday, Tuesday, and Friday. Rainy weather prevented my being present the other nights.

Bro. Drinkard affirmed that the same Israel as a nation, that has been scattered, will be restored to its own land. Bro. Drinkard piled up the proof texts of the Bible so fast and high that his opponent was dumbfounded. Mr. Hobbs failed to prove that the church is spiritual Israel, and that all the prophets said about the restoring of Israel was fulfilled by Christ to the church. Taking it all in all, Mr. Hobbs made little or no gains over Bro. Drinkard on the restoration-of-Israel question.

As for Bro. Drinkard's affirming man's being wholly mortal, the scriptures he used to prove this were the strongest in evidence. (Job 4:17—"Shall mortal man be more just than God?") Mr. Hobbs had to change the form of sound words where God says He breathed into man's nostrils the breath of life. Mr. Hobbs said God breathed a divine spirit into man; and what God called "man," Mr. Hobbs said was only the house in which the spirit man, or soul, lives. Bro. Drinkard proved that this same Adam, which God had made of the dust, lived and died. (Gen. 2:7; 3:5.) "All the days Adam lived were nine hundred thirty years, and he [the man that lived] died." Mr. Hobbs said that Adam never died, but that the divine spirit which God breathed into the man's house came out of the house's nostrils. It was God, however, who said to Adam, "Dust thou art, and unto dust shalt thou return." (Gen. 3:17-19.) Paul said, "If Christ be not raised . . . then they also which are fallen asleep in Christ are perished" (1 Cor. 15:17, 18). Mr. Hobbs said, in effect, "Not so, Paul, for the spirit man never sleeps or dies—therefore can never perish."

Brethren, let me plead with you to accept any and all challenges to meet any gentleman anywhere when a set of fair propositions are agreed upon to discuss the following propositions: "The Nature of Man," "The Church and Kingdom—Are They the Same?" "The Punishment of the Wicked," "The Saints' Inheritance," "The Kingdom Being Established upon Earth at the Second Coming of Christ."

If you do not have a minister to defend the faith of the Church of God on these questions, write Bro. T. A. Drinkard, Box 387, Arlington, Tex. J. M. Morgan, Rt. 1, Bristow, Okla.

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	\$27,912
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	

**\$13,494.00 to go  
BY JUNE 30!!**

**CURRENT FINANCES**

We are gradually gaining on our financial condition, but the continued deficiency in contributions causes us to be faced with the possibility of a deficit at the close of this year, which is June 30. In adding an item of over \$2,000.00 which was overlooked by the committees in preparing the budget, expenses, as of May 1, have been kept \$9,198.00 under amounts allowed by the General Conference. Departmental earnings have been increased approximately \$5,000.00 over last year. This is about the limit of our ability to save and develop earning efficiency for the current year. In spite of the good work on the part of our departments, we are faced with the possibility of closing our year with a total deficit of \$5,000.00, unless we receive at least one half of the contributions which were passed by last year's Conference.

As everyone knows, expenses of all kinds, especially in food lines are unavoidably high. Only thirty days remain for us to eliminate this deficit before the close of the current year. If sentiment of last year's Conference prevails, this can be done easily. If it is your intention to assist with this budget, it should be done before the close of June.

James M. Watkins.

**VIOLA COX**

Miss Viola Cox was born, May 22, 1897, in Oregon Township, Ill., and died, May 19, 1947, at the home of her sister and brother-in-law, Mr. and Mrs. Thomas Cline, Oregon, Ill.

In early girlhood, Miss Cox regularly attended Sunday school and church services. In later life, she was handicapped by frail health. Her life was one of kindness.

Surviving are her father and stepmother, Mr. and Mrs. Bert Cox; four sisters, Mrs. Thomas Cline and Mrs. Lloyd Pettinger, Oregon, and Mrs. Quillen Huffman and Mrs. Clarence McPherson, Dixon; one brother, Clyde, one half-brother, George, and one step-brother, Fred, Oregon; twelve nephews and six nieces.

Funeral services were conducted by the writer, May 23, at the Farrell Funeral Home and the Church of God in Oregon, burial being in Grand Detour Cemetery.

Sydney E. Magaw.

Bro. John Lehman, West Milton, Ohio, so thoroughly enjoyed the tract, "The Word Made Flesh," published several months ago in The Herald, that he has ordered a supply of reprints.

**OREGON BIBLE COLLEGE  
SUMMER SESSION**

DATE—June 30 - July 27

AGE—17 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$4.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

Youth Rally Enrollment—Lois June Rahn, Cabazon, Calif., Let's hear from others.



**Now Is the Time!**

**Enrollment Coupon**

Please enroll me as a student in:

Oregon Bible College Summer Session

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

**BEREAN YOUTH RALLY  
and  
SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

# Voice of Indiana

## INDIANA BIBLE SCHOOL SCHEDULE

- 6:30 Rising time  
7:00 Breakfast  
7:30 Kitchen duties  
8:30 Devotion service  
9:00 Classes  
A. Seniors, Sydney E. Magaw  
B. Juniors, D. A. Jones  
C. Primary, Mrs. E. L. Macy  
10:00 Adult class, E. L. Macy  
11:00 Classes  
A. Seniors, E. L. Macy  
B. Juniors, D. A. Jones and Mrs. F. A. Stilson  
C. Primary, Mrs. E. L. Macy  
12:00 Dinner  
12:30 Kitchen duties  
1:00 Classes  
A. Seniors, F. A. Stilson  
B. Juniors, E. L. Macy  
C. Primary, Mrs. F. A. Stilson  
2:00 Adult class, Sydney E. Magaw  
2:00-5:15 Recreation  
5:30 Supper  
6:00 Kitchen duties  
7:30 Church services  
9:00-9:45 Recreation  
10:00 Lights out.

### RULES

1. Showers:  
A. Showers are available only during the specified hours: 10:00-11:00 a.m.; 2:00-4:30 p.m.; 6:30-7:15 p.m.  
B. Limit—one shower, daily.
2. Leaving the grounds:  
One may not leave the grounds without permission from the matron or superintendent.
3. Classes:  
A. Everyone is expected to attend all classes for his age group and to attend the devotion and worship service.  
B. If it is necessary to miss, explain the situation to the matron or superintendent.
4. Work lists:  
Names of attendants will be placed on a work list, and each attendant is expected to do the work assigned.
5. Dormitory wastes:  
When cleaning the dormitory, place the paper in the incinerator. Place cans, bottles, etc., in near-by drum.
6. Parking:  
Please park cars in the designated area.

The annual Indiana Conference and Bible School will convene, June 11-22, D.V., at the North Salem Church. The North Salem brethren have entertained the Conference and Bible School for a number of years. Here, each year, we reminisce about the incidents and little pranks that have occurred.

The Indiana Bible School is long remembered, not only for the sports and cats, but for the spiritual food as well. The Hoosiers who have not attended in years past cannot



NORTH SALEM CHURCH OF GOD—Five miles north of Plymouth on U.S. 31

appreciate these recalled thoughts. We trust you will put forth special effort and meet with us at least a part of the time this year.

Begin planning now to be present to enjoy improvements at North Salem.

Begin planning now to be present to enjoy the sports awaiting you on the playground that has been prepared by our North Salem brethren. A special effort has been made to have the best recreation program possible under existing circumstances. All recreation will be supervised by either the matron or superintendent, or both. Recreation will be provided for both sunny and rainy days. Plans are being made now for trips to the lake and to Plymouth Park. We are planning to have volleyball, softball, football, darts, horseshoe, tennis, and swimming.

Brother Delbert Jones will be superintendent of the Bible School. His task is to lead the school in spiritual recreation as well as physical recreation. A devotion service will be conducted each morning to encourage leadership and to teach the art of beginning each day with a song and prayer.

"The Coming of Christ" is the subject for discussion by the adults under Brother E. L. Macy, beginning with the promises of Jesus Christ that He will return to earth in a time and setting that might be compared to our day. "The Call of the Faithful," "The Meeting in the Air," "The Time of Trouble upon Israel and Man," "The Order of Resurrection," "Kingdom Conditions," and "Judgment" are subjects that will be studied during adult class sessions.

"The Teachings of Jesus" will be a topic for the young people's class. Jesus' teachings went further and included more than the laws of Moses which the Pharisees contended were the spiritual measuring stick. "Jesus' Teachings of Himself," "His Parables of the Kingdom," and "His Code of Morals" will lead many thoughts for the class and their leader, Brother Macy.

The junior class which Brother Jones will teach will study the "Essential Doctrines of the Church of God." Too often young people of today are told, "Doctrine is not important." This course will tend to refute this erroneous teaching and implant in their minds the truths which are important to our church and to our God. If they are to be strong Christians tomorrow, they should learn the fundamental doctrines today.

Sister Emory Macy will teach the two morning classes for beginner and primary students.

Her lessons will consist of New Testament studies in story, dannelgraph, and handwork on "The Life of Christ." The main topics will be: "The Birth of Jesus," "The Boy Jesus," "Baptism of Jesus," "First Miracle," "Ten Lepers," "The Sower," "Blessing the Children," "Temptation," "In the Garden," and "When He Comes."

Sister Lulu Stilson will teach the afternoon primary class "Old Testament Stories," handwork and dannelgraph on "Basic Understanding." Some of her topics will be "Creation," "Tower of Babel," "Noah and the Ark," "Calling of Abram," "Offering of Isaac," "Isaac and Rebekah," "Jacob's Dream," "Love," and "Prayer."

Please bring your band instruments along and plan to give special numbers, solos, duets, etc., at the worship services. Every effort will be appreciated.

We have been unable to obtain any sugar allowances from the OPA; therefore bring sugar for coffee, cereals, and general cooking. Also, bring any foodstuffs that you may wish to contribute to the school.

Please bring your own sheet and pillow case, for these items could not be obtained and they are scarce at the Bible School. It would be well to include your own pillow, for there are only a few of them in the dormitory.

All donations will be accepted gladly and will aid more than you realize. At the present time, there are insufficient funds to meet the operating expenses. Either send your contribution to Dale Rouch, 1710 Medora Avenue, South Bend, Indiana, or bring your contribution to conference.

### SPEAKERS

This is a tentative schedule of the speakers for the worship services:

- June 11, Delbert A. Jones  
June 12, Emory L. Macy  
June 13, Sydney E. Magaw  
June 14, Floyd A. Stilson  
June 15, 11:00 a.m., Sydney E. Magaw  
2:30 p.m., Harry Sheets  
7:30 p.m., Sydney E. Magaw  
June 16, Delbert A. Jones  
June 17, Sydney E. Magaw  
June 18, Emory L. Macy  
June 19, Sydney E. Magaw  
June 20, Floyd A. Stilson  
June 21, Richard Parish  
June 22, 11:00 a.m., Sydney E. Magaw  
2:30 p.m., Sydney E. Magaw

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JUNE 10, 1947

NUMBER 36

## A Father's Prayer

"Father, today I bring to Thee  
This boy of mine whom Thou hast made.  
In everything he looks to me;  
In turn I look to Thee for aid.

"He knows not all that is before;  
He little dreams of hidden snares;  
He holds my hand, and o'er and o'er  
I find myself beset with fears.

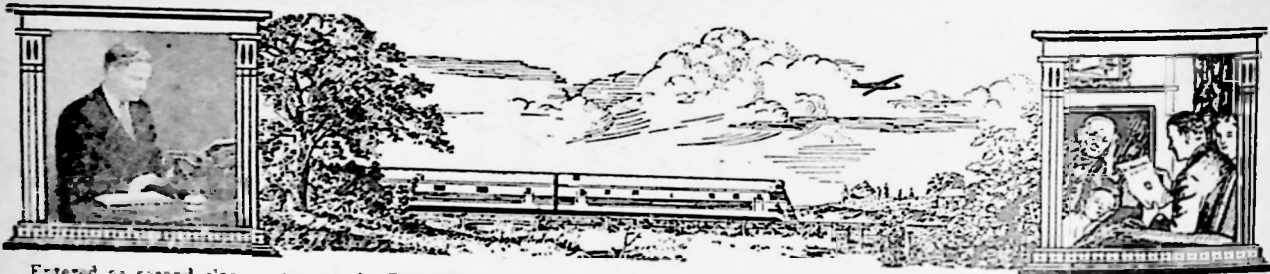


"Father, as this boy looks up to me  
For guidance and my help implores,  
I bring him now in prayer to Thee;  
He trusts my strength and I trust yours.

"Hold Thou my hand as I hold his,  
And so guide me that I may guide;  
Teach me, Lord, that I may teach,  
And keep me free from foolish pride.

"Help me to help this boy of mine,  
To be to him a father true;  
Hold me, Lord, for everything,  
As fast as I hold my boy for you."

—Mouzon W. Brabham.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.  
 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## Father's Day

June 15 will be recognized throughout the United States as "Father's Day." Inspired by popularity of Mother's Day, this lesser day of bestowing honor upon fathers is gaining in interest and enthusiasm. By reason of the tender emotions evolving about motherhood, there is no likelihood that fathers will "steal the show." That they should be given annual recognition, however, is appropriate and good. Father bears chief responsibility in providing material necessities of the home. He pays the bills! Equally as does mother, he sacrifices for the success and pleasure of his sons and daughters. Almost equally, we believe, he measures his own success by the success of his children for whom he toils. Yes, it is well to honor him who "keeps his nose to the grindstone."

Problems and evil trends of these "last days" challenge every man who has a son or daughter. A father must be more than a mere provider. God has given him place of honor as "head of the home." As counsellor, his experiences should enrich the lives of his children, helping to guide them in meeting the pitfalls and duties of life. Saddest reproach upon fathers today is that they have forgotten God, neglected religion, side-stepped the Bible, failed the Christ, and are empty handed in any attempt to offer religious encouragement to their sons and daughters.

This challenge of the hour directs itself especially to us who are of the Abrahamic Faith. Genesis 18:19 records God's reason for blessing Abraham thus: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." What can God see in us? Help us, Lord, to provide for our families, but help us more to teach our children in such efficient manner that they will "do justice and judgment," keeping "the way of the Lord."

Father's Day should have another peculiar significance to us fathers of Abrahamic Faith. Our fathers of the Faith "confessed that they were strangers and pilgrims on the earth." "Truly, if they

had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God" (Heb. 11:13-16). Honor that we receive on June 15 from our children should inspire us to honor our Father, and, unless we do love God and seek the Kingdom He has promised to us, He will be ashamed to be called our Father or our God.

## The Unfailing Father

Long before Jesus taught His disciples to address God as "Our Father which art in heaven," the Psalmist of Israel said, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). Psalm 27:10, too, comes wonderfully significant from David: "When my father and my mother forsake me, then the Lord will take me up." David's parents did not forsake their son, nor did David lack in appreciation for his parents. Nevertheless, David learned through experience that only God is supreme and wholly unfailing. We who are fathers will do well to teach our children of the Unfailing Father. By reason of death, our helping hand will be withdrawn, but of One it is written: "Underneath are the everlasting arms."

## Forgiving Father

Pleasant was the experience when, having "earned" a spanking, Father seemed to understand my erroneous ways, withheld the stick, and forgave. He prayed not amiss who cried: "Father, forgive." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. . . . The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psalm 103:8-17).



# Outlook for Russia

By Timothy Pearson, Oregon, Illinois

DESCRIBED IN Ezekiel 38 and 39 is an event that will rock the world, making all men tremble with fear. God has foretold that a mighty empire from the North someday will attack Palestine, only to be routed by the elements of nature as the Lord directs. As Ezekiel wrote, a strong leader named *Gog* will sweep from the North land from his country *Magog*. He is called the chief prince of Meshech and Tubal. *Magog*, for whom the land of *Magog* was named, was the second son of *Japheth*. He is thought to be the founder of the Sythian tribe which settled the region around the Caspian Sea. Today, we call those people *Russians*. The names of Meshech and Tubal seem to be the original names of Moscow and Tobolsk, two large Russian cities. Muscovy, a derivative of Meshech, is the ancient name for Russia. Furthermore, in Ezekiel 38:2, the Revised Version uses the term *Ross*—a prophetic appellation of Russia. These facts lead one to assume that these chapters are judgments against Russia. The very description of *Gog* suggests Russia. *Gog* is to bring horses and horsemen and will command a vast army. Concerning the invader God said,

"Thou shalt come down 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" (Ezek. 38:15).

Allies of the invading army will be Persia (Iran), Ethiopia, Libya, Gomer (some believe this to be Germany, others the Crimea), and Togarmah or Armenia.

These fortune-hunting nations suddenly will swoop down upon little Palestine which will be totally defenseless. The land will have been reclaimed and made productive. There will be no fear among the Jewish people who will be again in their homeland, living in unwalled villages.

Meanwhile, other nations will see the designs of these foreign attackers and will want to know, "Art thou come to take a spoil?" The merchants of Tarshish, Sheba, and Dedan will be alarmed when the Cossacks roar in their battle cry, "A spoil." It seems that the merchants represent the British. Who else is more concerned about the welfare of Palestine? Sheba and Dedan, islands off the east coast of Arabia, probably represent Britain's allies.

The battle that will follow will be unlike modern warfare. Instead of two man-made armies fighting until one is beaten, God alone will oppose *Gog* and will destroy five sixths of his army with earthquakes, diseases, hail, fire, and brimstone. There will be so much confusion in

the rout, that *Gogites* will kill their brothers until only one sixth will escape.

The massacre will be so large, that seven months will be required to bury all the dead. Men will be hired to seek out the bodies and entomb them. The stench of decaying flesh will stop the noses of sightseers, making them go another way. It will require seven years to destroy all the weapons of war *Gog* will have left in Palestine.

God gives a hint as to why He has chosen to handle *Gog* in this way. In Ezekiel 39:28, 29, He says of Israel: "Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel."

God will judge all the nations that mistreat Israel. In this way, He will cause the Israelites to recognize Him as their Father.

That this message should not lead someone to become arrogant against the Soviet Union, I should like to caution against man's trying to mete out that judgment God has planned for Russia. Remember, God is to deal with the nation, not individual Russians. Consider also that this belief that *Gog* is Russia is built largely upon circumstantial evidence. Russia and other countries that do not agree with us Americans, as to how the world should be governed, will receive enough abuse at the hands of the politicians. It is not Christian to condemn people who are innocent of any wrong acts as far as we are able to ascertain. The true aims of the brotherhood of man forbid extensive criticism of fellow men.

Realizing that God has singled out certain nations whom He will punish perhaps more severely than others, it would be wise to do all we can to turn members of those nations from their evil ways before the Great Judgment begins. Also, if we Christians follow the admonitions of the Scriptures, we shall have little time to criticize others, spending all our waking hours perfecting ourselves. If we were to heed James, the brother of Jesus, to keep ourselves "unspotted from the world," it would keep us busy.

The extremely important admonition that appears in the prophecy of *Gog* and should cause a change in our lives is this: When the Judgment Day arrives, woe to that man who is not on God's side. As Joshua put it, "Choose you this day whom ye will serve; as for me and my house, we will serve the Lord" (Josh. 24:15).

## "Spirits in Prison"

By R. H. Judd, Colborne, Ontario

*"Christ also suffered [R.V. marg.—'died'] for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison, which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Peter 3:18-20).*

THERE are many new translations of the New Testament, in these days. Every one of them reflects, to a greater or less extent, the personal views of the translator. That, of course, is to be expected. Most words when translated into another language are capable of being rendered variously, and this fact is, perhaps, more noticeable in the small words, such as "for," "instead of," "by," "with," "from," and so forth. That fact is well illustrated in the passage quoted at the head of this article. As believers in the living personality of the spirit of man separate from his body, the translators of the Revised Version and others, have replaced the words "quickened by the Spirit" with the words, "quickened in the spirit." The same alteration has occurred in the next verse, saying "in which" instead of "by which." Anyone acquainted with trinitarian teachings will readily see the objective of so doing, for trinitarianism does not believe that body represents personality, but that personality is represented by the spirit. A little reflection, however, will reveal that in denying personality to the body they have unwittingly overreached themselves, for if it is the spirit that is "quickened" (made alive), then no other conclusion can be arrived at than that the spirit was dead; for only that which is dead has need to be made alive.

The Scripture says Christ was "put to death in the flesh." Since Scripture says it, there can be no gainsaying that fact. But Scripture further says in Romans 8:34, "It is Christ that died." Therefore, if the body died and the spirit did not (our "orthodox" friends themselves being witness), then by every law of logic the body and Christ are proved to be identical. With that fact fully grasped as basic to all life, this and many another Scripture topic would be shorn of mystery. The reader is urged to apply it, and he will find that the doctrine of pre-existence and kindred ideas vanish as the morning mists before the rising sun, for it proves beyond doubt that body is essential to personality, for an inorganic living being is a contradiction of terms.

A brief examination of the use of the Bible word "quickened," made alive, will be found of helpful interest. "The word 'quickened,'" says Barnes in his *Notes on the New Testament*, "is never used in the sense of main-

tained alive, or preserved alive." "Compare," he says, "the following places which are the only ones in which it occurs in the New Testament—John 5:21 twice; 6:63; Romans 4:17; 8:11; 1 Corinthians 15:36, 45; 1 Timothy 6:13; 1 Peter 3:18, in all which it is rendered *quickened, quicken, quickeneth*; 1 Corinthians 15:22, *be made alive*; 2 Corinthians 3:6, *giveth life*; and Galatians 3:21, *have given life*. Once the word refers to God as He that *giveth life to all creatures*. (1 Tim. 6:13.) Three times it refers to the *life-giving* power of the Holy Spirit or the doctrines of the gospel. (John 6:63; 2 Cor. 3:6; Gal. 3:21.) Seven times it is used with direct reference to the raising of the dead. (John 5:21; Rom. 4:17; 8:11; 1 Cor. 15:22, 36, 45; 1 Peter 3:18.)" To the above he adds the following note: "The sense cannot be that in reference to his spirit he was *preserved alive* when his body died, but that there was some agency or power *restoring him to life, after he was dead*."

That "by" is the correct translation is evident, for the *death* of Jesus the Christ is here plainly identified with His body, and it is the latter therefore which was "quickened" (made alive) by the Spirit, namely, by the Spirit of God, by which same Spirit He was raised from the dead. Ecclesiastes 12:7 makes this abundantly clear. Man-kind's spirit is *given* to him by God (see Job 27:3; also margin) and returns to God at death, not as an entity, but as "the Spirit of God," for, as Professor McCaul truly says, "According to the Old Testament, the Spirit of God is the quickening (life-giving) principle of the world, and all life is an outgoing from God; according to Psalm 104:30, even the life of the vegetable kingdom."

Several other facts stand out clearly in this interesting passage, and others which have a bearing on it.

1. That the "spirits" preached to were disobedient men who were disobedient in the days of Noah "while the ark was preparing."

2. That Noah was the preacher—"a preacher of righteousness" (2 Peter 2:5).

3. That as such, he preached the gospel (1 Peter 4:6), which was then, as now, good tidings of the promise of life. See 1 Peter 1:3 (Emph. Diag.: interlinear text). See also verses 5, 9, 10 where the Syriac Version reads "life" in



place of the word "salvation." In the Epistle to the Hebrews alone there are nine examples where the word "life" occurs in the Syriac Version, and in all but one (Heb. 11:7) the prime reference is to the life of the future. However, as Noah's act was an act of faith, that also may have reference to both present and future.

4. Noah ranks among those holy men of old who "spake as they were moved by the Holy Spirit" (2 Peter 1:21, A.V. & R.V.).

5. That "the spirit of Christ" and the Holy Spirit are identical is proved by comparison of the following Scriptures: 1 Peter 1:11; 2 Peter 1:21; Acts 16:6, 7. (Cp. R.V. "Spirit of Jesus," which is, of course, identical with "the Spirit of Christ." See also Gal. 4:6.)

6. It is the one Spirit which has proceeded from the Father (John 15:26) in all ages.

7. As the gospel of life is the gospel of Christ, and is the "gospel" which was preached to the antediluvians while they were living, "as the ark was preparing"; it may rea-

sonably be said that Christ, by the Spirit, preached through Noah to the disobedient "spirits," "even to them that are [now] dead."

We may now give additional information as to why the disobedient persons of Noah's day were called "spirits," and why they are referred to as being "in prison."

First, it may be asked, "Is it a reference to the 'spirits' of men, or to the men themselves?" There can be no doubt that Noah preached to the men themselves, for it is they who were destroyed ("blotted out"; see Gen. 6:7, and 7:21, 22, 23, R.V. and marg.).

There are instances where Scripture makes use of the word "spirit" when the reference is unquestionably to men. In chapter 4, verses 1-3, of his First Epistle, the Apostle John wrote:

"Beloved, believe not every spirit, but try [test] the spirits whether they be of God; because many false prophets are gone out into the world. Hereby know ye the Spirit [that is] of God; every spirit (Please turn to page 10)

## Prosperity and Religion

By T. M. Ferrell, Holbrook, Nebraska

AS A GENERAL rule, a man's religion suffers in periods of prosperity. Such should not be true, but nevertheless has proved that way time and again. Most humans are incapable of keeping a correct balance when they are overly blessed with the world's goods.

Especially with Christians, there should come with prosperity a realization that it is God who has brought this blessing. It hardly ever fails that men who are in trouble and need pray to God, but when blessed they think they have no further need of Him. To those who would be thus, the parable that Jesus spoke in Luke 12:13-21 is very applicable. In emphasizing the truth that a man's life, or the amount of good he gets out of life, does not depend upon what he owns, Jesus said:

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Many people, especially in this section, were "down and out" before the last war and were fortunate enough to start buying farms when prices were low. With the following good-crop years, they have been able to pay for their farms and lay up sizeable sums of money. There is nothing wrong in this alone, but some people cannot bear prosperity; they begin to think about how "smart" they were when they purchased! Their heads are turned, and the "eat, drink, and be merry" attitude "takes over." With this prosperity comes a round of indulgence in worldly pastimes and enjoyments, not heeding the wisdom of Paul's words in 1 Timothy 6:9—"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Christians are told to "flee these things."

The United States is just beginning to reap the whirlwind of crime and moral laxity that it has sown during the war years when wages were high and husbands lived away from their wives, and wives away from their husbands, and parents away from their children, to earn more money.

People never will learn! Those who need the warnings of God's Word will not heed them, but continue in their foolish ways. Yet God stands ready to accept His due: our thanks for blessing in worldly things. Hear ye the Word of the Lord! *Hear yel*

# Isaiah and the False Prophets

By Gordon Landry, Oregon, Bible College

**PAUL THE APOSTLE** prophesied of conditions that are to come upon the earth in the latter days. One of the signs of the times will be the preaching of unsound doctrine (trinity, immortality of the soul, etc.). Those who rely upon these unsound doctrines for security will "heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3, 4). This condition is coming to be more and more prevalent among the so-called Christian churches of today. Preachers no longer preach what they believe; they preach what the people desire to hear. The admonition given to Timothy might well be applied to our lives. "Watch thou in all things," and you will have a fruitful Christian life, showing others the way to life eternal.

The prophecy of Paul that in the latter days truth would be held in low esteem applied also to his own day. In his Epistle to the Ephesians, he wrote concerning some of the evils of his present day. In summation, he put forth the admonition that "we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love" (Eph. 4:14, 15a), which applies just as directly to us of the present day as it did to those people at Ephesus. Basically, man has changed very little from the time of Paul. There are those in the world today, just as there were in his day, that lie in wait to deceive and turn every innocent bystander from the truth.

Prophecies other than these would indicate that the second advent of Jesus is nearer than generally supposed. Let prayer and faith be the watchwords. Rely upon Jesus; believe on Him, and live.

The preceding paragraphs serve only as an introduction to the subject, "Isaiah and the False Prophets." Isaiah, writing of those people who were supposed to be God's watchmen (those who were to guide Israel), gave a graphic account of some ministers of today. (56:9-12.) It is often understood by the general public that if a man is lazy he should enter the ministry, for

"ministers only work one or two days a week and lie around eating fried chicken or go fishing the remainder of the week. This belief is prevalent because certain ministers do just that!

Isaiah condemned the false prophets of his day because they were blind. They were not literally blind, but willingly shut their minds to the call of God to warn His people that danger lay in a complacent attitude. The words, "They are all ignorant, they are all dumb dogs, they cannot bark," describe very well the way in which the leaders of God's people were taking their responsibility. They refused to cry out against the sins of that day; indeed, they partook in those things which are abominable before God.

The watchmen of Isaiah's day were compared to "greedy dogs which can never have enough, and . . . shepherds that cannot understand." They were self-satisfied—draw your own conclusion of today's ministers—and were indeed covetous, forsaking the commandments of God altogether. The false prophets were interested in the amount of money they could "squeeze" from the people—"they all [looked] to their own way, every one for his gain, from his quarter." Today? The same!

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant" (v. 12). Instead of

abstaining from those things that are evil, the false prophets were gluttons in them. "Don't worry," said they, "nothing's going to happen to you if you follow us and pay us enough money." Woe unto them! "All ye beasts of the field, come to devour, yea, all ye beasts in the forest" (v. 9). Those things wherein they trusted shall fall!

"Don't fear death," say preachers of today. "It's really nothing but the transferring of your soul into a glorious heavenly place." "Never fear, the world is getting better. Man can bring in peace of his own accord." Is it impossible that there are false prophets today? "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark." Rightly divide the word of truth. Turn to the truth of God, and *live!*

## JESUS SHALL REIGN

A better day is coming,  
A morning promised long;  
When girded right, with holy might,  
Will overcome the wrong.  
When God the Lord will listen  
To every plaintive sigh;  
And stretch His hand o'er every land,  
With justice by and by.

The boast of haughty error,  
No more will fill the air;  
But age and youth will love the truth,  
And spread it everywhere.  
No more from want and sorrow  
Will come the hopeless cry;  
And strife will cease, and perfect peace,  
Will flourish by and by.

Oh, for that holy dawning,  
We watch and wait and pray;  
'Till o'er the height the Morning Light  
Shall drive the gloom away.  
And when the heavenly glory,  
Shall flood the earth and sky;  
We'll bless the Lord for all His Word  
And praise Him by and by.  
—W. E. Blackstone.

## ARE YOU TOO SMALL?

By H. Gary France, Wenatchee, Washington

**S**AVE ISRAEL!" Gideon was astonished at the words of the angel. "Wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (Judg. 6:14, 15). Poor Gideon! Insignificant, young, inexperienced, and hiding—yes, even hiding from the Midianites—and this angel suddenly told *him*, of all people, to save Israel. Why had the angel called him a "mighty man of valour"? Answering his queries and developing a little faith, the angel explained simply, "Surely I will be with thee, and thou shalt smite the Midianites as one man" (v. 16).

From this beginning of astonishment Gideon entered a career of color, drama, and salvation. Servant of God, saviour of Israel, slaughterer of Midian, Gideon became the satellite of the Age. His career was characterized by using small, insignificant armies to win huge victories. Miraculously he drove Midian from Israel. The key to his success? God! Gideon's life was an epic of faith in God, of success with seemingly insignificant numbers, and of accomplishing an overwhelming task.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "He that believeth and is baptized shall be saved" (Mark 16:16). Matching the astonishment of Gideon, the Christian gazes at the words of Jesus. "Jesus surely did not mean *that*. How can I possibly reach the whole world? Why, hardly anyone has ever heard of me. Of course, if I were famous like Truman, I could reach the whole world, but as I am, that commission certainly was not intended for me."

Fame is not the mark of success! Nor the requirement! Gideon was encouraged by the statement that God would be with him. Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). The keys to Gideon's success were faith in God's help, obedience, and perseverance. Jesus is with Christians. If a Christian has faith, he can accomplish the seemingly impossible tasks that confront him. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). The fact that any person is insignificant when compared with the total population of the world, of his home town, or even of his home church causes him to feel that his efforts do not aid in promoting God's cause.

Small objects often effect huge results. James wrote that bits in horses' mouths turn them about; helms turn huge boats. Small tongues tell large stories and sometimes reap consequences: "Behold, how great a matter a little fire kindleth!" (James 3:5.) The proverbial "want of a horse-shoe nail" caused large consequences, and "mighty oaks

from little acorns grow!" "The kingdom of heaven is like to a grain of mustard seed . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree" (Matt. 13:31, 32).

The penetrating influence of one's continued efforts is illustrated by the Parable of the Leaven. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33). One person in a large group, by faith and perseverance, can cause a change in attitude, thought, and belief toward a subject. Jesus was practically unknown when He was thirty years of age. By intensive application of Himself, He started a phase of God's plan that has changed the thinking of much of the civilized world.

Solomon expressed the principle of little objects effecting desired results with four striking illustrations: "There be four things which are little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in king's palaces" (Prov. 30:24-28).

Christians are more influential in the capacities of parents, friends, and neighbors than they can be in capacities of congressmen, presidents, and champions. The wielding of this influence is the power of Christians throughout the world. Use it! Further the work. Remember, "He that believeth and is baptized shall be saved!"

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### ON FILE

"If an unkind word appears,  
File the thing away.

If some novelty in jeers,  
File the thing away.

If some clever little bit  
Of a sharp and pointed wit,  
Carrying a sting with it—  
File the thing away.

"If some bit of gossip come,  
File the thing away.  
Scandalously spicy crumb,  
File the thing away.  
If suspicion comes to you  
That your neighbor isn't true,  
Let me tell you what to do—  
File the thing away.

"Do this for a little while,  
Then go out and burn the file."

John Kendrick Bangs in *Heart and Life*.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**COMMANDO CAMPAIGNS.** Realizing the dangers that are facing moral Christianity, the churches in England have organized what has been termed "Commando Campaigns," in which evangelistic teams have gone into the factories and industries and brought the message of the church to the people in their everyday walk of life. The response has been encouraging, even, to the extent that over 200 factories have asked that chaplains be assigned to the plants for permanent work. Speaking in Toronto, the Lord Bishop of London, who is now touring the United States, said: "There will probably be 50,000 pending cases in British divorce courts by the end of the year. This has perturbed us about the possibility of an overthrow of moral Christianity, and made us realize that we are standing at the edge of an abyss, and unless we draw back, security in the home faces disaster." Explaining what he meant by "moral Christianity," Dr. Wand went on to say: "It is love, not love as it is taken to mean, not affection or sentiment. It is love which demands that a person do everything of the highest for everybody.

"I feel certain that if we can get young people to realize that sexual love is built on strong Christian love, we can get the right relation between the two. Unless we do this, I can see no hope for the race of the future."

**DRINK BILL.** The philosophy that the more available liquor is made, the more temperate people will become, is fast being revealed in its true light—false reasoning. In a late book entitled "Recent Trends in Alcoholism and in Alcohol Consumption," Dr. Jellinek, professor of Alcohol Studies at Yale University, gives the increase of the drink bill in the United States for 1946 over 1945. It amounted to \$920,000,000. The professor's figures reveal that in 1945 there were "58,250,000 users of alcohol beverages, or 60 per cent of the population over 15 years of age." Also, his figures indicate "3,750,000 estimated inebriates, or 1 out of every 15 or 16 users." This large army of addicts includes "an estimated 750,000 chronic alcoholics, or 1 out of every 77 or 78 users."

**DRY TERRITORY.** With the repeal of the Eighteenth Amendment, the country as a whole did not go wet. It is surprising the amount of the United States, either local, county, or state option that remains in the dry column today. According to the Christian Science Monitor, there are "27,000,000 or 19 per cent of the population of the United States living in dry areas." The population in the wet areas comprise 81 per cent of the total number of people in the country, or 115,500,000. Three states are completely dry in all counties. They are Kansas, Oklahoma, and Mississippi.

Senator Capper has introduced a bill in the Senate, which, by his measure, would pro-

hibit the transportation of liquor advertising in dry areas or over state lines. The bill is before the Senate Interstate and Foreign Commerce Committee for hearing. While it is doubtful if the bill will be reported out of committee, yet the fact it is being given public hearings is indicative of the swing toward dry legislation.

**MORE BIBLES.** The American Bible Society has recently sent a shipment of 60,000 Bibles to Korea. The shipment was made from the West Coast. Wherever the American Government has any influence, the Bible is given free circulation. Freedom and the Bible are compatriots. The two go hand in hand.

**ANOTHER STOOL PIGEON.** The Communists have staged another successful coup in Hungary. At the last election, they polled about 17 per cent of the votes, and with another election coming this fall, they did not dare to take chances on allowing the people a free and uncontrolled vote. While the premier was in Switzerland on vacation, the usual tactics were resorted to and with the Russian army backing up a small group of Communists the government was overthrown and a pro-Russian premier took over.

Zoltan Tildy, who is the titular head of Hungary, is a former Reformed or Calvinist pastor. It is strange how many ministers of the gospel turn to the various isms as an escape from the present order of society. The reason for so many turning to these various ideologies stems from their views that the Kingdom of God is to be brought into being through the efforts of man; that it is a state of society where the brotherhood of man is recognized, and some add the Fatherhood of God. People who know and believe in the gospel of the Kingdom of God on earth are not led away into these strange and un-Christian philosophies of life.

Then, too, the Russian grab of Hungary prior to the acceptance of the peace treaty brings to the front the struggle between the East and the West. Each day the line of conflict between Communism and Western Democracy becomes more pronounced. There appears to be little doubt but what these two forces will be the hordes under the king of the North and the king of the South in the final push of the nations against each other. It is not so important that we identify the sides on which the various nations will be aligned, as much as it is to recognize the nearness of the hour when all will drink of the cup of fury which is to be poured out.

**BUILDING HOMES.** Various agencies in the Federal Government have been interested in the housing situation. A godly number of houses have been built to meet the critical housing situation, but it takes more than a house to make a home. In the Province of Quebec, this has been recognized since 1929,

when the government instituted classes for homemakers in ninety-three schools. It is not compulsory to take a course in home economics before the wedding bells ring, but young girls are encouraged to study how to run a home. "Cooking, sewing, dressmaking, knitting, anatomy, psychology, hygiene, child care, family first aid, zoology, botany, elementary physics, bookkeeping, child welfare, and religion" are the courses taught. Of course, the Roman Catholic Church is behind the program, but that does not mean that it is not a good thing for girls to know something about homemaking before they are married.

A case comes to mind where a young couple had marital difficulties because the girl did not know how to cook and was unable to iron her husband's shirts. The young man had been reared in a home where the mother was a good cook and ironed his shirts well. He was impatient with his wife who lacked training in these matters. Mothers could do much toward insuring marital happiness for their children if they would train them in homemaking, and this includes Christian living.

**WOMEN PREACHERS.** At their 159th General Assembly in Grand Rapids, Michigan, the Presbyterian Church turned down a move to ordain women into the ministry of the church. The vote was taken by the Presbyteries of the church. The vote was fairly close, but showed a decided opinion against women officiating as ministers of the gospel.

**CONVICTION.** In reading numerous religious periodicals, I observe very few articles written on doctrinal subjects born of conviction. The great movement abroad among religious groups for unity and an ecumenical church is having the result of silencing men on their convictions for fear it will prove detrimental to what is conceived a larger objective—the reunion of Christendom. This trend in religious thinking has almost destroyed a love for the truth. There are a few Aquilas and Priscillas, who, on observing some preaching something less than the full gospel, take them aside and show unto them the way more perfectly. The person that is of strong conviction on what he understands to be truth and its importance is branded as being dogmatic and standing in the way of church progress. The dogmatist is an essential person in keeping the fires of truth warmly burning. If at times, they appear to be thorns in the flesh, let us not pray more than thrice to get rid of them. They may be necessary to keep us from being exalted in the false things of apostate Christendom.

Conviction on the importance of truth and on specific truths has been a righteous blessing to the Church of God. When the price tag on truth has been removed or its value has been marked down, the person or group that does it ceases to be a needed element in the work of the Great Commission.

## Destruction of the Ungodly

Dear Friend:

In continuing our study, we next consider *Revelation 20:14; 21:8*. No one "dies in that lake." Your statement is erroneous! In this respect, please reread reasons "4" and "5" in our comments on *Revelation 14:9; 20:10*. If "no one dies," there can be *no* death, for where is no dying there is *no* death. But since there *is* death, the "second" one, there necessarily must be dying. Death is merely the completed process of dying. *Experience*, as well as the Scriptures, confirms this. We are reminded, moreover, that John said "the lake of fire" is "the second death." He also said, "The seven candlesticks . . . are the seven churches," "The seven heads are seven mountains" or "seven kings," "The ten horns . . . are ten kings," and "The woman . . . is that great city." (Rev. 1:20; 17:9, 10, 12, 18.) In what sense? Why—"the candlesticks," "seven heads," "ten horns," "woman," and "lake of fire" symbolize these things! The same argument that would prove your contention here would play havoc with *Revelation 1:20; 17:9, 10, 12, 18*. Try it, please, and see. Though it was said, "There is death in the pot" (2 Kings 4:20), one must not conclude that death in the abstract was in the pot, but an agency that would produce death or destruction. So with, "The lake of fire is the second death"—not that death in the abstract was in the lake, but that it was the agency that would produce death; the "second"!

Note, critically, *Revelation 20:11-15*, the order of things: 1) The "sea," "hell," and "death" "deliver up the dead"; that is, they "live again"; 2) "They are judged"; 3) "Cast into" a "second death." Conceded it must be that "death" in point number one is the natural death or "death, the first." If so, then death number two, which they experience after death delivers up its dead, is certainly a "second" one, just as literal as was the first which they already had experienced. If the first was brought about through dying, then so must the second, or it is not a "second" one but a first of a new series. Consider, please, *Psalm 9:17* (R.V.). "Return" here shows they went to *sheol* or *hades* through a literal death; they came out of *sheol* through a literal resurrection; and then "return to *sheol*" through a literal death.

"Will he receive capital punishment who hath trodden upon the Son of God" (Heb. 10:29, Murdock's Syriac). In this connection, verse 27 speaks of "the fearful judgment" that "impended," and here it is affirmed to be "capital punishment" that "consumeth" the adversaries. If the "sec-

*Third installment of a message in form of a letter prepared by John R. Fiske, South Haven, Kansas, for a friend believing in eternal torment.*

ond" death is "capital punishment," those who experience it *literally* die again. Ask any lawyer as to what "capital punishment" is, please.

*Job 21:30*. Here we are told that the wicked who are "in the graves"

(John 5:28, 29) shall be "brought forth" to the "day of destruction" or "second" death or the "return to *sheol*" (*Psalm 9:17*, R.V.).

*2 Corinthians 2:14-16* speaks of "life unto life" and "death unto death." What have we here but the natural life and death and a future life and death, the latter being clearly *post* resurrectional (*Dan. 12:2; John 5:28, 29; Rev. 20:11-15*) and contingent upon "the *savour of his knowledge*." Both sets of life and death are literal. If the second death is not literal, the second life is not literal.

Now "the lake of fire" that symbolizes the second death is evidently the same as the "fire" of *Matthew 25:41*. Since "eternal fire" literally kills (*Jude 7; 2 Peter 2:6*; and my arguments on "eternal fire"), then so does the former.

*Revelation 19:20*. "Cast alive into lake." This, Friend, was said of "the beast" and the "false prophet." But since "the beast was slain" and his "body destroyed," and by implication it says its "life" was not "prolonged" (*Dan. 7:11, 12*), how can one still say it is yet alive eternally? *God* says it was "slain" and "destroyed."

"Objections to annihilation" considered. Before meeting your "objections," why use the term "annihilation"? If used in the sense of "destroy," all right and well; but if used to include *even* the "dust" of which the wicked are composed, the term covers too much territory. Used in the sense of "destroy," it is *creeping even into translations*. (See *Psalm 83:11; 143:12*, Leeser; and *Acts 3:23*, Goodspeed.) This being true, if it continues spreading in translations, believers in endless misery will have to make use of some other term to represent this Bible doctrine! Why not say they will be "burned" "into ashes" (*Mal. 4:1-3; Jude 7; 2 Peter 2:6*), and be satisfied with that?

### I

You have asked: "Since the wicked are raised from a state of non-existence to consign them to the same state again, why raise them?" We reply:

The natural death is "the common death of all men" (*Num. 16:29*); hence it is not a punishment for personal sins. But its repetition—the "second death" (*Rev. 20:11-15*) or the "return" of the wicked (*Psalm 9:17*, R.V.) to *sheol*—is the result of individual sins. Hence, it is aptly termed a "second" death in that they first entered *sheol*—

or *hades*—then *hades* delivered them up and they stand before God and are “judged”; then they are cast into the lake of fire which symbol is explained to be a “second death” for all such. (Rev. 21:8.) So in the ultimate, the “second death” is the natural *repeated*, or it is not a “second” but a first of another kind. Yet *before* “the end,” a “second,” is experienced, there are “stripes,” “few” or “many” and “anguish,” finally ending “in death,” the “second.” Why raise him? The answer is to receive his “punishment” (2 Peter 2:9), namely “stripes,” “anguish”—reaching their climax or “end” in a “death” “without remedy.” (Luke 12:47, 48; Rom. 2:9; 6:21; Prov. 21:9.)

## II

“No distinction in degrees of punishment.” This is a mistake. See the answer to Objection I. But I charge this against endless misery for all the wicked: some dying in sins thousands of years ago have been tortured through these years *before* the birth of other sinners who die and go to endless torment. So, to all eternity some are tortured thousands upon thousands of years longer than others who have *lived a similar* life. Not so with the Biblical doctrine of “death” as the “end” of the wicked. Before that “end” is reached, “stripes” “few” or “many” are experienced by the ungodly until nature gives away and “death” as their “end” is experienced. Now, please read Matthew 23:14; Luke 12:47, 48, and see how nicely they agree with the foregoing.

We shall answer all your other objections, but must call a recess until next week.

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### “SPIRITS IN PRISON”

(Continued from page 5)

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.” It is very evident that the “spirits” mentioned here are substantial enough. They were not disembodied. They were men in the flesh, false prophets who had given out false doctrines. The “spirits” to whom Peter referred were of like substantial nature

when they were preached to by Noah “while the ark was preparing.” Every breathing creature, including man, may quite properly be termed “a spirit,” because “spirit” is the universal sustaining means of life. (Eccl. 3:19.) Our words “inspire,” “inspiration,” and “inspirational” are derived from the same source. James 2:26 (A.V. & R.V.) says, “The body without [or apart from] the spirit is dead.” Man is a composite of body, soul, and spirit (1 Thess. 5:23), but he must be “entire” (R.V.) to be a *living* man.

That the word “prison” must in its wider sense be understood to refer to the grave is clear from the following. Albert Barnes says: “He that is in the grave is in *sheol*, but he that is in *sheol* may not be in a [properly prepared] grave, but in any pit or in *the sea*. In short, it is the region of the dead.” He adds, “It is sometimes considered as a *habitation with gates and bars*.” In this instance, they were undoubtedly imprisoned in the sea by the Flood; and they “perished” equally as surely as did Korah, Dathan, and Abiram when engulfed by the earth. Peter says, “For this cause was the gospel preached to them that are [now] dead, that after they have been judged in the body, as men are judged, they might live [in the life to come] in the spirit as God lives” (Twentieth Century New Testament). Surely the thought expressed in this translation is akin to the prayer of our Lord, “That they may be one [in life] as we are one.”

We again quote from the Syriac Version in confirmation of our line of reasoning. In the Syriac Version, this passage is rendered: “He preached to the souls\* which are held in *sheol*; those which of old were disobedient in the days of Noah.”

\*Note: The Hebrew word *nephesh* translated “soul” is translated “person” and “persons” thirty times in the Old Testament, “creatures” nine times; “body” seven times; “man” and “men” five times; “life” and “lives” one hundred twenty times, referring to the life of both man and beast; and in a number of other ways meaning the living, breathing individual, and not an entity distinct from the body.

### BEREAN NEWS Eden Valley, Minn.

The spring conference of the Minnesota Bereans convened on May 17, 18, at Eden Valley. Bro. M. W. Lyon, who had been working in Minneapolis, was our guest speaker. In addition, Bro. Harry Goekler of Hector, Bro. Ernest Graham of Minneapolis, and Bro. Walter Wiggins of Eden Valley were present. A most enjoyable time was had by all. In behalf of the Minnesota State Bereans, we thank the local Eden Valley Bereans for the good hosts and hostesses which they never fail to be. Plans were made for another state conference to be conducted in the fall.

Ruth Anderson, Secy.

### J. M. MORGAN SUFFERING HEART ATTACK

My father, Elder J. M. Morgan, while working very hard proofreading copy for two of the five volumes he is having printed at Shawnee, Okla., suffered a very severe heart attack about 5:00 p.m., Friday, May 23. He has had three more light attacks and was in the hospital five hours Tuesday morning. He is now under the care of Dr. O. H. Cowart, Bristow, Okla., who advises him to rest in bed for four weeks.

He would like very much to receive cards and letters from any of the brothers, sisters, and friends. He asks for an interest in your prayers and that God will bless every means

to restore him to usual health and strength so he might be able to complete the work of sending out the thousand sets of five volumes. He prays that the Lord will so bless the precious truths contained in the five volumes that many people will be made ready for endless life in the endless age of joy.

Elfrieda Morgan.

### NATIONAL BIBLE INSTITUTION

Church of God, Omaha, Nebr.	12.00
W. S. & Ruth Tomlinson	50.00
Minnesota State Conference	20.00
Mr. & Mrs. F. Carpenter	5.00
Marian L. Long	17.50
Mrs. H. L. Davis	5.00

FONTHILL, CANADA

The forty-third annual May Meeting was conducted from Friday night through Sunday, May 23-25, Elder F. L. Austin, who was our pastor here for seventeen years, was our guest speaker for this meeting. These annual May Meetings were started in 1905 under the pastorate of Elder Austin.

On Friday evening, Bro. Austin spoke on God's Covenant with Abraham, and it was an outstanding sermon on faith.

Saturday evening this same speaker continued a connected line of thought on Christ as High Priest. We were shown how the fulfillment of God's covenant with Abraham would be realized through Christ as High Priest and King of Kings.

The weather has been playing pranks here this spring, so Sunday morning did not dawn as bright and clear as usual. The season being late, our display of lilies was missing; but, as always, Bro. Joseph Fletcher had the church looking very pretty, with all the various spring flowers available.

Sunday school opened with singing by the junior choir, after which the smaller classes held their studies in Sr. Haines' home. The adult classes enjoyed a very interesting discourse on Jesus Christ by Elder Edward Gott. At 11:00 a.m., Elder Austin's subject was "Christ as King of Kings."

Dinner was served at noon, and, at 2:30 p.m. we were pleased to listen to a short but very interesting talk by Sr. Austin, as well as to enjoy sweet music from the saw she so readily brought with her from Oregon. Then our pastor, Elder C. E. Randall, spoke to us on "The God of Justice," after which we joined together in the Communion service.

In the evening, Bro. Austin's closing message concerned the calling out of the church during this present age in separation for the day when the Lord would be King over all the earth.

All the services were well attended; and, besides the local members, visitors were present from Toronto, Norwich, Smithville, Wellbourn, Dumville, Fenwick, Welland, Port Robinson, Stamford Centre, Niagara Falls, Ont., and N. Y., Syracuse, Youngstown, and Sanborn.

Special music was offered by the senior choir at each service. Sr. Austin sang by request, "She Only Touched the Hem of His Garment," and Bro. Holland contributed, "Hold Thou My Hand." One duet was given by Sr. Blanche Page and this reporter, entitled "God Has Not Forgotten."

We know it gave much happiness to many to renew old acquaintance with Bro. Austin, and to meet Sr. Austin. We did appreciate the sweet music she brought forth from her saw, and we desire to thank Bro. Austin for the rich spiritual food he gave us, and for strengthening our faith. May we be true, faithful, and fruitful in God's service, that we may be among those who will be called out to meet His Son Jesus in the air, is our prayer.  
Irene Holland, Reporter.

MEETINGS IN MINNEAPOLIS

Most of the month of May was spent in Minneapolis, Minn. A very happy situation was found there. Bro. and Sr. Ernest Graham already had built up a good interest with a small group with whom they have been working for several weeks, holding a weekly Bible class in their home on Wednesday nights. They gave the finest co-operation and gave me a home while I was there, which was much appreciated. Both being talented musically, their help was very valuable in the meetings.

Quite a number of members have filtered into the Twin Cities from other places, much as has happened in other metropolitan places. We located eighteen members of the Church of God there, exclusive of the Grahams. Only about half of these seem willing or able to co-operate. Some are working inconvenient hours, some are too aged to travel around much, and others are just not interested. But in addition to the members, there are a dozen or more who show good interest and have been co-operating. As many as twenty have attended the weekly Bible classes in the Graham home. I have never seen such a large and interested group of young people for such a small group of people. The young people are the backbone of the work there.

We were extremely fortunate in having the choice of two church buildings in which to hold services. Usually it is impossible to find any place. We arranged to hold our meetings in a small Independent Baptist church in a very central place and easily accessible. This proved an ideal place. Meetings were begun, May 14, and continued through May 25. Attendance was small but interest good among those attending. Very few outsiders came. However, several of our own members were discovered who showed good interest, and we feel will continue to work with the group there. On one night a group of the Eden Valley people came down, which added very much to the interest of the services. On May 18, two carloads went to Eden Valley for the Berean Conference.

The members of the church living in the area are: Miss Dolly Anderson, Miss Roth Anderson, Mrs. Roger Baugerie (Audrey Wood), W. Emmett Berry, Mrs. Alton Dehn (Iva Hoskins), Mrs. Betty Failes, Miss Lorraine Gaspar, Miss Inez Grzeskowiak, Miss Grace Johnson, Miss E. Dorothy Magaw, Miss Lola Magaw, W. K. Mathey, Mrs. Byrd Miller, Miss Esther Peterson, Alvin Shipp, Mr. and Mrs. Fred Uhlenhuth, and Mrs. W. J. Walburg (Lois Randall).

If anyone knows the name and address of any others living in the area, send them to E. E. Graham, 2854 41st Ave. S., Minneapolis, Minn.

In addition to our own group, there is a group of folks of a similar faith who call themselves the Holy Congregation. Some of these are working with our group, among them Mrs. Ben Johnson and the family of Mrs. Lois Graham, also Johnsons.

Wednesday night Bible classes will be continued, possibly in the church building, at the corner of Longfellow Ave. and E. 31st St. Perhaps a Sunday morning service will be arranged later. Meet with these folks whenever you are in the Twin Cities, and pray for the work, for we should have a good and growing effort in that most strategic city in Minnesota.

On May 25, two carloads of us went over to

Graytown, Wis., and held a morning and afternoon service. This is only seventy miles distant. Bro. Graham spoke at the afternoon service. It was a pleasure to meet with these good folks again.  
M. W. Lyon, Evangelist.

OREGON BIBLE COLLEGE NEWS

A long, weary sigh is now being indulged to the full by all students. You see, this past week has been a very busy one for us. The last week of College being exam week is ordinarily a busy one, but this year it was unusually active.

On June 1, the Glee Club presented its Spring Recital; and, on June 3, the Student Players presented their spring play, "It Happened in June," a farce-comedy in three acts, at the Oregon High School. On Friday, June 6, the graduation ceremonies were conducted at the Oregon Church of God. Also, we are still working on Maranatha—it is now at the publishers—and last Saturday and Monday we were working on the last issue of the Campus Caller for this school year. Then, of course, we did have to write some exams during the latter part of last week. We might add here that those exams were really rugged—results will not be printed: that is all we have to say on this subject.

Two of our alumni members were in town last week. They were Elaine Randall and Harvey U. Krogh, Jr. Bro. Krogh was guest speaker at the graduation exercises, and his address was enjoyed very much by one and all.

Rand Smith and Warren Sorenson left Thursday afternoon with Malcolm McLeod for Denver, Colo., where they will be visiting for a few days. Malcolm and Hal Stilson, who was a guest at the College Wednesday night, are driving through to California. Malcolm sang in the Glee Club, as there was need of another bass, and we appreciate his assistance. Sorry to see you go, "Mac," but hope you will be back soon.

Mary Brown left Saturday for her home in Baraga, Mich., and Kirby Davis is spending a few days with friends in Indiana. Several other students are planning to visit their homes and parents for short vacations during the summer. Many of these are either attending Summer School, or working here in Oregon, or both. Several College students have already enrolled in Summer School, and more are expected to in the near future. The writer intends visiting as many of our churches this summer as possible to speak to them concerning the College. I shall have application blanks for next semester with me, should any wish to enroll. We sincerely hope that some shall.

This will be the last College news for this school year. It has been a very happy and eventful year for us all, and we are looking forward with much enthusiasm to the opening of College next September. May the Lord bless and keep all safe and sound during the summer and bring us together again next fall. We thank Him for His blessings during the past year, and pray that it is His will that the College will continue to grow, both spiritually and materially, during the next school year.  
W. Howard Boomer, News Editor.

NATIONAL BIBLE INSTITUTION

Mr. & Mrs. E. J. Demmitt (tractor)	50.00
Mr. & Mrs. R. F. Dunbar	25.00
Arkansas City, Kan., Church	150.00
Mr. & Mrs. Roy Capps	5.00

NATIONAL BIBLE INSTITUTION	
W. R. Simmons	4.00
Plainview Church, Ark.	10.00
McGintytown, Ark.	25.34
Little Rock, Ark.	35.00
Hope Chapel Church, Indiana	15.00
Fonthill, Ont., Church (College block)	300.00
Dorothy Magaw	10.00

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (Deuteronomy 4:39).*

### No Time to Pray

No time to pray!  
Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

No time to pray!  
What heart so clean, so pure within,  
That needeth not some check from sin  
Needs not to pray?

No time to pray!  
'Mid each day's danger, what retreat  
More needful than the mercy seat?  
Who need not pray?

No time to pray!  
Then sure your record falleth short;  
Excuse will fail you as resort,  
On that last day!

What thought more drear,  
Than that our God His face should hide,  
And say through all life's swelling tide,  
No time to hear!

—Author unknown.

### The Lord Is One

Many people today try to figure out how God and Jesus are one. They are one in *purpose*, but are entirely separate otherwise. Jesus is God's Son: His only begotten Son. (John 3:16.) God was in His heaven, and Jesus was in the grave, God raised Jesus from the dead. Jesus received power from God. God's power or presence is made known to us by His Spirit. God's words have force or power in them. He spoke, and it was so. (Gen. 1:3.) Moses told the children of God, the Israelites, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4; 15; 25).

### God's Commandments

The Israelites were told to love God with all their hearts, souls, and strength (might). Their commandments were to be in their hearts. They were to teach God's commands diligently to their children.

When do you talk about God and Jesus in your homes? These children were to be taught about God all the time: when they sat in their houses, when they were walking, when they were going to bed, and when they got up each morning.

### A Warning

There was a warning given to God's chosen people. When they had reached the Promised Land, they might forget God. "Why?" you ask. Because they were given cities which they had not built. They were given houses, filled with "all good things" which they had not filled. They were given wells they had not labored to dig. The olive trees and vineyards they received they had not planted. Things had come to them so easily and wonderfully. That was why Moses feared they might forget God.

The Israelites were told to beware that they not forget God. They were to serve Him only. The Promised Land had many idols. God's people were warned not to serve these idols. They were to serve the one true, living God. If they forgot God, He would be very angry and destroy them.

### Their Righteousness, and Ours

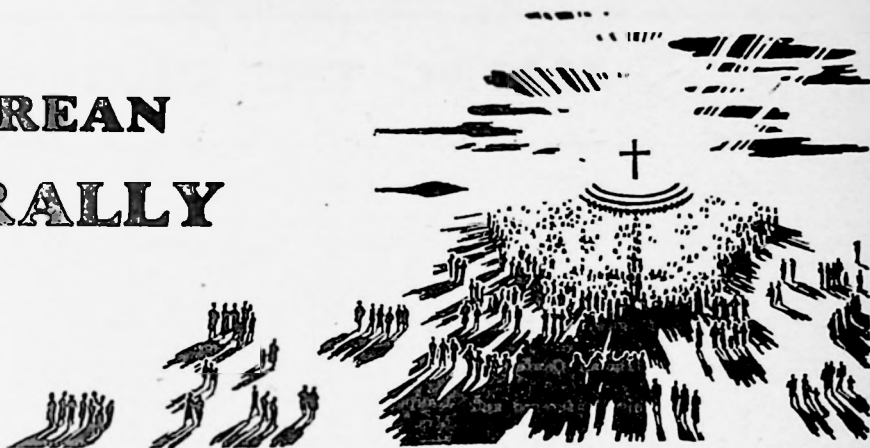
Their keeping of these laws was counted to them for righteousness. Our righteousness is of faith. When we accept Christ, we receive the gift of His righteousness by God's grace. Our own goodness or righteousness is of no value as far as salvation is concerned. Christ alone is worthy and righteous. Then let us accept Him while we have many years to do service for Him.

### Happy Birthday Wishes

Betty Jane Zeziel, June 10, age 4, Culver, Ind.  
Ardis Mae Larrington, June 11, age 8, McCook, Nebr.  
Florence E. Friend, June 11, age 4, Newkirk, Okla.  
Mary L. Friend, June 11, age 4, Newkirk, Okla.  
Melvin B. Grant, June 12, age 10, Staunton, Va.  
Norma J. Murphy, June 14, age 11, Saint Louis, Okla.  
Daniel W. Fyfe, June 15, age 10, Lockwood, Mo.  
Bobby Doeden, June 15, age 14, Oregon, Ill.  
Susie Seymour, June 15, age 3, Lawrenceville, Ohio.



# IT'S A BEREAN YOUTH RALLY



With the recent resurrection of interest in the young people of our church has come regular accusation that it has neglected to keep its young people interested and working in the church. It has been said, perhaps with justification (see *The Guiding Star*, June, 1947), that the Berean Society and the denomination have failed to gear themselves to the times. This may have been true, but the Berean Society is now coming through with flying colors. It is doing its part for youth—and more. The Berean Youth Rally planned for July 14-27 is just one indication that our young people no longer can say we are neglecting them. The Society has made a big step; it has answered accusation with action. Now, my young friend, the responsibility is upon us. Now we can show whether our loud cries of "Unfair," "Old-fashioned," "Too adult centered" were really grievances or just excuses for neglecting our duty.

We have before us the plans and scheduled classes and meetings of the youth rally, and can say with enthusiasm, "It is great!" The program is packed with guest speakers, movies, a chalk-talk artist, and discussion periods on timely practical subjects. It is a pioneer rally, a unique and history-making meeting of Church-of-God youth. It is your opportunity, my young friend, to prove yourself a Christian boom or bubble. Here is just what we have been screaming for. The Berean Society has called our bluff.

The complete rally program undoubtedly will be printed in *THE HERALD*, but here is a little preview of some of the good things in store for the first ninety wise teen-agers who enroll.

Max Weston, Winnebago County States Attorney, will speak July 15 on "Modern Pitfalls for Youth." July 17, a movie, "It's the Brain That Counts"; July 18, a film by the American Bible Society; music led by Marvin Myers, Chairman of Indiana Federation of Rural Music; July 22, C. C. Denham, Pittsburgh, Pennsylvania, national chalk

talk artist and lecturer; these are only a few of the outside speakers and films which are arranged for those two weeks.

There will be plenty of planned recreation under a trained director, and many open discussion periods when you can "talk it out." This is saying nothing of the interesting classes by such qualified men as Otto E. Dick, James M. Watkins, Norman McLeod, and others, and the natural enjoyments of being with other Christian young people.

As Arlen Marsh, National Berean Society President, says in his article in *The Guiding Star*, "Be it resolved it won't happen again." The Berean Society once left itself open to complaint. Now we have no excuses! If the Youth Rally lacks anything, it will be our fault as young people. The Society has acted, now it is our turn to prove ourselves. The responsibility, the future attitude of the church toward the young people is in our hands. The door to a whole new world of activity has been opened by the church for its young people. Our denomination has come halfway. We can go our halfway and through the open door to a new relationship with our church, or we can continue to sit back and sulk because no one "pays any attention to us." "Let no man [give no man reason] to despise thy youth."

Teen-agers, let's get busy with those enrollment coupons and make this the best youth meeting that the Church of God ever saw. Let's prove, once and for all, that all we were waiting for was opportunity to participate in a program geared to 1947.

\* \* \* \*

We now receive Berean news from Omaha, Minnesota, Cleveland, and Oregon. We want to know what you other societies are doing, too. Address H. J. Doan, 1908 North Keystone Avenue, Chicago 39, Illinois.

# AMONG THE CHURCHES

## CONFERENCE DATES

June 11-22—Indiana Bible School and Conference at North Salem.  
 June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.  
 June 28, 29—Illinois Quarterly Conference at Eldorado. (Sydney E. Magaw, guest speaker.)  
 July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.  
 July 29 - August 10—Illinois Conference and Bible School at Oregon.  
 August 9-17—Missouri State Conference.  
 August 17-24—Western Nebraska Conference at Hollbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)  
 August 23-31—Texas Conference at Ater.

## NATIONAL BIBLE INSTITUTION

Church of the Open Bible, Pomona, Cal. 100.00  
 Harry J. Stadden 25.00  
 Mrs. Eska E. Evans 15.00  
 E. F. Marsh 10.00  
 Tempe, Ariz., Church 12.22

## LOS ANGELES, CALIFORNIA

Sunday, June 1, marked the tenth anniversary of the dedication of our church building in Los Angeles. At the morning service, Sr. Emma C. Railsback gave an interesting, detailed history of the church from its inception down to the present time.

Following this, Bro. J. W. McLain paid fitting tribute to those whose untiring efforts and sacrifices made possible this place of worship. His brief sermon envisioned this as the nucleus or mother church, from which should spring many churches throughout the State of California. Already, through his efforts and under his direction, it seems the Porterville group is nearly large enough to require a resident pastor. At the end of another ten years, we hope and pray that many such centers will be firmly established.

Duncan McLeod graciously favored us with two beautiful songs, "Flee As a Bird" and "The Lord's Prayer," accompanied by his mother, Sr. Norman McLeod, Barbara Stantial's cello solos, "Melodie" by Massenet and "Evening Star" by Wagner, were greatly enjoyed. Mrs. McLeod filled the place of Mrs. Bleasdale, our pianist, who was ill.

After a picnic dinner in the pergola, the church board conducted its regular meeting, followed by a half-hour song service and a religious motion picture in the afternoon.

Marian R. Richards, Secy.

## GRAYTOWN CHURCH, WISCONSIN

On May 25, we had the pleasure of having Bro. M. W. Lyon, Oregon, Ill., and Bro. E. E. Graham, Minneapolis, Minn., to speak for us. All very much enjoyed them and enjoyed meeting some of the brethren from Minneapolis and Stillwater. Come again; you are always welcome! May God bless you in your work for the Master.

Mrs. Edwin Engebretson,

## HERALD RECEIPTS

Ellsworth Routson; L. R. Anderson; Mrs. E. C. Olmstead (3); F. L. Austin; M. W. Lyon; Frances W. McKaig; Mrs. Lillie Boyer; Thomas McArthur; Russell Harman (2); J. C. Wilson; Mrs. Jessie L. Groves; Francis Burnett; Mrs. John Foreman; Mrs. Orval Lynd; Mrs. Allen Johnson; Louis H. Ralston; Mrs. R. A. Robinson; Eddie Heilmeyer; Mrs. W. H. Holland; Roscoe E. Story; Bertha V. Haupt; N. Goodreau; Mrs. John Teicher; Mrs. Betty Townsend; George A. Waters; Mrs. G. L. Huffman; Mrs. Bertha S. Logan (2).

## NATIONAL BIBLE INSTITUTION

Hedrick, Indiana \$ 35.00  
 Mr. & Mrs. Russell Harman 50.00  
 Cleveland, Ark. 50.75  
 Bear, Ark. 43.00

# BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	
		\$28,569

**\$12,839.00 to go  
 BY JUNE 30!!**

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Sr. Norma Kirkpatrick, Oregon, Ill., is visiting at the home of her uncle and aunt, Bro. and Sr. James A. Patrick, Ashland, Ohio.

Srs. Hazel, Sylvia, and Violet Reed, Oregon, Ill., are visiting one of their brothers in South Carolina.

Bro. and Sr. James M. Watkins, accompanied by Bro. and Sr. Delos Andrew and daughter Patricia, all of Oregon, Ill., motored, Saturday, June 7, to Marshall, Ill., for Sunday services, May 8.

Sr. Leota B. Hanson, accompanied by Srs. Edna Brewer and Nora Pearson, left headquarters, June 7, for a brief visit with the Brush Creek (Ohio) brethren.

Bro. and Sr. Otto E. Dick, their sons "Billie" and Otto, Jr., accompanied by Bro. Dean Moore, motored last week end to Delta, Ohio, where Bro. Dick preached for the Delta Brethren on Saturday night and conducted two or three services on Sunday at the Raker Church.

Everybody present at the College commencement exercises, June 6, gave congratulations to Bro. Timothy Pearson, this year's lone graduate. Bro. Harvey U. Krogh's address, "Preach the Word," was well received and appreciated.

The Editor's home misses Bro. Malcolm McLeod who for nearly a year made his home with us, but is now en route to Pomona, Calif. Come again, Malcolm. . . Somewhat in his stead, another "Malcolm" has come home from Duke University for the summer vacation.

Members of the Oregon, Ill. Church of God who recently were graduated from the local high school were: William Dick, Juanita Logsdon, Sylvia Reed, Joanne Blanchard, and Robert Nedrow.

Bro. C. E. Lapp informs that he has resigned his pastorate at Tempe, Ariz., and that he has accepted pastorate of the Pennellwood Church in Grand Rapids, Mich.

Bro. Harvey U. Krogh, Jr., pastor of the Pennellwood Church of God, Grand Rapids, Mich., has resigned that charge, and has accepted pastoral duties of the Hope Chapel Church of God, South Bend, Ind., time of change to be about September 1.

Bro. and Sr. Delbert Jones, Michigantown, Ind., were stricken with grief, May 30, when their baby arrived stillborn. They named him "Douglas Kent." Burial was made, May 31, at Whiteman Cemetery near Michigantown. "Refrain thy voice from weeping, and thine eyes from tears." He "shall come again from the land of the enemy" (Jer. 31:16). Praise God for hope of the resurrection!

**ILLINOIS NEWS**

(Continued from back page)

Several guests met at Oregon Bible College for a scramble dinner. After the dinner, the society presented a program of several varied numbers, ending with a three-act playlet entitled 'The Bible in the Home.' This play stressed daily family worship. On May 11, Donald Capes confessed his faith in Christ as He Saviour. He was baptized and taken into church membership the following Sunday. Donald has been trained in our Sunday school. The three religious education classes of the grade school, grades 3-8, presented a program at the evening worship service to acquaint the congregation with the work that has been attempted during the year. As the April Berean pulpit service was conducted by the ladies, the men took charge this time. They gave a varied program of music and had two speakers, Arvid Johns, whose theme was 'Rock of Ages,' and Raymond Brown, who spoke on 'The Christian Soldier.'

**MISCELLANEOUS** Illinois Items. We understand that Pastor C. R. Randall of Ripley recently underwent an emergency operation at Macomb, but is now home and doing well. . . . The Oregon Church of God has invested more than \$9,000.00 in the new basement for East Oregon Chapel. The Oregon Church is inter-

ested in receiving a loan of \$3,500.00 at 4% interest from some individual or company, to meet the balance of the cost. If you can help, or know where such a loan can be made, contact Paul C. Johnson, Frederick Clausen, or Delos Andrew, Oregon, Illinois. We might add that the Oregon Church has thus far borne the brunt of about \$12,000.00 Chapel expense. Here is an example of sacrifice, zeal, devotion, Christian love, and practical application of Jesus' "Go ye into all the world." . . . Your Illinois Evangelist editor, H. J. Donn, 1908 N. Keystone Ave., Chicago 39, Ill., appreciates letters, news, articles, and suggestions from Illinois Conference members which we can pass along through the Evangelist columns to other churches. Drop us a line!

**TREASURER'S REPORT**—April 20, 1947, to May 20, 1947.

Balance, April 20	\$263.01
Receipts:	
Contributions	107.35
Total	\$370.36
Expenses:	
Pastoral aid	\$75.00
Miscellaneous	1.29 76.29
Balance, May 20, 1947	\$294.07
Building Fund balance	\$150.00

Mildred Somers, Treasurer,  
Menroe Center, Illinois.

**OREGON BIBLE COLLEGE SUMMER SESSION**

DATE—June 30 - July 27

AGE—17 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room, and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

For more news items, see pages 10 and 11.



**Now Is the Time!**

**Enrollment Coupon**

Please enroll me as a student in:

- Oregon Bible College Summer Session
- Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

**BEREAN YOUTH RALLY and SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

# ILLINOIS JUNE CONFERENCE



Come to Illinois June Conference at Eldorado, June 28 and 29. Bro. Sydney E. Magaw, Superintendent of Oregon Bible College and Editor of *The Restitution Herald*, will be guest speaker. We know from experience that you will enjoy the Eldorado Conference, its fellowship, hospitality, and the spiritual feast afforded.

These quarterly conferences, held in different parts of the State, afford us the opportunity of visiting various churches, meeting isolated members in that region, and becoming better acquainted with each other's work and problems.

Come and meet your fellow workers and be blessed by worshipping with them. There is business to be conducted, there are decisions to be made, and work to be done. Come and help make this a successful conference!

In November, 1900, a pledge was drawn up and signed by several Illinois Conference members who decided that tithing was the best and most Scriptural way to support the Illinois Conference. The support of these early tithers, firmly established the Conference and laid the foundation for its later work.

This is our forty-ninth year, and we believe that tithing is still the best and most Scriptural way to support both local churches and the State Conference.

Our treasurer says that Conference finances are in better condition now than they have been for some time, maybe because there are tithers in Illinois.

**CHICAGO.** Because the Church of God members in Chicago are so widely scattered and thus have little opportunity for fellowship with one another, we have found that the monthly Family Day is a real boon to the church work. It gives us opportunity to become better acquainted and thus to be more closely bound to one another in the Lord's work. Everyone enjoys the religious movies and entertainment that are a part of our social afternoon together. Average attendance at our worship services in May was 29, besides several Sunday school children.

**DIXON.** "The Dixon Church of God has a drive on for funds for a new parsonage. Our goal is \$2,000.00. We have a large thermometer in the church; and, when donations are made, up goes the mercury. . . . If you wish to help push up the mercury (and build the new parsonage) send your contribution to Mrs. Lloyd Wagner, 906 N. Hennepin Avenue, Dixon, Illinois. Mrs. Alan McLain has been bed-ridden for four weeks. She would enjoy hearing from her many friends."

**MACOMB.** Macomb is looking forward to evangelistic meetings with Evangelist M. W. Lyon, June 16-22. The Dorcas Society sponsored a box social on May 16. The ticket admission was a baby picture of oneself. It sounds very interesting! Macomb also is blessed by conducting a monthly business meeting and potluck dinner; each month at a different home. The daily vacation Bible school is scheduled for June 9-20. Macomb had a good school last year, and it was a boom to the work. May the Lord bless this year's efforts!

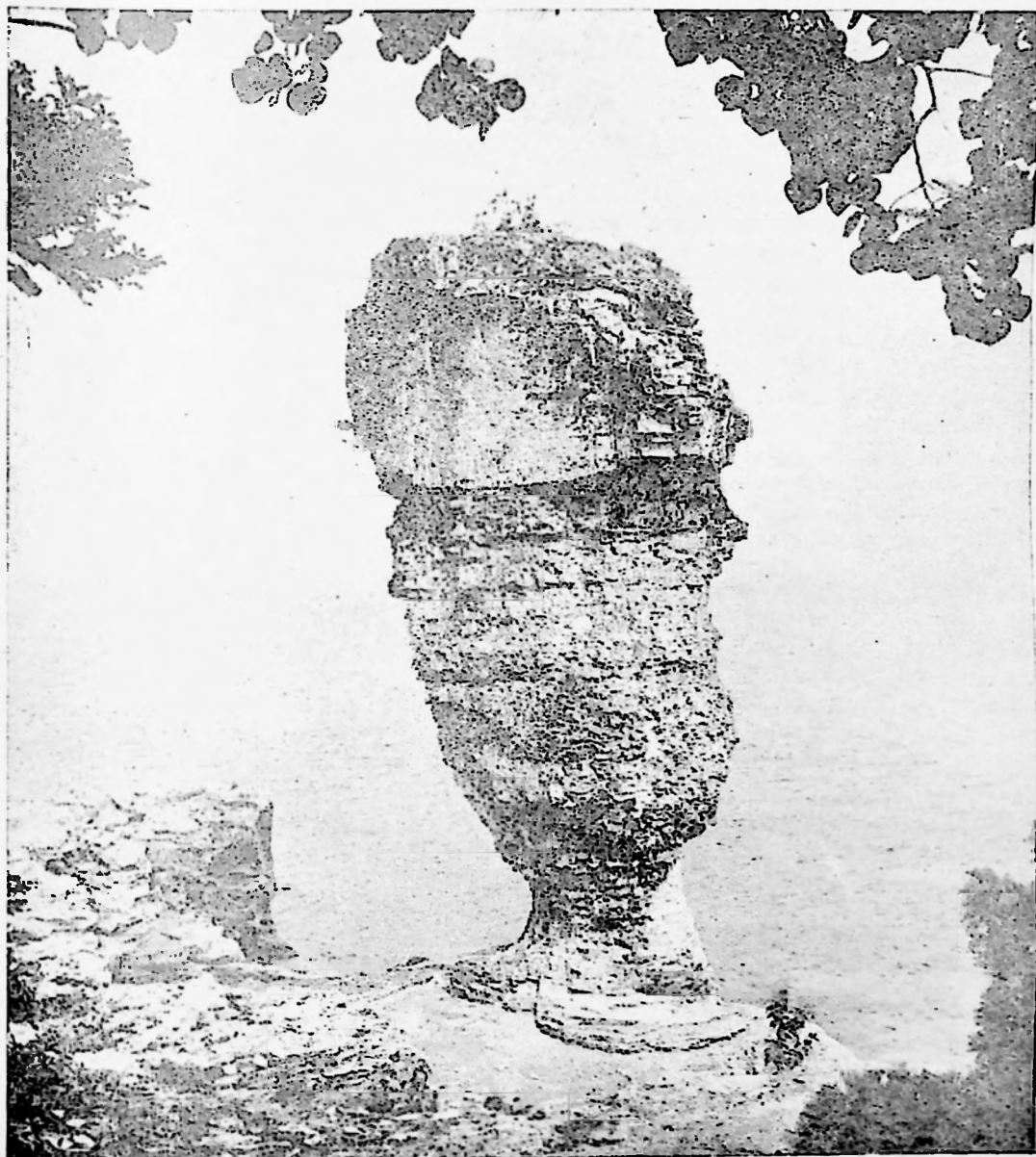
**OREGON.** "On May 4 twenty members of the Dorcas Society, their families and (Please turn back to page 15)

# THE RESTITUTION HERALD

VOLUME 36

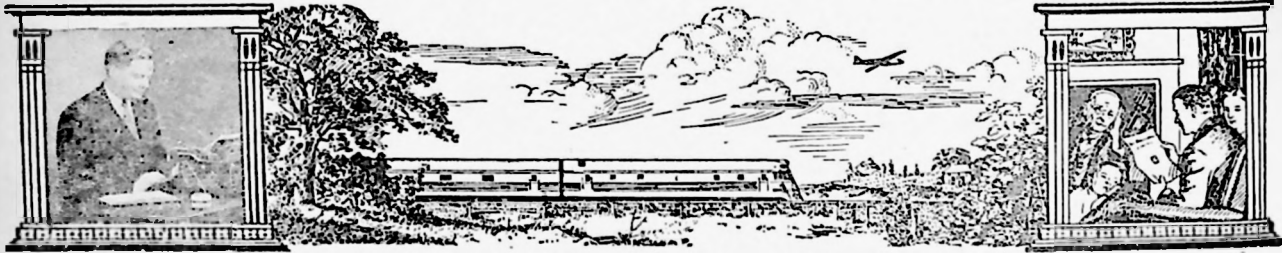
OREGON, ILLINOIS, JUNE 17, 1947

NUMBER 37



—Central Feature News Photo.

FLOWERPOT, FLOWERPOT ISLAND PARK, GEORGIAN BAY  
(Northeast Shore of Lake Huron, Ontario)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Day of the Lord Jesus”

The Apostle Paul's teaching was interwoven with brilliant prophetic thread concerning the second coming of Christ. In 2 Corinthians 1:14, he spoke of rejoicing “in the *day of the Lord Jesus*.” In Philippians 1:7, he spoke concerning his gospel activities, saying he would continue this “good work . . . until the *day of Jesus Christ*.” In verse 10, he urged the Philippians to be “sincere and without offence until the *day of Christ*.” In Philippians 2:14-16, the Apostle admonished:

“Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the *day of Christ*, that I have not run in vain, neither laboured in vain.”

These texts that speak of the day of the Lord Jesus as being a time of rejoicing link, apparently, with the Apostle's more definite statements about the coming of Christ, such as:

(1.) “Ye turned to God from idols to serve the living and true God; and to *wait for his Son from heaven*” (1 Thess. 1:9, 10).

(2.) “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*?” (2:19.)

(3.) The Apostle prayed that the Lord would establish the Thessalonians' hearts “unblameable in holiness . . . at the *coming of our Lord Jesus Christ* with all his saints” (3:19).

(4.) “The *Lord himself* shall descend from heaven with a shout” (4:16).

(5.) The Apostle prayed that God would preserve the Thessalonians “blameless unto the *coming of our Lord Jesus Christ*” (5:23).

(6.) “The *Lord Jesus* shall be revealed from heaven with his mighty angels” (2 Thess. 1:7).

(7.) As a means of persuasion, Paul spoke of “the *coming of our Lord Jesus Christ*, and . . . our gathering together unto him” (2:1).

Amidst the foregoing type of texts, the Apostle Paul warned: “Yourselves know perfectly that the *day of the Lord* so cometh as a thief in the night” (1 Thess. 5:2). So many texts in the Old Testament speak of the Day of the Lord as a time of fierce judgment, anguish, and plagues, that one could be misled into thinking he should not have any desire for that great day to come. Of course, the Old Testament prophecies of this great day as being “the day of the LORD” (i.e., the day of God, or, the Great Judgment Day). Some students would distinguish between the Old Testament “LORD'S DAY” and the New Testament texts cited above that speak of the “day of the Lord Jesus.” It is not uncommon, however, for the Old Testament “LORD” (technically meaning God) to be interpreted today as applicable to our New Testament “Lord,” even Jesus the Christ. For example, the prophecy in Zechariah 14:1-5 unquestionably uses “LORD” as referring to God Himself, yet the expression, “His feet shall stand in that day upon the mount of Olives” is interpreted universally as prophetic of *Jesus*' returning to the Mount of Olives. Similarly, we believe the Old Testament “day of the LORD” is equivalent to the New Testament “day of the Lord Jesus.”

“How,” someone may ask, “can you harmonize the Old Testament prophecies about the day of the Lord being a fierce day of judgment with the New Testament texts about the day of the Lord Jesus being a time of rejoicing?” Here is the answer: The day of Christ's second coming will mean sorrow and anguish to the unprepared (when the Old Testament prophets wrote, they were addressing sinful Israel, a people unprepared); but Christ's coming also will mean joy and “a crown of righteousness” to “all them . . . that love his appearing” (2 Tim. 4:8). One's own standing will determine the meaning to him of the “Day of the Lord Jesus.” Those “that obey not the gospel . . . shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thess. 1:9). Those who have made their “calling and election sure” will receive an abundant entrance “into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Are you ready for the Day of Christ?

# Isaiah's Plea to Repentance

By Milton Hall, Oregon, Illinois

**I**SAAH, a true prophet of the Lord, did and spoke as the Lord commanded him. It fell his lot to tell the Israelites of their sins and of their duty to the Lord God, Jehovah, who had brought them out of Egypt. It also fell his lot to tell glad tidings of the coming of a saviour, the Immanuel (Isa. 7:14), of the Prince of Peace and His unending dominion (9:6, 7), of His sufferings and final victory (53); and of His message of salvation (61:1-3). Some of these prophecies may have been partially fulfilled in some way during Isaiah's time, but we know that they referred to Jesus, the Christ, and can be completely fulfilled only in Him. Isaiah also seems to have stressed more strongly than did most of the other prophets the necessity for Israel to return to God and to ask for forgiveness.

Isaiah certainly had a great responsibility placed on his shoulders when he was instructed to carry a message of repentance to the children of Israel. They had sinned immediately after crossing the Red Sea and their evil-doing grew until they seemed to have lost all desire to serve the Lord. Their sins could be divided into three major sins: 1) their disregard for God, 2) their desire to enter into confederacies with other nations, and 3) their covenant with death: defying the judgments of God as though they were immortal.

Israel's sins led her beyond hope of self-preservation. Isaiah 4:4 tells of that day "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Malachi 3:2, 3 warningly asks, "Who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." These scriptures have a clear meaning: though the Israelites will be cleansed of all their sins, they will not be cleansed by themselves, but, as the Word states, "When the Lord shall have washed away" their filth. This will be accomplished by divine influence in

convincing, correcting, and purifying like fire. God says: "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin."

Isaiah certainly was aware of the power of God, of the immense sin of Judah and Israel, and of the fact that if any good were accomplished by his efforts, it would be by the power and through the will of God, and Him only. Isaiah gave the people the Word of the Lord exactly as he received it from God. His eyes were opened by the words of the Lord as to the sins of the children of Israel, and, equally as they persisted to do wrong, he persisted in telling them of Jehovah's teachings. Isaiah was a strong man of the Lord.

The confederacy the Israelites had was their reliance on other nations about them, allying with them in case a large army (such as Assyria's or Babylon's) came against them. The Lord instructed Isaiah, however, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Alliances that Judah and Israel were making seemed practical for their own protection, but they reasoned without God and His guiding power. He told them, as he had many times be-

fore, what He expected of them, saying: "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary" (Isa. 8:13, 14).

The world today tires of the old story of Christ and His saving powers. Compare the story the prophets told with the story our preachers are telling, the way people heard the prophets and the way true preachers of today get an audience, and compare Israel's final outcome with the end in store for the world today—though nations feel secure in the "confederacy" of the United Nations. We are still human beings, as were the Israelites. Like they were privileged, we can choose the way we want to live. Will we make the same mistakes? Why not use our talents in the "sure thing"?

This third sin of the Israelites seems to compare more with the general sin and disregard of the world for God and His plan for mankind. *(Please turn to page 10)*

## Jesus

"Jesus, the Light of the world!  
Yet men in darkness lie,  
Groping about in the murky gloom,  
Refusing to give the Saviour room,  
Jesus, the Bread of Life!  
Yet millions of hunger die,  
Dying for lack of bread,  
And the Bread of Life close by!

"Jesus, the Water of Life!  
In a parched and thirsty earth;  
Yet heedless they pass Him by,  
Revering in empty mirth.  
Come to the Fountain today;  
Drink deeply, so shall it be  
Thy thirst is quenched, thy need supplied,  
Through all eternity."

—Jessie A. Clark.

# Study of the Death Penalty

By R. H. Judd, Colborne, Ontario

*Brother R. H. Judd presents "Study of the Death Penalty" in letter form, having prepared the message in answer to inquiries from a correspondent. Varying from popular interpretation, his study will interest thinkers.*

WITH REFERENCE to the announced penalty for Adam's disobedience, "In the day that thou eatest thereof, thou shalt surely die" (Gen. 2:17), many theories have been put forward to explain (?) the supposed inconsistent attitude of the Lord God in not executing the penalty as threatened. A very common explanation is that the "day" was a day of one thousand years, 2 Peter 3:8 being cited mistakenly in proof. A little Irish humor would make even the proponents of that theory smile, I am sure, if the actual sense of it were pointed out to them, for it is equivalent to saying, "If you eat of that fruit within a thousand years from now, you shall die." Surely the absurdity is evident from several points of view. The *day* in which Adam might err by eating was singled out from every other day of his natural life. Were it a day of one thousand years no such distinction would be possible, for Adam did not live even one such day. I contend that a natural day is intended. It is so in every other use connected with Adam's life. It is further clear that an *inflicted* (not natural) death was determined. Whenever the day of a man's death is recorded, it is always a natural day. This thought is still further confirmed by comparison of Genesis 2:17 with Genesis 3:19, noting the contrast, and the remarkable similarity of the wording of the last named to what we now call penal servitude for life.

Now as to the word "commute." I believe you and I are agreed that Adam was the first man placed under *law*: not "*the law*," for Scripture makes clear distinction between the two, and it is an interesting study. My dictionary gives the meaning of "commute," considered under the aspect of law: "To reduce the severity of," and "commutation" under the same aspect (law) is defined as, "The substitution of a less penalty for a greater." That is exactly what occurred in the case of Adam after evidence had been taken and extenuating circumstances considered. That I think is a simple, natural understanding of events in conformity with justice and truth. Every human judge has the right, if circumstances warrant, to "reduce the severity of" the legal penalty. Surely, therefore, the Creator of man has that same right. There is no need for special pleading, for the Record, as given, justifies the conclusion.

Now to your next query, namely, "Does not commuta-

tion automatically rescind?" (Just here I must admit error in saying, "The penalty of death was not rescinded." It would have been better to say that "natural death, which was due to Adam's nature, was not rescinded." It is so common to regard natural death as the *penalty* for sin, that the word "penalty" inadvertently slipped in.) My answer to your question is, "Yes." Further question, however, arises, "*What* was rescinded?" Surely what was rescinded was the penalty of death "*in the day* that thou eatest thereof." That penalty was commuted to penal servitude for life. (See Gen. 3:19.) Adam was created *mortal*—subject to natural death. Proof of this is that Adam was turned out of Eden "*lest* he put forth his hand, and take also of the tree of life, and eat, and *live for ever*." He would, therefore, die eventually, but through God's clemency he lived nine hundred thirty years. Romans 5:12, saying, "As by one man sin entered into the world, and death through sin; and so death passed upon all men, for that all have sinned" (R.V.), does not make death a penalty but a *consequence* of Adam's sin. If being created mortal—which Adam undoubtedly was (Gen. 3:22 being witness)—involves a penalty, then Adam was created, and his descendants were born, with a penalty overhanging each that was *predetermined* before he was created and before they were born. No, *natural* death is not a *penalty*. God Almighty had a perfect right to create man *mortal* until tested for immortality under *conditions*. "Shall the thing formed say to him that formed it, Why didst thou make me thus?" (Rom. 9:20, R.V.) Life is a gift, whether it be long or short; and eternal life is also a gift. (Rom. 6:23.) In the first, man has no choice; and in the second, it is not forced upon him. "All have sinned." Therefore, man in his natural state has no claim on eternal life. Even in human law, a person under sentence of death for crime deserving death is legally *due* to die *in the day* the crime is committed. Indeed, the crime itself automatically commits him under the law, and the death intended is an *inflicted* death. "Whoso sheddeth man's blood, by man shall his blood be shed." If commutation takes place, it is *the death due to be inflicted* that is commuted. Man cannot alter his mortal nature; and God does not because man is a sinner, nor will He except under *conditions* foretold and promised, which places the onus of acceptance or rejection on the individual.



Now *briefly*, if possible, I shall consider your quotation of my remark, "The only way the death penalty may be redeemed, is for one without sin to offer himself to God on our behalf." Of course, "offer" here was taken from Hebrews 9:14, but here again I thoughtlessly introduced the word "penalty." A death *penalty* cannot be redeemed, but natural death—the consequence of Adam's sin—may be.

Then comes your question, "Is it your thought that Jesus' death was a substitutional sacrifice?" I purposely used the words "on our behalf" to avoid suggestion that Christ died for us in the usually accepted sense that He died "*instead of*" us. (Cp. 2 Cor. 5:20, 21, A.V. and R.V.)

One often meets with the remark, "If Christ died for us, then we ought not to die." Most people do not seem to know it, but there is considerable difference in some instances to the meaning of the word "for." Our Webster's Dictionary gives thirty to thirty-five different applications, or meanings, of the word "for," and in only one or two does he show the word means *instead of*. When we read in Romans 4:25 that Christ was delivered *for* our offences, and that He was raised again *for* our justification, it hardly would do to say "instead of our offences," or "instead of our justification." A man may die for his country, but not instead of it. Sometimes Isaiah 53:5, "The chastisement of our peace was (*Please turn to page 10*)

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## Parental Obligation to Youth

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By Otto E. Dick, Oregon, Illinois

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AT NO TIME are there as many criminals made, or converts won, as during the adolescent age. The adult life, while distinct from the child life and the adolescent life, is wholly built upon the foundation of this early period. Harrower says "that no ideas can become the permanent possession of the world which do not first enter through the door of childhood. By the age of three, parents have done more than half of what they will ever do for their child." ("An Introduction to Child Study" by Clarence H. Benson, and used in the correspondence course, "Child Study.")

Even this modern civilization shamefully neglects children. We parents are more concerned with the care of our worldly possessions than we are with the care of our children. Far too many children are left to the fate of Topsy who "jest growed." Furthermore, many parents who may have a sincere desire to "bring children up in the way they should go" lack the information and skill necessary to stimulate and guide children. Much teaching by parents does more harm than good. Public schools concentrate more upon intellectual training than upon character training, and for various reasons churches fail miserably in providing adequately for the religious or spiritual development of children. Most sermons are not prepared for the purpose of appealing to the instincts of children, and even our Sunday schools are comparatively ineffective.

Two thirds of the children of this country are not being reached at all through Sunday schools, and those who are enrolled in Sunday school attend only about one half the time. A recent study reveals that children in the United States attend motion pictures five times more frequently

than they do Sunday school, and they probably learn five times more readily than they do in Sunday school.

The foregoing facts mean that parents are substituting the "movie," with its dangerous fascination for the impressionable mind of the child, for religious training. They mean, too, that the "movie" is probably ten times as effective in shaping the destiny of our children as is the church. If one were to examine the similar effect of radio programs, he probably would find equally significant facts. We parents are failing in our duty to children.

Now that the problem has been presented, I suppose the logical procedure would be to follow with a lengthy proposal of various solutions. Obviously, no one has the perfect answer, but all of us know some of the answers. We know that we need a great awakening as to the value of child life. Then we need to develop a vital concern for the proper religious training of children in home, school, and church. We need to spend much more money and time to provide for our children sufficient religious experience. An investment in the children of our community and nation is an investment in the greatest resource any community or country has. An investment in the religious training of youth is an investment in the most profitable business on earth!

Let us provide more and better summer vacation Bible schools. Let us have better trained Sunday school superintendents and teachers. Make an effort to become better qualified to train your own children. Encourage youth to avail themselves of existing facilities for spiritual growth through Oregon Bible College, the Summer Bible Training School, and the Berean Youth Rally. Let us increase our investment in youth and enjoy the dividends!

# "Preach the Word"

## A Graduation Address

By Harvey U. Krogh, Jr., Grand Rapids, Michigan

WE APPRECIATE the opportunity of speaking again in the Oregon Church, and we feel honored also for having been chosen to deliver the Oregon Bible College graduation address. The fact that only one young man is being graduated from the College this year makes it no less an honor. During many years in the past, not one new minister was among us, and there were years we did not have any prospective graduates.

Brother Timothy Pearson's competent instructors have taught him, advised him, and prayed for his success in the Master's service. You and I have no way of knowing the far-reaching effect that his life and service will have for good. We are glad for one graduate this year and for those who intend to be graduates in the coming years.

We have chosen, as a basis for our remarks tonight, a few of the words the Apostle Paul wrote many centuries ago to a young minister named Timothy. One of the wonderful things about the inspired writings is the fact that the admonition of nearly two millenniums ago is just as sound as it was then and far superior to anything that we might say.

Paul's first charge was: "*Preach the word.*" There were several good reasons for this advice. First, let us consider some of the things which Paul previously had written to Timothy. Paul had warned him of perilous times when men would "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" (2 Tim. 3:2-5). He also prophesied: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). Although these things began to be fulfilled in that day, we know that we are living in the close of this Age. The nearer we come to the very end, the more difficult will be the task of the minister.

Many other statements in the Bible testify to this fact. Instead of the world getting better, with greater support for the teachings of Christ, the world is getting worse. Instead of the church converting the world, the heathen are multiplying much faster than missionaries are able to convert them.

Men have never been better organized for evil than

they are today. The forces of evil are being mobilized for the final conflict. It will not be long until Christian workers will find new obstacles in the way of winning others for Christ. In the days of Paul, the immorality of the heathen stood in the way. Ignorance, superstition, poverty, and want retarded the work of the church.

Today, the self-sufficiency of the masses, the much-learning, and the ability to long escape the results of sin have made the words of the preacher as foolishness. Tomorrow, legislation in this country may hamper our work. The present recommended increase in postal rates may place an almost unbearable burden upon small non-profit religious publications if it goes into effect. Yes, as we near the very end of the Age, we are finding our work more and more difficult.

There is the "falling away" prophesied by Paul in 2 Thessalonians 2:3. In Acts 21:21, the same Greek word for "falling away" is translated "forsake." Since Paul did not specify that it pertained only to the most devoted Christians falling away from their close fellowship with God, we believe that he referred to a general departure from God and His ways.

Undoubtedly, individual Christians are departing from their deep devotion to God. Whole denominations have forsaken certain truths they once held dear. Many who were only friends of the church are forsaking the fellowship that might have led them into the fold. The masses that one time respected the church are falling away, even from the respect they once had. Nations that one time followed Christian leadership are forsaking that leadership. The "falling away" already has begun.

All this, in a sense, may sound rather discouraging to a young minister. The present trend may indicate that in the future a minister no longer may hold a respected position in the community. His profession may become despised if he is not of the apostasy. He may have to work double time to keep up his standard of living. The prophecy of Revelation 20:4 also is discouraging. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." We are not certain that all of us will escape such persecution since we have heard of the persecution experienced by some Christians in other nations.

Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Because Paul foresaw these days of discouragement, he told Timothy to "PREACH THE WORD." More than once we have heard workmen say that it is a pleasure to work with sharp tools. The Word of God has a keen edge. It is "the sword of the Spirit," the sharp instrument mentioned in Hebrews 4:12, 13: "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." The Word is powerful because the Author of the Word is all powerful. The Word is more than adequate. When one is skilled in its use, and devoted to God who has given us this Word, he need not fear the future. The gospel is still the "power of God unto salvation." God has said concerning His Word in Isaiah 55:10, 11: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to

the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Never doubt the power of God's Word. It will defeat your adversaries, convince the skeptic, and strengthen the weak. It is your most valuable possession. "*Preach the Word.*"

Besides admonishing Timothy to "preach the word," there were other things that Paul instructed him to do. "Reprove, rebuke, exhort with all longsuffering and doctrine." The minister of God not only is to exhort with all longsuffering and teaching, but he also is to reprove and rebuke with that same enduring patience. Patience also will be a very valuable possession. It will enable you to bear long with the slow to believe. In view of the fact that character suitable for eternity cannot be perfected in a day, *patience* will help you spend the time and effort necessary for that perfection. Patience will help you to keep from being discouraged. Discouragement is the Devil's wedge, and many attempts will be made to drive that wedge between you and the work of the Lord. Learn to be longsuffering, and you will not be discouraged.

According to Weymouth's (*Please turn to page 10*)

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## The Reward of Prayer

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By Janice Johns, Oregon Bible College

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PRAYER is essential to one's being a true Christian. A true Christian feels a need of God's guidance in every thought and deed. If one never feels the need of God's helping hand in time of trouble, he misses much of the joy that comes from answered prayers.

As recorded in Revelation 3:16, Christ said He will "spue" out of His mouth those who are lukewarm. They are the ones who feel no need of guidance. They feel they are rich and have need of nothing, when in reality they are poor, wretched, miserable, and blind.

The happiest Christian is one who is constant in prayer. He is happy because he rests his burdens with the Lord. We read in Psalm 55:22: "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Matthew 11:28 says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We receive sustenance and rest through prayer.

The "poor in spirit" will be blessed, for they will inherit the Kingdom. (Matt. 5:3.) Those who humble themselves by prayer for guidance will be lifted up. (James 4:10). James 4:6 states, "God resisteth the proud, but giveth grace unto the humble."

The sick are healed, sins are forgiven, and faults may be corrected by a prayer of faith. We read in James 5:14-16, "Is any sick among you? let him call 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. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

If we would be the children of our Father in heaven, we must "pray for them which despitefully use [us], and persecute [us]" (Matt. 5:44, 45). It is stated in Proverbs 15:8 that God delights in the prayer of the upright. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." God resists any of our adversaries, if He is with us. We read in Romans 8:31, "If God be for us, who can be against us?"

In summarizing, the rewards of prayer are: rest, sustenance, promise of life in the Kingdom, freedom from sin, health, forgiveness of sin, correction of faults; and, as children of God, we shall be His delight.



## News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**PESSIMISM.** It is not with the spirit of "We told you so," but it has been the teaching and preaching of the Church of God that the last days would be "perilous times," with "men's hearts failing them for fear" because of the evils coming on the world; and that there would be "wars and rumours of wars" throughout the whole world until the coming of the Lord "the second time without sin unto salvation" for those watching for His appearing.

This teaching, in the light of prevailing beliefs that the world was gradually improving and men and women were, through the efforts of the Christian church, being brought into a oneness with the Lord and thus the Kingdom of God would come to men of good will, was, to be perfectly frank, in open conflict. Those, who were striving to bring into being a new world order in which the principles of righteousness would govern, looked upon the teaching and preaching of our people as being pessimistic and a hindrance to the furtherance of the kingdom to be set up in the hearts of men.

Time and conditions have fully justified the solid preaching of the scriptures pertaining to the last days. The determination of the fathers to "preach the word" regardless of the criticism, the oftentimes seeming trend of events as being contrary to what they preached, did not deter them in advocating all things that the prophets did say should come to pass.

Writers and news commentators today are far more pessimistic in their analysis of world and national events in the light of actual happenings than those who were mighty in the Scriptures were ever charged by the unbelieving.

Some years ago, I preached a sermon on the "Signs of the Times and the Coming of Christ." At the close of the service, a lady who happened to "drop in" for the meeting said, as she shook hands with me, "My! that is a dark picture." And so it is, if one sees only the worldly side—the sinful, the corrupt, the sure-to-fail angles. On the other hand, if one sees the glorified and exalted Son of God coming in power and great glory and taking unto Himself His great power and reigning and all the attendant blessings, his countenance will radiate with hopeful delight. It all depends on how you look at things and where your heart and hope lie.

**MONEY, MONEY, MONEY.** People have so built their lives and fortunes around money that they have come to think and believe that one can buy anything if he has the money. It does seem true that money talks a language that everybody can understand. The notion that is riotous among people today of the power of money is going to explode before very long, and people will realize that balance sheets are merely human values. The democratic nations are appropriating billions

of dollars to win the peace and stave off the current and future results of ungodly thinking and unchristian living as though money could buy peace! or stem the march of the world toward Armageddon! Wars and rumours of war rise out of the lusts of the flesh. Greed for power lead the strong to conquer the weak. Money cannot stop these forces. The billions that are being poured into Europe and Asia to rescue nations and continents from Communism and the abyss of unrighteousness will act as a deterrent, but will not change the hearts of men who are becoming desperately wicked.

Someday, before very long, the folly of living and ruling by the power of money will be so apparent, men will throw their silver and gold to the bats. Man will have to learn the hard way that the peace of God and the gift of God cannot be bought with money. Doubtless, Uncle Sam thinks he is doing the best he can and the only thing he can to bring order to a disordered world when he so generously opens his purse to pay for the keep of the wounded. Peace, however, is a fruit of the Spirit and cannot be obtained permanently from any other source. Money cannot buy it!

**STRANGE PEACE.** It has been nearly two years since VJ Day, and more than two years since VE Day; yet, according to a recent survey by "The New York Times," there are nearly nineteen million men under arms throughout the world, which is costing the nations to support them the sum of 27.4 billion dollars a year. China is credited with having the largest number of men under arms. Notwithstanding that starvation is rampant in China, the standing army has 5.75 million men that are taking 80 per cent of the national budget to maintain. The personnel of the Russian army is given as 3,800,000, and her navy as being comprised of 445,000. In nearly all countries, military conscription is enforced—ranging from "five and one-half months in the Philippines to five years in Egypt and for 'certain classes' in Russia."

**RESPECT FOR PARENTS.** With Mother's Day and Father's Day coming so close together, one is reminded of the influence which father and mother had on his or her life. Respect for parents has received a great big boost by the President of the United States, Harry Truman's great respect for his mother and his eagerness to give her his time and attention as she fights the effect of a broken hip and attendant weaknesses of old age. Regardless of one's political viewpoints, he must admire the simplicity with which Harry Truman attends his mother in the sunset of life. He undoubtedly realizes the influence she has had on his life. When he leaves her, she always admonishes him to be a "good boy." When the President left for the Potsdam Conference, his mother said to him, "Now, Harry, you be a good boy." When the Conference

agenda was piling up, some of the principal figures wanted to hold a Sunday session, but our President said, "I told Mother I would be a good boy, and I must go to church."

Some years ago, the then Prime Minister of Canada, R. B. Bennett, was campaigning for re-election. He was traveling to the West, and his train stopped this Sunday morning for a few minutes in North Bay, Ontario. He was solicited by the waiting crowd to come out and make a speech, but he declined. Finally, through the urging of his secretary, he was persuaded to go out on the ear platform and acknowledge the goodwill of the people in gathering to see and hear him. As he appeared, the people called for a speech. He yielded, and in substance here are his words: "My mother taught me that no good thing would ever come from working on a Sunday. Don't forget the lessons which you learned at your mother's knees."

One thing Christianity does: it creates respect for parents. If our parents are living, let's be Christian in our attitude toward them; if dead, then let us honor and treasure their memory. No good thing will ever come out of being disrespectful to one's parents. Harry Truman has set us a good example in showing respect to and for our parents.

1948. Plans are well under way for a general assembling of the World Council of Churches at Amsterdam. It is estimated that the churches which will be represented at this world gathering (if time of man's rule still functions) will embrace one hundred seventy-five million members. So important is this conclave considered, even the Roman Catholic Church will send unofficial observers.

Groundwork planning was done at the recent conference held at Buck Hill Falls, Pennsylvania. A statement was issued by the conferees on the conclusion of their work. It read: "At this crisis in the existence of mankind, we are compelled to confess that the contrast between the high calling of the church and the visible institutions called churches is too too evident. . . ."

"We have failed (in the churches) because we have been partakers in man's disorder. Our first and deepest need is not new organization, but the renewal, or rather the rebirth, of the actual churches.

"Our churches are divided, and by their divisions the whole work of the church, both in speech and action, suffers most grievous harm."

The stronger a religious group becomes, the more suppressive it becomes in its control over its ministry. It must be apparent to everyone, that the many divisions of Protestantism have worked against its effective work. If there could be unity of effort without destroying individual conviction on truth itself and allow freedom of expression to such conviction, then unity would be highly desirable. To anticipate such is but a dream castle.

## DESTRUCTION OF THE UNGODLY

(Fourth installment of a message in form of a letter prepared by John R. Fiske, South Haven, Kansas, for a friend believing in eternal torment.)

Dear Friend:

This week, we shall consider your remaining objections to the Bible truth of "Destruction of the Ungodly."

### III

"*Sorer punishment than death by stoning*" (Heb. 10:28). The Mosaic "death" was severe, but lasted only a short time compared with "stripes," few or many, that rejectors of Christ will receive before being "*devoured*." Murdock's Syriac has it: "How much more, think ye, will he receive [what?] *capital* punishment?" Is "*capital* punishment" endless torture? But the "capital punishment" under Moses, with the pains that culminated in it, is not to be compared with the "*capital punishment*" of the judgments with the "stripes" and "anguish" that culminate in it. It is far worse. Read again your references and see how nicely they agree with the foregoing.

### IV

"*It makes the punishment simply non-existent*." Mistake! See answers to objections 1-3. Luke 13:28-38; Romans 2:8, 9 is during the time "stripes," few or many, are "rendered"; culminating in "death" as "the end." (Rom. 6:21.)

### V

"*The doctrine of destruction makes suffering of the wicked terminate at death*" or "*at the judgment*." That is true. Their "stripes," whether few or many, are finally received, and death, the "*second*," is their "*end*." (Rom. 6:21.) "Punishment," my friend, sometimes means loss of life; and, since the wicked will just as literally "*lose his life*" (Matt. 10:39) in the judgment as does the Christian martyr in this life, that loss is absolutely endless. An endless loss is an endless punishment to the loser.

### VI

"*Death is the whole punishment*." Read answers to objections 1-5 to see how mistaken you are in considering "*the end*" as the "*whole punishment*." "The righteous die." Yes, "the common death of *all men*," but that is not punishment for personal sins. There is a *post-resurrectional* "death," termed the "*second*," a "*return*," my friend, "*to sheol*" (Rev. 20:11-15; Psalm 9:17, R.V.) to be experienced by whoever's "name is *not found* written in the book of life"—the wicked. The righteous will not experience it (Dan. 12:1; 7:9, 10). They will be *delivered*."

### VII

"*It [literal death] stamps as a deception the horrors of the punishment of the wicked*." In what sense does "death," the "*second*," stamp as a "*deception*" the Biblical punishment of the wicked? It certainly shows endless suf-

fering to be a cruel deception. When the "stripes," few and many, will have been given, then their "end"—"death"—is reached. (Rom. 6:21.) Their "end" is "to be burned" (Heb. 6:8), Paul said, and I believe him!

### VIII

"*Prime doctrine of infidelity*." Thanks (!) for your courteous (?) statement. But do they believe in a "*capital punishment*" with its preliminary pains that culminate in it beyond the resurrection (Rev. 20:11-15; Psalm 9:17, R.V.; Job 21:30)? Do they?

## TELL ME HIS NAME

By Marion Ellsworth, Blanchard, Michigan

A MISSIONARY to China had told the story of Jesus to a group of natives. In the group was a woman from a village several miles distant. Late that night, there was a knock at the door of the house where the missionary lay sleeping. Opening the door, the missionary saw this woman who had returned. She said: "I could not remember the name of the Man who died for me. Will you not tell it to me again?" From the foregoing story, I have written the following lines:

They told me the beautiful story

Of how in the manger He lay,  
While the wonderful star just above Him  
Lighted the night as the day.

They told how the shepherds in worship  
Knelt there in the forage and grain.  
If they told me His name, I've forgotten—  
Oh! Will you not tell it again?

Chorus—

Oh! Will you not tell it again?

Oh! Will you not tell it again?

Of the Babe in that Bethlehem manger—

Oh! Will you not tell it again?

They told how the angels in glory

Sang hosanna and praise to the King;  
They said He was born to redeem us  
And would peace and good will to earth bring.  
They told how the Magi had blessed Him,  
Of how o'er the desert they came,  
But His name I do not remember—  
Oh! Will you not tell it again?

They called Him the "Blessed Redeemer"—

They called Him the "Bright Morning Star."  
They told how His Kingdom of glory  
Would spread o'er the lands, near and far.  
They called Him the "Lamb without blemish"—  
They told of His suffering and pain,  
But His mother, what name did she give Him?  
Oh! Will you not tell me His Name?

## "PREACH THE WORD"

(Continued from page 7)

translation, Paul also said, beginning with 2 Timothy 4:5, "As for you, you must exercise habitual self-control." Oh! what sound advice for every Christian, but especially for the young minister! This is of vital importance because you cannot expect to discipline God's people unless you discipline yourself—all the time. This self-discipline must be habitual, constant, and there is no substitute.

Live not a self-indulgent life. Paul knew that an unrestrained life would destroy the effectiveness of one's teaching. One of the first rules is, "Practice what you preach," and the minister's life should be an example of service to others, even as Jesus came not to be ministered unto, but to minister and to give Himself for others.

"Do the work of an evangelist" and fully discharge the obligations of your office. Henceforth, you have a responsibility that is greater than that laid upon others. Your obligations are first to the Lord and His people. If you fulfill your duty to God in all things, He will help you and take care of the things you cannot do while you are doing His will.

Your training has just begun. Learn well the lessons God will teach you, and serve Him faithfully until Jesus returns. May God richly bless you in your ministry.

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## STUDY OF THE DEATH PENALTY

(Continued from page 5)

upon him," is quoted on behalf of the substitution idea. Young's Concordance shows that this word occurs three times in the Old Testament, and once in the New, and in every instance the word signifies *instruction*. Thus we have, "The instruction of our peace was upon him." This surely is in accordance with His life practice, for if any man was instructed by another, Jesus the Christ was instructed by His Father. John the Baptist said, "Behold the Lamb of God which taketh away the *sin of the world*." He could not substitute death for more than one. If Jesus died for me, He could not die again for you. But Jesus could die *on behalf of all* (collectively). (See John 11:50-52, inclusive.) Thus, Jesus left responsibility to the individual to claim the benefit of that death by fulfilling certain *conditions*. "He died for *all*." He said of Himself, "The bread which I will give is my flesh, for the *life of the world*" (John 6:51). When was the "life of the world" forfeited? When man in childless state sinned and became liable to death, and man had within in him the potential life of future generations. It is just here that *ransom* comes in. The *penalty* was commuted, and while natural death was not rescinded, opportunity was given for the continuance of the Adamic race. Adam's acceptance

of the skins assured this. From Young's Concordance it will be seen that one meaning of "ransom" is "to cover." Thus the aprons "covered" the potential *life of the world* as well as their own. The other meaning given by Young is, "A corresponding price." It was the *Bread of life for the life of the world*, but only made "good" individually, by acceptance by the individual of the Bread of Life for himself. It is "*whosoever*" (John 3:16) believeth on Him that "shall not perish." The *life of the world* consists of individuals. The *penalty* of Genesis 2:17 and that of Genesis 3:19 can apply only to Adam, for it was pronounced on him while he was yet without issue. Further, a *penalty* cannot be redeemed, but the life of the repentant sinner may be. That the promise of redemption from death was passed on to Cain and Abel is certain. Abel's offering of the *first-fruits* of the flock is proof of that. Cain's offering was rejected because it ignored the blood (which is the life) and the first-fruits which were demanded. "Christ died, the just for the unjust, that he might bring us to God." He died: not instead of us, but on our behalf.

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## ISAIAH'S PLEA TO REPENTANCE

(Continued from page 3)

Their covenant with death seemed to be accepted by everyone: from the high to the low, and the rich to the poor. In Isaiah 28:15, we read: "We [Israel] have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves." Considering the Israelites' situation at this time, there was not much else they could do: they had turned away from God almost completely. Still, God's prophets were present—constantly reminding the Israelites of their failure to serve Him. They were surrounded by heathen only because they had failed to follow the Word of the Lord to destroy all of them, and thus the Israelites followed them in their heathenish practices. They assumed then, contrary to their better judgment, a self-assured attitude that they would never fall as a nation. They had not fallen yet, so why should they fall now? Were they not a strong people with strong friends? . . . Similarly, have you not heard people say, "Christ will not come. He has not come yet; so why should He come now?" He *is* coming again! Coming as surely as the Babylonians came and carried away the children of Israel into captivity!

The Israelites had been told what they were to do. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut. 10:12.) We who are Christians are given similar instruction in Matthew

22:37, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Had the Israelites followed instructions, they would have saved themselves much trouble. Are we to face similar trouble merely because we fail to observe our instruction? The next verse in Matthew states that this required love for God is the first and great commandment. Can we live forever under a covenant with death?

Words of Isaiah, given to the children of Israel, are also for us: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

**ASSEMBLY LINES**

By Beatrice L. Walter

On the assembly lines today,  
The mind of man with skill has planned  
The cog and gear that daily turn  
The implements of death for man.

I stand amazed amid the throng  
Who rush midst strife, without a fear—  
More crude, destructive arms of war  
To build than were of former year.

I gaze into the battlefield  
Where countless heroes now have died;  
I see the curse of sin in bloom,  
And view today man's mortal pride.

I hear the roar of cannon guns,  
The bursting of the booming shell;  
Though sin has progressed very slow,  
Its wage is sickness, death, and hell.

But God, the unseen mightier Power,  
Now, too, has called some into place;  
For there are those whom He had chosen  
And for the Kingdom hewn to shape.

Two mighty powers: one God, one man,  
With naked eye, one can be seen,  
The other is a power divine,  
A mystery, stranger than a dream.

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

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

**HERALD RECEIPTS**

R. H. Judd; Almus Dimmick; Mary M. Smalley; Paul H. Overholser; Lyle Rankin; J. W. Macallister; Mrs. J. A. Hancock; Melvin Richardson.

**NATIONAL BIBLE INSTITUTION**

Mrs. Virda Sittler	\$ 5.00
Mr. & Mrs. George Loudenslager (tractor)	50.00
Marshall, Ill., Church	15.00

**Gleanings From the Field**

"The field is the world."—Jesus.

A recent note from Carnation Apiaries, Mount Morris, Ill., called attention to the beauty of 1 Peter 2:9, speaking of Christians' call "out of darkness into his [the Lord's] marvellous light."

Mr. and Mrs. L. D. McLain, former employees of National Bible Institution and now employed in Maywood, Ill., recently visited their son and daughter-in-law, Bro. and Sr. C. Alan McLain, Dixon, Ill., and were guests of Bro. and Sr. Lewis Lindsay, Oregon, Ill.

Bro. Fred E. Hall, preaching at Bear, Cleveland, and Morrilton, Ark., reports: "Attendance has increased considerably over the winter months, and I am getting better co-operation."

The Bergen Church of God, southeast of Lester Prairie, Minn., conducted its annual business meeting, Wednesday evening, June 11.

Bro. and Sr. Lyle Ward, Lawrenceville, Ill., are the happy parents of a son, David Lyle, born June 2. Congratulations! Sr. Ward (nee Margaret Cooper), is a daughter of Bro. J. W. Cooper of Ripley, Ill. The new arrival is welcomed by a sister, Janice, and a brother, Kenneth.

The Fonthill, Ont., Church of God will broadcast a "Church of the Air" program at 10:30 a.m., Friday, June 20, at a new broadcasting station in Niagara Falls, Ont.

Bro. L. W. Moore, Jr., pastor of the Church of God at Macomb, Ill., reports that Bro. M. W. Lyon, National Evangelist, will conduct a series of evening services, June 16-20, at the Macomb Church. Also, Bro. Moore reports a successful Vacation Bible School—attendance having reached a new record of seventy-five.

"Vacation Bible School is in 'full swing' here."—R. O. Hardesty, 1024 N. 33d St., Omaha, Nebr.

Bros. Emory Muey and Alvin Shaw, Kokomo, Ind., and Bro. Delbert Jones, Michigantown, Ind., recently visited in Minnesota and attended the conference at Eden Valley. En route homeward, they visited briefly at the Otto E. Dick and Sydney E. Magaw homes—between 2:30 and 3:30 a.m. Come again, and fear not to importune us for three loaves of bread. (Luke 11:5-8.)

Born to Bro. and Sr. Richard Smith, Lawrenceville, Ohio, June 4, a baby daughter, Virginia Louise. Congratulations!

The building fund of the Pennellwood Church of God, Grand Rapids, Mich., is approaching the \$9,000.00 mark—this not including the \$1,000.00 already used for the pipe organ.

Sr. Ruth Hoskins, nurse at Warmolts' Clinic, Oregon, Ill., is vacationing among relatives and brethren in Minnesota, chiefly at Eden Valley, her former home.

"In a short time, the Summer Bible School at Oregon, Ill., will get under way. These short sessions in religious education and training have an immeasurable influence on the lives of the young folk attending. Many of those who have felt the call to the ministry received their first inspiration at the Summer School. We heartily commend the Summer School to our church youth."—C. E. Randal, Fonthill, Ont.

"I hope to be at General Conference this summer."—Dr. Gertrude M. Logan, 4318 Olive St., Saint Louis, Mo.

Promotional Director, Bro. James M. Watkins, left Oregon, Ill., June 11, for Eden Valley, Minn., where he served as guest speaker for the Annual Minnesota Conference.

Sr. Laura Bankston, Ponchatoula, La., plans to enter the freshman class next fall at Oregon Bible College.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Righteous art thou, O Lord, and upright are thy judgments" (Psalm 119:137).*

### What Have You Learned?

1. What two men do we remember (spies) who searched the land of Canaan for the Israelites? (Num. 14:6, 24.)
2. How did they describe the land of Canaan? (Num. 14:8.)
3. What kind of offerings did the Israelites make to the tabernacle that pleased God? (Ex. 35:29.)
4. Why were the Levites not numbered for war? (Num. 1:50; 3:45.)
5. How did the Israelites get water for themselves to drink and for their cattle while in the wilderness? (Num. 20:8.)
6. How did Moses sin? (Num. 20:10, 11.)
7. How was he to be punished? (Num. 20:12.)
8. What punishment was sent to the Israelites for their complaining? (Num. 21:6.)
9. How was their sin of complaining overcome before the Lord? (Num. 21:7, 8.)
10. Who is lifted up before us, upon whom we must look and believe to be saved? (John 3:14, 15.)
11. What wise man from the East listened to God and blessed the Israelites instead of cursing them? (Num. 24:10.)
12. How did God try to get the Israelites to be good and holy? (Lev. 19:2, 19.)
13. What man was chosen to be the leader after Moses? (Num. 27:18.)
14. What was the priest, Eleazar, to do? (Num. 27:21.)
15. Where did the tribes of Reuben and Gad inherit their land? (Num. 32:19.)
16. How did Moses warn the Israelites against worshipping idols? (Deut. 29:25-28.)

### Moses Views the Land

God had told Moses to go up into the mountain of Nebo. From this high place, he could get a view of the Land of Promise. It must have been a wonderful view, because the Lord showed it to him. (Deut. 34:1.)

The Lord said to Moses: "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it

with thine eyes, but thou shalt not go over thither" (Deut. 34:4).

How beautiful the land must have looked to Moses! God "caused" him to see it with his eyes "unto the utmost sea" and "the city of palm trees." One would need to have God help him to see the palm trees from such a great distance!

Then God buried Moses, after he died up there on the mountain; in a valley in the land of Moab was he laid. No one knows where he was buried "unto this day" (Deut. 34:6).

Moses lived to be one hundred twenty years of age. His eyes were bright and his body strong and healthy. His work for God was finished, so he died. We do not know what caused his death. We do know that the children of Israel wept for him for thirty days.

Moses knew God and talked to Him. The Word says "face to face" (Deut. 34:10), but Moses did not see God's face. He did see His back parts at one time. (Ex. 33:20-23.) When Moses went up into the mountain to receive the commandments, God was in a cloud. Still Moses' face was so bright from being so close to God that Moses wore a veil (Ex. 34:33, 35) before the people.

### The Baby in the Ark

When we think of Moses and the Israelites, we sometimes forget his childhood. He was born at the time the boy babies were being put to death. Pharaoh was afraid the Israelites would grow too strong and overcome the Egyptians. (Ex. 1:22.) So they were throwing the Israelites' boy babies into the river. But Moses' mother hid Moses for three months. Then she made an ark of bulrushes and hid him in the river. (Ex. 2:3.) It was there that the ruler's daughter found him and adopted him. Years later, he became the leader of his own people, having given up the position of wealth he might have had in Egypt.

### Happy Birthday Wishes

James A. Fyfe, June 16, age 8, Lockwood, Mo.  
Bryant McKinney, June 17, age 11, Hammond, La.  
Jerry G. Mills, June 17, age 8, Cozad, Nebr.  
Jeannette J. Larrison, June 19, age 10, McCook, Nebr.  
Max A. Wilson, June 21, age 8, Greeley, Colo.  
James Conaway, June 22, age 9, Niagara Falls, N. Y.





## Berean Stewardship

An important part of the educational program of the Berean Society should be the training of young minds in the importance of Christian stewardship. A sound financial program is equally as important for the local and National Berean Society as it is for the church, for the Berean Society must support itself and boost its own expansion and growth. In learning the lesson of financial responsibility while young, the groundwork is laid for the development of active adult church members.

The dues system of the Society (\$.05 per week) is designed to meet only the running expenses of the local and national society, and you easily can see that it hardly will allow for much expansion, building, or publishing. We must keep youthful interest increasing with more unselfish constructive work, and more work means more expenses, and more expenses means a need for some sound financial thinking.

For instance, The Guiding Star, the new Berean publication, hardly can be financed by dues alone; not at a cost of forty-odd dollars per issue. Bereans long have felt the need for just such a paper, to unify its scattered members, present practical lesson material, distribute news, and publicize new ideas. Now it is here, interest is increasing, and we are responsible for its continuance.

Some local societies now have their own meeting places, recreation rooms. One at least, even has its own building. Such things come only by hard work and self-sacrifice and are maintained only by sound financial programs. All Berean societies should have their own meeting places and be responsible for their upkeep. Sure, it will cost money; and it should be

raised by the Society itself, though it need not all come out of the pockets of the young people!

Our personal opinion is that there is also need for a worker (or many workers) in the field, whose sole purpose it would be to help new youth groups to organize, pep up old societies, unite local groups in district conferences, work out an interchanging gospel team program, organize youth rallies, and, in short, devote full time to helping the Berean Society to be a real influence among Church-of-God young people. This also would take money, and that means a more lively and challenging financial program is necessary.

Let us begin with the local society! What must it do to inaugurate a sound financial program? First of all, it must have a cause—and a worth-while cause it must be! Perhaps you need a mimeograph to begin publishing a paper, but you just never fall heir to enough money. You may need a new meeting place, a piano, money to sponsor a delegate to the Youth Rally, Oregon Bible College, or General Conference. You have a cause all right, but that is not enough!

Let a Finance Committee work with the treasurer to launch a program of advertising and education. Advertising can be limited to letting your need be known, keeping the goal always before the members, or such tangible action as asking for pledges. Let each committee decide.

Education in financial responsibility has year-around significance. Lessons, tracts, bulletins, and other forms of impression must be used constantly to insure that each member is aware that upon him rests a proportional part of the financial burden of the Lord's work. Such education is enhanced by showing that the money is being wisely used to the advantage of Christian young people.

The practical results of a solid financial system in the Berean Society are many. The society grows and prospers through the projects financed, the young people are more interested in that society in which they have an investment of time and money, and future church members are being trained at the proper age to be *responsible* church members upon graduation from the young people's class.

Be not backward about the financial work of your society, for it is a vital part of your present and future Berean program!



# AMONG THE CHURCHES

## CONFERENCE DATES

- June 11-22—Indiana Bible School and Conference at North Salem.
- June 16-22—Annual Michigan June Conference at Southlawn, Grand Rapids.
- June 28, 29—Illinois Quarterly Conference at Eldorado. (Sydney E. Magaw, guest speaker.)
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29 - August 10—Illinois Conference and Bible School at Oregon.
- August 9-17—Missouri State Conference.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 23-31—Texas Conference at Ater.

## BEREAN YOUTH RALLY ENROLLMENTS (July 14-27)

1. Diane Le Masurier, Holbrook, Nebr.
  2. Sidney Hammond, Holbrook, Nebr.
  3. Joe De Oss, Holbrook, Nebr.
  4. Lois Rahn, Cabazon, Calif.
  5. Elaine Cripe, Los Angeles, Calif.
  6. Francis Hotchkiss, Grand Rapids, Mich.
  7. Gilbert Macgregor, Grand Rapids, Mich.
  8. Mary Knapp, Grand Rapids, Mich.
  9. Arlene De Young, Grand Rapids, Mich.
  10. David Holquist, Grand Rapids, Mich.
  11. Don McBride, Grand Rapids, Mich.
  12. John Hunter, Grand Rapids, Mich.
  13. Barbara Daugh, Grand Rapids, Mich.
  14. Patricia Jenkins, Grand Rapids, Mich.
  15. Yvonne Leighty, South Bend, Ind.
  16. John McLeod, Pomona, Calif.
  17. Patricia Andrew, Oregon, Ill.
  18. Joyce Overholser, San Gabriel, Calif.
- Others planning to attend are urged to send their enrollment coupons, promptly.

## VACATION BIBLE SCHOOL Jordan, Missouri

The Vacation Bible School at Jordan, Mo., May 19-28, was much more successful than had been anticipated. We are very thankful for the privilege of having Mrs. Verna Thayer and Mabel Barnum to lead our School. The enrollment was 55 and the daily average attendance was 35. We hope next year to have another Vacation Bible School.

Francis Burnett.

## SUMMER COLLEGE ENROLLMENTS (June 30-July 27)

- Rita Landry, Hammond, La.
- Laura Bankston, Ponchatoula, La.
- Mary Brown, Baraga, Mich.
- Raymond Brown, Baraga, Mich.
- Janice Johns, Scribner, Nebr.
- Dean Moore, Mineral, Calif.
- Margaret Smith, Dayton, Ohio.
- William Dick, Oregon, Ill.

Others planning to enroll are urged to report, immediately. "The time is short."

## MORNING STAR CHURCH OF GOD South Bend, Indiana

The Morning Star Church of God of the Abrahamic Faith has been enjoying an evangelistic meeting, which opened May 25. Bro. T. A. Drinkard, Arlington, Tex., has been speaker. The meetings have been well attended. During the service, one requested to be baptized. The group gathered at Pin Hook Park, May 28, at which time Mrs. Lawrence Miller was baptized.

We are glad to welcome Mr. J. Maggard of Scottsburg, Ind., who came to South Bend to attend Bro. Drinkard's meeting which closed June 8.

Mrs. Parau W. Anderson, Secy.

## DEDICATION SERVICE

Happy Woods, Louisiana

Sunday, June 8, was a special day in several ways here at Happy Woods. First, it was our annual Children's Day, a day dedicated to the children of our Sunday school. Second, it was the day set aside for the dedication of our new classrooms to the service of God.

St. Eva Bottolfs and her program committee presented a wonderful program during the Sunday school hour which included regular classes. Choruses were sung by the children. The pastor gave a short talk concerning this theme, "Build the Sunday School, and the Sunday School Will Build the Church."

Attendance of sixty-seven for Children's Day surpassed all records established for many years. Average attendance for last month was fifty-one.

A dinner for everyone followed at 12:30 p.m. in our social room. Space does not permit us to describe all the good things that were on the table. We give the cooks "a pat on the back" for the wonderful meal they prepared.

At 2:00 p.m. Bro. V. D. Wolfe presented the dedication address. His remarks were well chosen and gave us inspiration. One of his thoughts was this: Our bodies are the real temples of God in the earth. Buildings are necessary, and good, but the most important thing is the right building of our own selves.

Several of the Blood River brethren were able to be with us. We hope they will worship with us again.

J. Mattison, Pastor

Gleanings and other news—page 11.

## BUDGET FACTS!

	Budget to date	Received to date
June 30, 1947	\$41,406.60—	
May 31, 1947	\$37,956.05—	
April 30, 1947	\$34,505.50—	
March 31, 1947	\$31,054.95—	
February 28, 1947	\$27,604.40—	
January 31, 1947	\$24,153.85—	
December 31, 1946	\$20,703.30—	
November 30, 1946	\$17,252.75—	
October 31, 1946	\$13,802.20—	
September 30, 1946	\$10,351.65—	
August 31, 1946	\$6,901.10—	
July 31, 1946	\$3,450.55—	
		\$28,758

**\$12,650.00 to go  
BY JUNE 30!!**

## EVANGELIST SIMMONS' REPORT

During the month of May, I did full-time evangelistic work and had some satisfactory results. I am trying to build a church at Plainview, three miles from my home here in Oklahoma, but there are only four members of the faith living near us. I cannot tell what the outcome will be until I conduct a series of meetings. At Brookling, however, there are about ten members of the faith. Some of them have a long way to go in attending services, but there is much interest manifested at that place—even by members of other churches. On May 23, I preached at Waveland, Ark. Much interest was manifest there. Also, I preached three memorial sermons at three different places.

The fifth Sunday in June (June 29), I am scheduled to preach again at Waveland. Some of our members at Magazine, Ark., have promised to attend services at Waveland when I preach there again.

W. R. Simmons,  
Hartshorne, Okla., Rt. 2.

## NATIONAL BIBLE INSTITUTION

Oregon, Ill., Church  
Mr. & Mrs. W. H. Lindsay  
Clyde Swihart

26.08  
5.00  
8.00

**EDEN VALLEY, MINNESOTA**  
Obituary of Leslie Edwards

On Sunday morning, May 26, we were shocked to hear of the death of Leslie Edwards, Watkins, Minn. He had been a continuous member of the local church board during our seven-year pastorate here. Bro. Edwards was sixty-four years of age. He had been planning on retiring from active farming, which was his occupation at time of death.

Saturday morning (a few hours before his death), he was making preparations to visit a daughter (Edna) in Hector. Death was the result of cerebral hemorrhage.

The writer conducted services, in the presence of an overflowing crowd, in the local Church of God. We tried to show the sure uncertainty of life and the contrasts between the hope of the heathen and the Christian hope. He is now awaiting the return of the Author of Life, being buried in Eden Valley Cemetery just north of our village.

**Bible School and Conference**

We are now planning a Vacation Bible School. Sr. Clinton Appleby, Arlington, Neb., is to be with us. Also, Bro. James M. Watkins, Oregon, Ill., is to be with us for the June Conference, June 11-15.

W. Wiggins, Pastor.

**MRS. ELLA C. CARPENTER**

Ella Pakiser, daughter of Carl and Anna Beier Pakiser, was born at Omaha, Nebr., December 13, 1888. She was united in marriage to Francis G. Carpenter, September 17, 1918.

On May 29, 1938, she was baptized into the body of Christ, and she continued an active and zealous servant of the Lord until she was stricken suddenly ill three days before her death, May 3, 1947.

She is survived by her husband; four sisters, Mrs. G. A. Mulfinger, Mrs. Emma Sal-yards, and Mrs. E. W. Phillips, all of Omaha, and Miss Anna Pakiser of Seattle Wash.; and three brothers, Herman and Charles of Omaha, and Charles of Warren, Ohio.

Funeral services were conducted at "In the Garden" Mortuary on May 26, and interment was made in Forest Lawn Cemetery, Omaha.

Sr. Carpenter will be greatly missed by the Omaha church, for she was actively interested in its progress. R. O. Hardesty.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. Delos Andrew	2.00
Mr. & Mrs. Fred W. Tebbe, Jr.	25.00
Brush Creek, Ohio, Church (tractor)	75.50
Elmer H. Magaw	2.05



**Now Is the Time!**

**Enrollment Coupon**

Please enroll me as a student in:

Oregon Bible College Summer Session

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

**OREGON BIBLE COLLEGE SUMMER SESSION**

DATE—June 30, July 27

AGE—17 or over

CREDIT—5 hours in four subjects

INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod

COST—\$40.00 for board, room,  
and tuition

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

Look for more news items on page 11.

**BEREAN YOUTH RALLY and SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

**“IT MEANS SO MUCH TO YOU AND TO  
THE CONGREGATION TO KNOW YOU  
ARE PREPARED FOR YOUR WORK.”**

So writes LILLIAN V. MORGAN, Route 1, Box 163, Bristow, Oklahoma  
in recommending

## **OREGON BIBLE COLLEGE SUMMER SESSION**

“I think the plan of making the adult portion of the Bible Training School a Summer Session of College work is grand.” She continues, “This should encourage the older people, who teach Sunday schools and do other such work in the church, to go to the summer terms of College. . . . I could not tell you how much I enjoyed my work in the Training School last summer. I feel that my time and money could not have been better spent.” . . . With a Bachelor of Science Degree to her credit, and speaking as the wife of one of our senior ministers with years of service behind him, Mrs. Morgan is offering the best possible proof we know that Summer School work IS NOT just something for teenagers.

**IT IS NEVER TOO LATE TO HELP BUILD THE WORK OF  
CHRIST BY BUILDING YOURSELF. WHY NOT PLAN NOW TO  
ATTEND THE OREGON BIBLE COLLEGE SUMMER SESSION?**

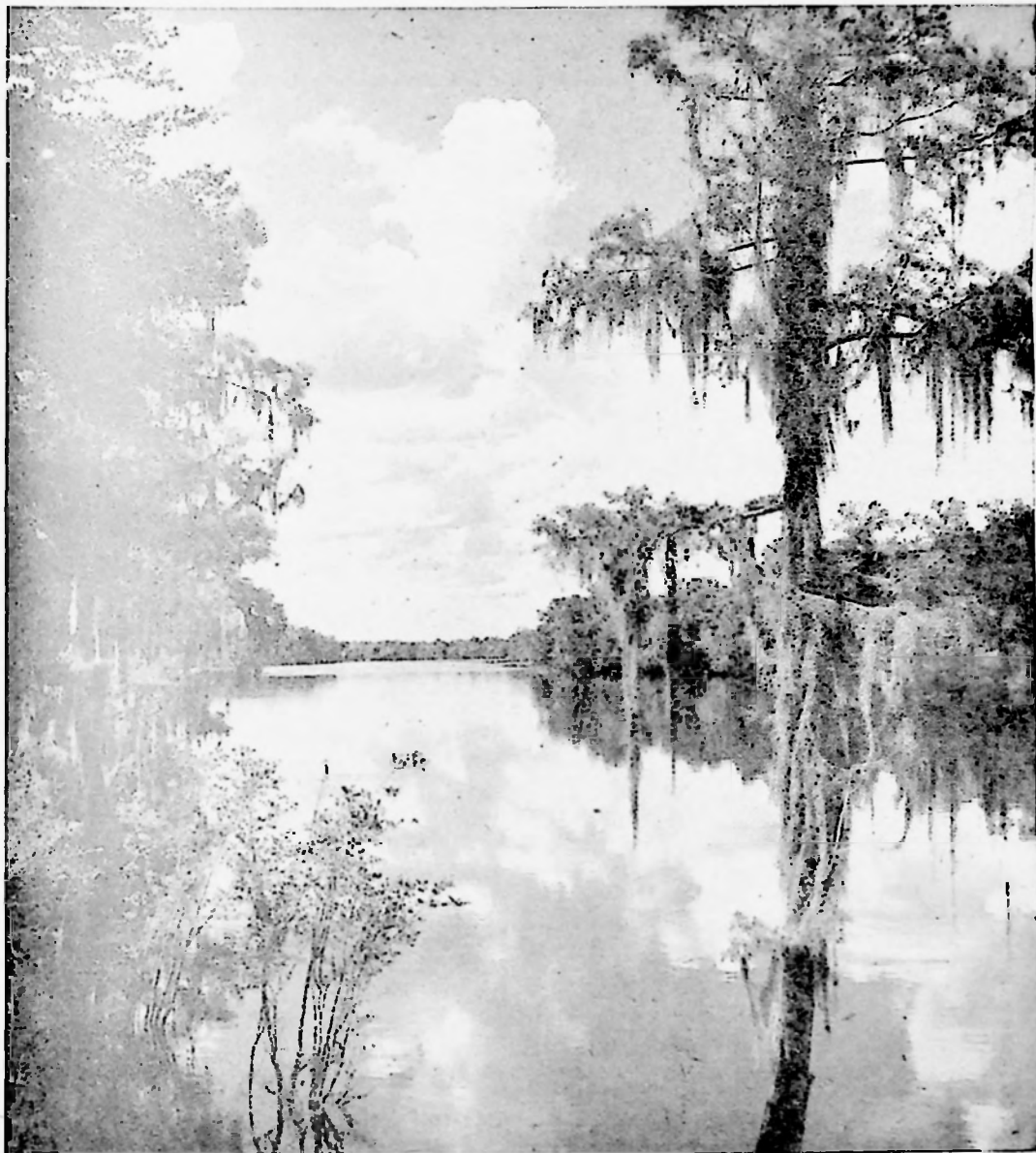
**DO NOT DELAY IN SENDING IN YOUR ENROLLMENT!**

# THE RESTITUTION HERALD

VOLUME 36

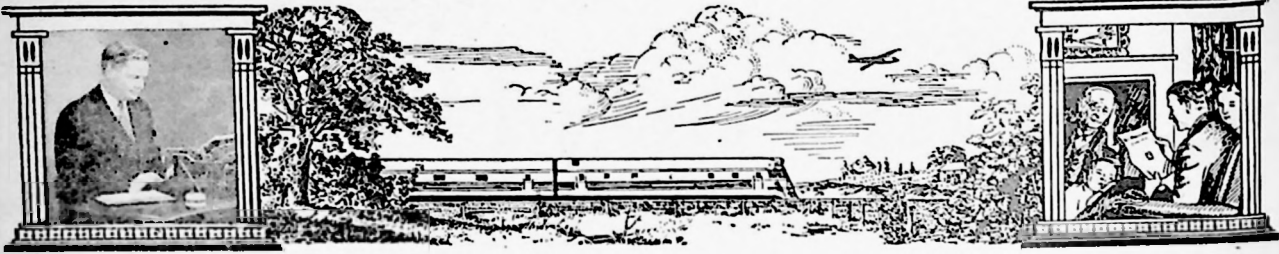
OREGON, ILLINOIS, JUNE 24, 1947

NUMBER 38



—Authenticated News Photo.

“WAY DOWN UPON THE SUWANNEE RIVER”  
(Flows through Georgia and Florida to the Gulf)



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## God's Intent for Man

God, first having created vegetation and animal life, made man in His own image to use and enjoy all the earthly creation. "Have dominion," said God, "over the fish . . . fowl . . . cattle, and over all the earth, and over every creeping thing . . . upon the earth." "Subdue it: and have dominion . . . and, behold it was very good."

"O Lord our Lord, how excellent is thy name in all the earth!" "Thou madest him [man] to have dominion over the works of thy hands; thou hast put all things under his feet . . . sheep and oxen . . . beasts of the field . . . fowl of the air . . . fish of the sea." (Psalm 8.) "The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men" (115:16). "What is man?" The highest of God's earthly creation: made in His image and intended to be owner and ruler of the earth. "Subdue." "Have dominion."

The "so great salvation" of Hebrews 2 includes this thought of man's victory and glory in the earth. "Unto the angels hath he [God] not put in subjection the world to come . . . but one [David] in a certain place [Psalm 8] testified, saying, What is *man*, that thou art mindful of him? . . . Thou madest him a little lower than the angels"—almost equal to them, however, and with the intent that someday he would be superior to them, even judging them (1 Cor. 6:3)—"thou crownedst him [man] with glory and honour, and didst set him over the works of thy hands" (Heb. 2:6, 7). Yes, Adam and Eve, you were King and Queen of the Garden. Yes, Adams and Eves, God intends that "all things" shall be put in subjection under your feet (v. 8). *Provided!*

## Adam's Failure and Loss

Ashamed in nakedness, Adam and Eve acknowledged their sin. Then came thorns and thistles, sorrow, pain, death—and a barrier to the Tree of Life. Driven from the Garden, Adam and Eve lost their Dominion. Nor have they found it yet! Man and beast, alike, go "unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). As one is born "of his mother's womb, naked shall he return to go as he came" (5:15). "There is no

work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (9:10). Moreover, the "whole creation groaneth and travaileth in pain together until now" (Rom. 8:22)—all races blighted by sin, crying, dying; and even the earth quaking, vomiting lava, reeling "to and fro like a drunkard" (Isa. 24:20).

In writing of "so great salvation," and in telling that God has made man only a little lower than the angels, intending man eventually to "have dominion," the Apostle Paul explained: "Now we see not yet all things put under him" (Heb. 2:8). That "not yet" expression is in itself an intimation that man eventually will "subdue" and "have dominion," but, of course, we cannot today see that victory. Well, Paul, what do we see? He replies in the next verse: "But we see *Jesus*!" More fully, "We see *Jesus crowned with glory and honour.*"

## Christ's Victory and Promise

Like Adam, Jesus too was "made a little lower than the angels," the purpose being that He might suffer death "for every man" (Heb. 2:9). Having thus faithfully served, Christ was "crowned with glory and honour." God "raised him from the dead, and set him at his own right hand . . . far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet" (Eph. 1:21, 22). Honor? Glory! Dominion? Ten thousandfold beyond the boundaries of Eden!

Why look only at Adam and his crop of sorrow and shame? "We see Jesus" immortalized, promise and earnest of our inheritance! The "man Christ Jesus," "mediator between God and men," mediates for you and me, that we may share someday in His victory.

## Revelation's Vision of Dominion

"They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and *we shall reign on the earth*" (Rev. 5:9, 10).

# The Power of God's Word

By Gordon Landry, Oregon, Illinois

ONE NIGHT, a few years ago, several young boys were apprehended by a Chicago policeman while unlawfully entering the rear of a store. They were arraigned before a judge in privacy. The official conversed with the boys as friend to friend. Finding that the reasons for their disrupted lives were broken homes, the judge determined to do his utmost in teaching those boys righteousness and its attendant blessings. That judge was a Christian. Knowing that the boys classed themselves as "tough guys" and anything connected with the Bible as "sissified," he told them the story of the strongest man recorded in history—Samson.

"There was a man in Israel many years ago who was a leader of the people. He was a judge, but physically he was different from other judges. This judge possessed more strength than any other man of his day. At one time, he single-handedly slew thirty men with little effort. Another time, he carried on his shoulders to the top of a hill the massive doors to the gate of a city. Several times, this 'superman' amazed the land with his feats of strength. The enemies of this man's nation feared him more than they feared the army of the nation which he judged. Knowing they could not capture him unless his strength was abated, they tried to learn the secret of his stupendous power. Trickery was used and they soon learned a way to reduce his strength to that of any other man. Having done this, they bound him, put out his eyes, and brought him captive to their capital city. Great was the rejoicing of the enemy when they learned that the victory was theirs. This man no longer could harm them, they thought, for now he was blind.

"Poor, broken man! He seemed to have no friends in the world. Listening to the shouts of insults hurled at him from his enemies made him feel sick at heart. But there was one Friend to whom he could turn and be assured of help. That friend was God. Yes, the same God Christendom worships today. Well, this man (Samson was his name) trusted in God, and prayed to Him for assistance. When Samson was placed between the two pillars upon which the house stood, he received his aid from

God, pushed the pillars apart, and stated as the stones crashed to the ground, 'Let me die with the Philistines.' There were screams and cries for help as more than three thousand of his enemies plunged to their death from the roof of the house.

"But this man Samson had not looked for trouble. He wanted peace, but at times his faith in God wavered. At other times, however, his faith in God abounded. The strength he possessed he received from God during those times that his faith was strong. When his strength left him and he was captured by his enemies, it was because he disobeyed the commandment of God.

"The same thing happens to you and me. You boys do not believe in God, so temptation to do evil is not easily overcome by you. If we believe in Him, He will strengthen you and me that we may overcome and be blessed."

Noting the boys' interest in this Biblical account presented in story fashion, the judge continued his instruction with a short narrative of

the life of Christ. His closing remarks may have been something like this:

"There was a difference between the strength of Samson and the strength of Jesus, however. Samson's strength was physical; Jesus' strength was spiritual. Whereas Samson often failed, Jesus always succeeded. Christ was a spiritual giant, and yet He was perhaps the most humble man that ever lived. He, too, received strength from God, but He used that strength to overcome temptation, not to kill His enemies. When the mankind Jesus came to redeem nailed Him to the tree, He cursed it not. Instead, Jesus asked God's forgiveness upon those at the foot of the cross who were insinuating that He was a blasphemer of God.

"Jesus endured much suffering, pain, and anguish for you boys, and for me. The Prophet Isaiah wrote that Jesus was put on that tree, not because of His own sins, but because of our sins.

"I judge that the average age of you boys is sixteen. You are old enough to understand what I have told you of the love Jesus showed for you and (Please turn to page 10)

## USE ME

"There is a destiny that makes us brothers;  
None goes this way alone,  
And what we send into the lives of others  
Comes back into our very own  
O God, take my life that has no renown,  
Use what Thou canst of it; make it flow down  
Far into the sea of some other soul—  
To sweeten his life and help him be whole,  
To help him win others, to help him be pure,  
To help him touch thousands, and not be  
obscure.  
Yea, make him reflect the light from Thy  
throne,  
That his kindly deeds may be many and  
known,  
And I shall not envy this loved one of Thine  
Though he shall long serve Thee with  
strength beyond mine."

—Byron De Bolt.

## Lest the Gospel Slip

By J. R. LeCrone, Woodstock, Virginia

THE WRITER of the Hebrew Letter opened his epistle with the declaration that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things" (Heb. 1:1, 2). He then proceeded to bring Scriptural proof that Jesus has been "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

Having established, beyond any possibility of honest doubt, that Jesus occupies a position far superior to that held by the angels of heaven, the writer made it clear why he considered this fact of such great importance to Christians. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. 2:1-4.)

These words carry added weight and meaning when we remember that they were not written for the benefit of unbelievers, but for Christians. If, reasons the writer, the fathers were held responsible for obeying every command delivered to them by angels, how much more shall we be held responsible for our obedience to the words delivered to us by the Son who occupies a position in the plan of God which is so much higher than that occupied by the angels?

The key words to the passage are found in verses 1 and 3. They are "let slip" and "neglect." No one who gives careful thought to this passage can fail to be impressed with the thought that the writer of this message (generally supposed to have been Paul) was warning his readers concerning the terrible results of neglecting the gospel which they had embraced. He was attempting to correct the idea that having once believed and been baptized into

the Name of Jesus the Christ, they had no further obligations or tasks to perform. If they would "escape" (be saved), they must continue to "give earnest heed" to the words of the gospel which they had heard.

A glance at the marginal rendering of the word "slip" quickly dispels any doubt as to what the Apostle had in mind. In the margin is suggested the alternate rendering of the word as to "run out as leaking vessels." He was

warning the Hebrew brethren of the danger of becoming negligent with regard to their Christianity and letting it gradually slip away from them. Other translations and versions support the thought of a gradual loss of Christian understanding and zeal by employing such phrases as "glide away" (Diaglott), "lest we drift away from it" (R.S.V.), "to keep from ever losing our hold upon it" (Goodspeed), "for fear we should drift away from them" (Weymouth), and "lest we should let glide away" (Bullinger).

In each case, there is no thought of the deliberate putting away of the words of Jesus, but that indifference and negligence may permit them to

drift or leak away from us.

Apparently, the Apostle had observed a tendency on the part of the early Christians to lose their first zeal for the words of Jesus, to become more careless and indifferent as time passed. We need set forth no arguments or statistics to convince our readers that the same sad condition may be observed in the Church of God today. Rare, indeed, is the Christian who consciously weighs the evidence, computes his gain or loss from such action, and then deliberately decides to abandon his Christianity. The Christian brother, however, who has reached the same unhappy state through careless negligence is not far to seek. In fact, we meet him at every turn, and many of the projects of the church fail to accomplish their aims because of his refusal to co-operate. He it is who appears to possess the time and money for everything but Christian service. You will find him listed among the inactive members of your congregation.

Ask this so-called Christian if he has lost faith in the Son of God and denied his Master, and his answer will be an indignant, "Certainly not!" (Please turn to page 10)

### TRUST

"I know not what the years may bring  
To me of peace or pain;  
Nor when the young blades appear,  
Whence comes the golden grain;  
But this I know: God's promises  
Forever shall remain.

"I know not, when the day begins,  
What may befall e'er night—  
What shadows may my pathway cross,  
E'er hides the rays of light;  
But this I know: God's promises  
Shall guide my steps aright.

"I know not, when my heart is sad,  
How I ought best to pray;  
Nor how oft times to frame in speech  
The words I long to say;  
But this I know: God heareth me  
And answereth alway."—Selected.



## “We Shall Judge Angels”

By Emma C. Railsback, Los Angeles, California

THE APOSTLE PAUL, when making the statement, “We shall judge angels,” was correcting wrong conditions and practices in the church at Corinth. There were many wrong conditions in this church. The particular one in this connection was going to law before the unjust, or before worldly judges, instead of settling difficulties “before the saints.” He first called the Corinthians’ attention to the fact that the saints will judge the world in the future. This is foretold by David in Psalm 49:14, by Daniel in 7:22, by Christ to the apostles in Matthew 19:28, by Paul in Romans 8:17, and in many other texts.

Angels are messengers, sometimes natural, mortal men, but more often heavenly immortals. When we see the word “angel,” our mind jumps immediately to the teaching of our childhood days. Angels were heavenly beings with white robes and wings, passing swiftly from heaven to earth and delivering messages, and finally returning to the presence of God. The Prophet Daniel spoke of the angel Gabriel being caused to “fly” swiftly. This and other texts no doubt explain the pictures of angels with wings. Also the fact that the seraphim and cherubim are described with six and four wings individually would lead one to believe that angels have wings. This is not the phase of the subject that we wish to emphasize. Rather who are the angels who will be judged by the saints in the coming age? Again, who were the “angels that sinned” mentioned by Peter and Jude?

In the Old Testament the Hebrew word is *malal* and is used 209 times: being translated angel 111 times, and messenger 98 times. As we read of the angels of the Lord appearing to Hagar, Abraham, Lot, Jacob, and others, we are convinced that these are heavenly messengers sent directly from God. Then, again, the stories of Balaam, Gideon, and Manoah are full of interest, and the context reveals them (the angels) as being immortals sent to guide those in need of help and instruction from God.

When we examine texts where the word *malak* has been translated “messenger,” we find that mortal men were sent by other mortals. In Genesis 32:3, 6, Jacob sent messengers to Esau. In Numbers 20:14, Moses sent messengers to the king of Edom. In Judges 6:35, Gideon sent messengers to the different tribes of Israel. There are many instances of the kind where the context reveals conclusively that the *malal* were mortals.

Turn now to Haggai 1:13: “Then spake Haggai the Lord’s messenger in the Lord’s message unto the people, saying, I am with you, saith the Lord.” Ezra 5:1 gives the

time God sent this mortal messenger with a message to Israel. Again, the priests under the Mosaic covenant are spoken of as the “messengers of the Lord of hosts” (Mal. 2:7).

The Greek word for “angels” is *aggelos* and is translated angel 171 times and messenger 7 times. It would seem that the translators attempted to use the word “angel” where they thought the messenger was from heaven, and “messenger” if they thought he was mortal, but in some instances they misjudged. In Luke 7:24, the messengers of John were mortals; and in James 2:25, there is a quotation from the Old Testament concerning Rahab referring to these messengers (*aggelos*) of Joshua. Now Paul referred to these messengers as spies; and, in Joshua 2:1, they are called just that. Jesus “sent messengers [*aggelos*] before his face” (Luke 9:52). All these were mortal angels as the context clearly reveals.

Now in 2 Peter 2:4, we read: “If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment . . .” Jude 6 records: “The angels which kept not their first estate [“principality,” margin], but left their old habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” Both Peter and Jude were pointing to God’s dealings in the past with sinful messengers. To get the story to which they refer, read it in Numbers 13 and 14. These were not the two faithful spies sent by Joshua to Rahab, but the ten unfaithful ones sent by Moses into Canaan. They were the heads of tribes, “rulers among them,” sometimes called princes, who had witnessed many of the mighty works of God. They “kept not their principality,” their high position as leaders of God’s people after He had given them so many demonstrations of His great love and power in their behalf. “The men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men, that did bring up the evil report upon the land, died by the plague before the Lord” (Num. 14:36, 37). They were the *aggelos* that sinned to whom Peter and Jude referred. A plague sent them directly to hell (the grave). Death is the chain that holds them in darkness unto the judgment of the great day.

As Paul reasoned concerning Christ and the heavenly angels in Hebrews 1 and 2, we learn that they are all ministering spirits, sent forth (Please turn to page 10)

# Isaiah's Message to Hezekiah

By *Milon Hall, Oregon, Illinois*

**I**SAAH, a true prophet of the Lord, learned at time of his call that his primary task was to warn his people Israel of judgment to come—of judgment including extermination of his people. Isaiah 38, telling of Isaiah's life and teachings, stressing the element of active judgment in Isaiah's life, plus the Lord's action through him to proclaim that judgment and then to postpone the prediction given in the first decree, is somewhat typical of Isaiah's writing. This chapter is typical also because it records the miraculous way the Lord worked through Isaiah—as through all His prophets. The sign God gave to Hezekiah to prove the promise of the lengthening of his days was the *miracle* of turning the sun back ten degrees.

Now, as to the action recorded in this chapter: it is dramatic in every phase. There is more accomplished than that which first meets the eye. First, Hezekiah revealed a great faith in the God of David, his father. (Cp. 2 Kings 18:3.) So great was his faith in the Lord, that it was written, "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him, for he clave to the Lord" (vv. 5, 6). Though he was "sick unto death," he turned not from the Lord, for he gave audience to the man of God without question and he believed Isaiah's message to be from God. He doubted not for a minute. We read in verse 2, "Then Hezekiah turned his face to the wall, and prayed unto the Lord." Immediately upon hearing Isaiah, he turned and prayed. Such faith cannot go unmentioned. How often do we falter! How often do we wait—until the crowd is not looking—to turn to the Lord!

As evidence of Hezekiah's faith, he was healed, he continued to live another fifteen years, thus receiving a sign and a proof of God's answer to his prayer. God's answer to his faith! What more could a man ask? We Christians have a promise of more. We have a promise of eternal life: not just a few more years of this life in this Age, but a new and endless life in a new world. What will hinder us from receiving this new life? Only ourselves! Reading further in Isaiah 38, we learn that Hezekiah was not ashamed to proclaim his faith, his blessings from God, nor his conception of the plan of God for him and us after death. In considering Hezekiah's life, we certainly can understand why God heard his prayer.

Our next consideration (one that seems to evade our attention) is the position of Isaiah in the picture. He seemed to be merely a tool or instrument used to portray a story or event in history or to teach a lesson. When we

look deeper into the plot and try to understand our actors, however, it is revealed that the true lessons to be found are in the actors themselves. Isaiah, son of Amoz, of whom we know little, came to stand before the king of Judah, before the one man in all the kingdom who could have him slain for any reason. Isaiah said to King Hezekiah: "Set thine house in order: for thou shalt die, and not live."

Certainly Hezekiah wanted to see Isaiah, though the Prophet's worldly position was inferior to that of the king's. Isaiah, though, believed in Jehovah as did Hezekiah, and made it plain that the message was from the Lord. In the course of events of this thirty-eighth chapter, Isaiah revealed several truths from the Lord. Some of these truths came as unfavorable news, some as good; but regardless of the effects of his proclamations, Isaiah stated them boldly and fearlessly, confident that the Lord was with him. Isaiah, then, was blessed with an unmovable faith. He followed without question every commandment of the Lord. He spoke the word of the Lord without reservation, even going so far as to prophesy that the sun would move backwards. Faith? Unquestioning faith! Can it be equalled today? Undoubtedly, it can.

Today, denominations believe differently one from the other. Hezekiah believed a doctrine similar to ours. As revealed in verse 18, he believed that there was no life in the grave, and hence no knowledge of God. Also, he recognized that forgiveness of sin was necessary for him to be restored to health. "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind my back" (v. 17). This thought of Hezekiah's coincides with the teachings of Christ; for in Matthew 9:5 we read: "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Hezekiah, then, was not far from the truth of Jesus, the Son of God, as we believe it. If this ancient king could recognize the message of God from the limited teachings he had, what excuses can we give for not teaching those truths today?

It is true that we accept Hebrews 11 as one of the most prominent faith chapters in the Bible, but consider the evidences of faith in Isaiah 38. Here are recorded true examples of the way faith in God influenced the lives of some of the most prominent men of that time. Isaiah, without a doubt, was a true prophet of the Lord. Not only did he live true to his calling, but he also influenced those about him to live in complete devotion to God.

## WHAT IS THE TRINITY?

By Donald Perkins, Fredericktown, Missouri

**W**HAT is the Trinity? Some Bible students think that Christ and God are the same. Are not God and Christ two Persons? or are they only one?

Webster's Dictionary gives this definition of Trinity: "The union of three Persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all three are one as to substance, but three persons as to individuality."

What, though, does the Bible say about Christ and God and the Holy Spirit being One? Compare the following verses with what Webster says about Trinity:

"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" (John 1:1-3). . . . Though these verses are quoted frequently in support of Christ being co-existent with God, they actually show that God alone created everything. He created "all things" by His Word. "He spake, and it was done; he commanded, and it stood fast" (Psalm 33:9). Four thousand years elapsed between Adam and Christ.

Here listed are numerous texts showing God and Christ as being two Persons, separate and distinct:

"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).

"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?" (Mal. 2:10.)

"One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).

"Of him, and through him, and to him, are all things: to whom be glory for ever" (Rom. 11:36).

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

"To make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things" (Eph. 3:9, R.V.).

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had [prospectively] with thee before the world was" (John 17:3-5).

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. . . . Thou, Lord, hast laid the foundation of

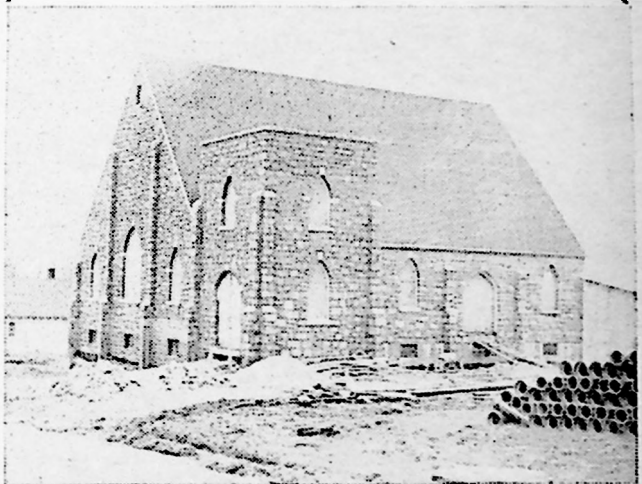
the earth; and the heavens are the works of thine hands" (Heb. 1:1, 2, 10).

"I said, O my God, take me not away in the midst of my days: thy years are throughout all generations" (Psalm 102:24). Of whom is this speaking? Is this not speaking of God the Creator of all things?

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

"Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father" (1 John 2:23, 24).

## Faith at Work



All will be interested in seeing the progress that is being made on the new church at Fredericktown, Missouri. Begun over a year ago under the pastoral leadership of Brother Roy Graham, work has gone forward against many handicaps to the point where it now can be used for services, although not yet complete. It has a very pleasing and stable exterior of red granite, plus very spacious and practical interior facilities that provide amply for the complete needs of a modern church. Its erection, plan, and appearance will be a credit to our work everywhere and a sound example of a living faith at work—*Co-ordination Department.*



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**DAY OF PRAYER.** A proclamation has been issued by the King of England, setting aside July 6, as a day of prayer. Commenting on this special appeal to Almighty God, a group of Anglican bishops said: "Only by long and severe exertions can we secure the necessities of our national life. The severity of the task demands that all thought of personal advantage and sectional interests be subordinated to the common good. All forms of distrust and dishonest dealing should be laid aside, all should freely give of the best that is in them, and we should be united by a common code of honor, ideals, and fellowship."

The stress and strain of economic and political problems have caused the people of England to feel their need of divine assistance. If the crisis through which the Mother Country has been passing serves to arouse a consciousness of the nation to its dependence on God, it will have served a good purpose. It is only through the hardships and sufferings of life that the majority of mankind come to realize their need of Jehovah. Few love Him because He first loved them. It was ever true with the Israelites, when God chastened them, they returned and sought early after God. We should not despise the chastenings of the Lord. If England has suffered as a chastening from the Lord, let us not point a finger of warning at her; but, rather, let us examine our own standing before God lest we should come under a greater condemnation.

## NATIONAL MORALS.

The Southern Baptist Convention was recently held in Saint Louis. During the meeting, several dangers to the morals of the country were singled out for study and pointed out to the people by way of warning. Five dangers were grouped together. They are: (1) The unhalting march of intemperance. 2) Rapidly spreading defiance of the sanctity of marriage and the home, with the consequent delinquencies and tragedies. 3) Unchristian attitudes in industrial relations. 4) The wave of gambling that sweeps the nation. 5) Continuance of unchristian discrimination in race relationships."

Elaborating on number 3, the Commission said: "Our churches are responsible for the spiritual well-being of our members and society and all persons are greatly affected by the economic environment in which they mature. . . . We do not believe that the church can take sides in the struggle. We cannot give aid to management in any struggle against unions, nor can we be identified with the co-operative movements. To do so would be to negate the greater mission of the church. The Kingdom of God cannot be coerced into the narrowness of labor unions, industrial management, or co-operatives. Rather must all these patterns be brought under the judgment of the Kingdom of God."

It is not very often these days that a pronouncement comes from a large church group advocating that the church refrain from active

participation in the affairs of the world. More and more the larger church bodies are taking active sides on the social, economic, racial, and political issues of the times. The work of the church is spiritual; and the more it confines its efforts to the preaching of the gospel of the Kingdom of God, the closer it will be to fulfilling its divine mission.

**A PROGRAM.** In an editorial in a late issue of "The Christian Advocate," the editor, Roy L. Smith, under caption of "Methodism Must Have a Program," he says in part: "If it is good business for great industrial organizations to set up goals, then it is also good business for the churches to do so. We raised \$27,000,000 because we set out for at least \$25,000,000. If we had been content to collect all we can, we would undoubtedly have missed at least \$10,000,000.

"We received slightly in excess of one million persons into our membership because we set out for a million. If we had not had a goal we would have fallen short of that figure by several hundred thousand."

The twenty-seven million dollars which the Methodists raised was largely an investment in helping their fellow brothers in other lands re-establish themselves. This great financial contribution without doubt inspired them to greater zeal in their local efforts to win a million people for a definite decision for the Lord.

The New Testament is very explicit in its program for the Church of God. Without an understanding and an appreciation of this objective, any body of believers is most likely to fall far short of reaching the goal. The program of the New Testament church comprehends and embraces the needs of everyone, whether young or old. This program is building the individual into the body of the Lord Jesus Christ through the gospel of the Kingdom. The ultimate goal being the "mark for the prize of the high calling of God in Christ Jesus." Let us keep this program ever before us!

**FIRES.** The National Fire Protective Association, Boston, Massachusetts, has lately released some figures on the fire losses on church property in the United States with the most common causes of the fires. It reports that there were 20 per cent more fires in 1946 than in 1945. For 1945, thirty-odd denominations suffered a loss of \$4,800,000. There was an average of three fires a day for the year. Heating plants, electric equipment, and organ lofts were the sources of most of the fires. The Association recommended that sprinkling systems be installed in churches along with automatic fire alarm systems, and that the heating equipment be in fire-proof room.

There is no question but what people are usually careless about the equipment in churches. Anything seems to be good enough with many church boards. Conditions that

would be considered absolutely intolerable in one's home is allowed in church buildings. Keeping the church house clean and storage rooms free from accumulations of useless material over the years will prevent many fires.

## ALASKA.

The pattern of national defense is taking on a little outward show sufficient to permit the ordinary citizen to catch a little glimpse of what is being done. In this scheme of defense, Alaska is playing an important part, as well as the Dominion of Canada. Recently, Dr. Mark A. Dowber, executive secretary of the Home Missions Council of North America made a thirteen-week air tour of Alaska. He termed it a "military outpost." Commenting more fully on the situation there in respect to missionary work, he said: "If American boys are to be sent to Alaska as part of the program for war defense, then American parents of these boys should rise up immediately and demand a house cleaning. Only those who have observed such conditions can begin to imagine the extent of the devastation of morals and spiritual ideals that has taken place there.

"Alaska has the highest per capita expenditure for liquor of any country in the world." Then speaking of one city in particular, that of Kotchikan, which has a population of only 6,000, he says they spend "nearly \$5,000,000 per year for liquor and only \$130,000 for education of their children."

During the last war, much was said about fox-hole religion which the boys in service were getting; and, when they returned home, they would bring with them an enriched spiritual experience. Time has shown that the fruitage of war is not the enlargement of spiritual experiences, but rather it militates against the finer things of the spirit. Of course, there are individual cases where a change for the better was worked, but by and large, the moral tone and spiritual inclinations took a beating on the war fronts and in military camps.

## MARIAN CONGRESS.

While these lines are being written, Roman Catholic dignitaries from all over the world are converging on Ottawa for the idolatrous worship of "Mary the mother of God." A house-to-house campaign to get home owners to open their homes to visitors, who are flocking there by the thousands, has been made. Official recognition of the affair will be made when Provincial and Dominion Government officials welcome and greet the idolaters. Nothing has happened in years that has stirred the Protestant press the world over as has this Congress. Without exception, it has been denounced from all sources of Protestant opinion. It is a fair example of the depth to which so-called Christian teaching in Roman Catholic circles has degenerated. There is one mediator between God and men, and that is Jesus Christ. There is no by-passing this Mediator.

# Destruction of the Ungodly

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Dear Friend:

In this concluding installment of our treatise on "Destruction of the Ungodly," we shall consider several questions and texts on annihilation.

I

"If burning literally is the punishment, cannot man inflict it?" Even if the question is true, man's destruction cannot be *final*, for later there is a resurrection. But God's destruction of one can be his very *end*" (Phil. 3:19), for with Him are the "issues from death" (Psalm 68:20). He alone decides who will or will not "live again" (Dan. 12:2; Jer. 51:39, 57; Isa. 26:14). But not the "burning up" produces "loss" of "life" (Matt. 10:39) in the judgment. Since that "loss" is "without remedy," it thus becomes an eternal punishment to the loser.

II

"Can man suffer eternal punishment twice?" No, an eternal "loss of life" by the risen wicked is truly an "eternal punishment" to such.

III

"Punishment simply by burning them up"! We do not so teach. The "burning up" which is preceded by "stripes" brings about their "end"—"whose end is to be burned" (Heb. 6:8). But that "end"—"death"—is "loss of life," is an endless loss to such as experience it. Those burned at the stake do not suffer an endless loss of life. Let Jesus answer you: "He that findeth his life shall lose it, and he that loseth his life, for my sake [martyrs] shall find it" (Matt. 10:39). Two classes of people are being considered. Literally, "loseth his life" means *now*; the other in the *final judgment*. The loss in both cases is *literal*.

"Can the unconscious be tormented?" No, for "torment" means pain. But since some of the wicked shall "sleep a perpetual sleep" in "the sleep of death" and "not wake, saith the Lord" (Jer. 51:39, 57; Psalm 13:3), are these *sleeping* ones in torment?

V

"If the wicked cease to exist, will not the punishment cease?" Not in the sense of the "loss of life" (Matt. 10:39). That "loss" to the wicked is absolutely eternal. But why question this about their ceasing to exist when the Bible tells you that after a "little while" the wicked simply "shall not be" (Psalm 37:10; 59:13). Speaking of "a man" (Ezek. 28:2, 18, 19), God says of him after he has been brought "to ashes upon the earth," "Never shalt thou be any more" or "have any being" (A.R.V.). For the wicked

*(Concluding installment of a message in form of a letter prepared by John R. Fiske, South Haven, Kansas, for a friend believing in eternal torment.)*

then to "not be"—not exist—or "have any being" is a positive teaching of Almighty God!! Will you accept it? Septuagint has it, "Thou shalt not exist any more." Do you so think? God help you!

VI

"Can a man who has never been be punished?" No.

VII

"If the wicked at death become as 'though they had never been' how can they be punished?" The wicked are not punished at death. Theirs is post-resurrectional. (Rev. 20:11-15; Dan. 12:2; John 5:29; Psalm 9:17, R.V.) They then at the judgment seat "lose" life (Matt. 10:39; 16:25; Luke 17:33; John 12:25) just as literally as martyrs now "lose" theirs. This loss on their part is eternal—and "eternal punishment" in the sense of loss. While in this condition, they are similar to one who has "never been" as to living, conscious existence (Psalm 37:10; 59:13; Obad. 16), but dissimilar in that their "punishment"—loss of life—is endless. While a man who has "never been" *may* be. But not these. They "shall not be" or "have any being." Maybe this will induce you to *understand* and *believe* your Lord when He says to you that the wicked finally will "be as though they had not been" (Obad. 16; Psa. 37:10; 59:13).

VIII

"Is punishment that ceases everlasting?" No. Since it is certain that the wicked in the judgment will "lose his life" (Matt. 10:39) just as literally as did the Christian martyr; and since that "loss" is absolutely eternal, it, therefore, in the sense of loss, becomes an "everlasting punishment" to him. If the punishment, however, is eternal misery, then he must have "everlasting life" to endure such. Hence your interpretation would make Jesus say: "The wicked shall go away into *eternal life* in misery but the righteous into life eternal," thus destroying the balance indicated by the word "but." Since the wicked will not obtain "eternal life" (John 3:36; 1 John 5:12), and since it is certain that the righteous will "go away into life eternal," it is equally certain, therefore, the wicked get an *opposite* result, namely, "an eternal cutting off" from life, that is, "death." (Rom. 6:23.) Revelation 9:5, 6 shows that "death" is not "torment," though "torment" may precede it.

In conclusion, my friend, since the Bible in twenty texts, declares that the wicked "shall die" (Rom. 8:13; Prov. 15:10); experience "death" in thirty texts (Prov. 14:12;

Rom. 6:23); be "destroyed," forty-two texts (Psalm 145:20; 1 Cor. 3:17); "perish," three texts (Psalm 2:12; Luke 13:1-5); enter into "perdition," eight texts (2 Peter 3:7; Heb. 10:39); "consume," six texts (Psalm 37:20; 59:13); "devour," two texts (Psalm 21:9; Num. 26:10); "slay," be "slain," "kill," (Psalm 34:21; Luke 19:11-27; 12:5); be "blotted out," four texts (Psalm 69:28; 9:5); be "hewn down," two texts (Matt. 3:10; 7:19); "lose life," ten texts (Matt. 10:39; 16:25); "end," five texts, (Phil. 3:19; Heb. 6:8); "not be," five texts (Psalm 37:10; 59:13); be "cut off" (Psalm 37:9, 22); enter "corruption," one text (Gal. 6:8); be "ground to powder," two texts (Matt. 21:44; Luke 20:18—George Campbell's Version, "crush him to pieces"); be "put away as dross," one text (Psalm 119:119—"Thou causest to cease," margin); be "nothing," "a thing of nought," three texts (Isa. 41:11, 12; Jer. 10:24); "burn" or "burn up," nine texts (Mal. 4:1-3; Matt. 3:12), you are left without excuse to reject this doctrine.

In harmony with the foregoing, the wicked are compared to things highly combustible such as "chaff," "stubble," "wood," "hay," "tares," "fat of lambs," "stubble fully dry" (Matt. 3:12; Mal. 4:1-3; 1 Cor. 3:13; Matt. 13:30, 40, 42; Psalm 37:20; Nahum 1:10), truths thoroughly incompatible with endless torment.

Well, friend, long is my letter, but the half has not been told. May you, hereafter, teach that "death" is *one thing* and torment *another* (Rev. 9:5, 6); and, therefore, the "end" of the wicked will be "death" (Rom. 6:21)! If you fail to do so, please read your fate in Ezekiel 3:18!

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### LEST THE GOSPEL SLIP

(Continued from page 4)

Quiz him with regard to his interest in the work being done by his church, and he will reply: "My heart is with the church, and I wish it nothing but the greatest of success in all its projects." Suggest to him, though, that this highly commendable state of his heart surely will lead to regular church attendance and participation in all its activities, and he immediately becomes apologetic and regretful. "I should like to," he explains, "but I am so busy. By the time I have satisfied the demands of my business and my home, I just don't have any time or energy left for church work." Then he is likely to add brightly, "But I used to never miss a service, and I tithed regularly." Thus, he implies that he has done his share, and it is but fair to let someone else assume his former responsibility.

How deplorable his condition! With three words, he pronounces his own sentence—"I used to." Nowhere in all the Scriptures is there any suggestion that we shall be judged on the basis of what we used to be and do. Rather, shall we stand or fall according to what we have become and are doing when the Master returns to claim His own.

This is why we are never finished. This is why we must continue to give the closest attention to knowing and living the gospel of Christ. This is why we must guard constantly against letting our interest and enthusiasm slip away from us, else that most insidious of all sins, negligence, gradually will replace faithful service, and we shall become unfruitful in the Lord. "If the message delivered by angels proved to be authentic, and every violation or neglect of it led to a corresponding penalty, how shall we escape if we pay no attention to a salvation such as this?" (Heb. 2:2, 3, Goodspeed.)

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### "WE SHALL JUDGE ANGELS"

(Continued from page 5)

to minister for them who will be heirs of salvation. They are immortal and cannot sin. The Saviour promised the overcomers that they will be equal unto the angels, and will not die any more. Then they will be capable of judging earthly mortal messengers in the Kingdom of God.

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"Rejoice in the Lord, O ye righteous: for praise is comely for the upright. . . . For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord" (Psalm 33:1, 4, 5).

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### THE POWER OF GOD'S WORD

(Continued from page 3)

me. Truly, there are temptations that seem unbearable; but, if you will trust in Jesus, I can promise you that you will never again be brought before me or any other judge for an offense of the law."

The judge gave each of the boys a Bible, which they heretofore had shunned but now received eagerly. Then he dismissed them, and as their voices died in the distance, the judge gave a sigh of relief. The boys' outlook on life had been changed. His sharp eye had noticed a change of expression which crept into the faces of the boys as he unfolded the narratives to them.

The following Sunday, the boys were in church with their Bibles, locating (with the help of the index) the scriptures the preacher used in his sermon, and opening new truths to themselves.

Today, every one of those boys is a Christian, having been baptized into Christ, and one of them is contemplating the ministry for his life's work. Truly, the Word of God contains strength and power—power to turn errant hearts to Jehovah.

**MINNESOTA STATE CONFERENCE**

On Wednesday evening, June 11, 1947, the seventy-third annual conference of the Church of God of Minnesota convened at Eden Valley with a sermon by Bro. James M. Watkins of Oregon, Ill. Bro. Watkins, the guest speaker at the conference, spoke each evening through Saturday, June 14. There were six Bible class periods during the conference, with Bro. Watkins and Bro. Harry Gockler of Hector, Minn., alternating as teachers of the young people's and adult classes.

The Eden Valley Church and Sunday School conducted a Bible school during the entire conference week for children under high school age. The school was under the leadership of Sr. Lucille Appleby of Arlington, Nebr., with Sr. Arthur Otto and Sr. Walter Wiggins of Eden Valley assisting as teachers. This school was a grand success, with an enrollment of forty-five pupils, and it is planned to have another such effort at Eden Valley next year.

On Saturday afternoon, June 14, at two o'clock, the annual business session of the conference opened. Bro. Wiggins, conference president, presiding. The minutes of the last annual meeting and the secretary's and treasurer's reports were read and accepted as read. Church reports were given and accepted. Letters were read and acknowledged. The method of licensing ministers was considered, and a committee consisting of Harry Gockler, A. M. Jones, and V. R. Thoms was appointed to study the matter and report at the fall conference.

At the election of officers, Bro. Walter Wiggins was re-elected president; Harry Gockler was re-elected vice president; S. O. Ross was re-elected secretary, and Sr. Vivian Savage was re-elected treasurer, all for terms of one year.

Arthur Randall, V. R. Thoms, and Walter Randall were appointed by the chairman to serve on the ministerial licensing committee.

Bro. James M. Watkins, Promotional Director of National Bible Institution, spoke a few words regarding evangelism, suggesting that the National and State work be more closely united. A rather lengthy discussion on evangelism followed.

Motion made and carried to adjourn.

Sunday school at 9:45 a.m., opened a full day of activity on Sunday. Bro. Watkins brought the message of the morning, and there was a Communion service at 11:45. During the morning church service, Sr. Appleby conducted a junior church in the basement auditorium, and approximately fifty children were in attendance. The Eden Valley ladies served a delightful noon dinner on the church lawn.

At 2:00 p.m., there was a very interesting service, opened with several musical selections of different varieties and then eight ministers delivered a series of sermonettes on the Kingdom of God, each dealing with a different phase of the subject. It was indeed an interesting and complete coverage of the subject.

Bro. Thomas Savage brought the closing sermon of the conference; and, after a few closing remarks by President Wiggins, the seventy-third annual Minnesota State Conference came to a successful end. The entire conference was outstanding in that it contained so many timely messages from the Scriptures, many beautiful musical selections, and last but not least a very abundant atmosphere of Christian good fellowship among those present.

The conference extends its sincere thanks to Bro. Watkins for his part in making this a very successful conference, and many thanks, too, to the Eden Valley Church for the kind hospitality shown throughout the conference.

S. O. Ross, Secy.

**SUMMER COLLEGE ENROLLMENTS  
(June 30-July 27)**

- Rita Landry, Hammond, La.
- Laura Bankston, Ponchatoula, La.
- Mary Brown, Baraga, Mich.
- Raymond Brown, Baraga, Mich.
- Janice Johns, Scribner, Nebr.
- Dean Moore, Mineral, Calif.
- Margaret Smith, Dayton, Ohio.
- William Dick, Oregon, Ill.
- Bud Goodwin, Downing, Wis.
- Ella Lou Foster, Hammond, La.
- Gerald L. Cooper, Tempe, Ariz.
- James L. Driskill, Jordan, Mo.
- Arnold Johns, Scribner, Nebr.

Others planning to enroll are urged to report, immediately. "The time is short."

Bro. Harold Donn, pastor of the Chicago Church of God plans to be at the Illinois Quarterly Conference at Eldorado, June 29. He states that, in his absence, "Mr. Duval has graciously consented to take charge of the morning service." The Chicago brethren are asked to give Mr. Duval special co-operation in the pastor's absence.

**BENEDICT - CARLSON**

The marriage of Doris Mae Benedict and Carl A. Carlson, on Friday evening, May 9, was quite an elaborate and joyous event. More than fifty guests assembled at a beautiful wedding manor on West Pico Blvd., at eight o'clock, to witness the ceremony and extend congratulations. The chapel was decorated with large baskets of pink gladioluses and candelabra. Preceding the service, our church pastor, J. W. McLain, sang, "I Love You Truly." The bride wore a formal of white silk and lace, and the bridesmaid was attired in pale blue. The service was simple but impressive. After the service, all the guests reassembled at the Carlson home at 435 N. Ave. 51, which had been beautifully decorated for the reception. Music, the opening of gifts, and delicious refreshments were enjoyed by all. Mrs. B. G. Bleasdale had charge of the music, playing the wedding march and accompaniments for a number of solos, while her daughter, Mrs. S. P. Meyers, played violin obligatos. The bride and groom left at a late hour for a brief honeymoon at Lake El Casco. They now are established in their newly purchased home at 2242 Maricopa Dr.

Mrs. E. C. Railsback.

**HERALD RECEIPTS**

Mrs. Austin W. Oliver (2); Mrs. Clinton Appleby; Eva E. Averill; Mrs. T. M. Savage.

**Gleanings From the Field**

"The field is the world."—Jesus.

**Attention Secretaries:** Church and Conference Delegate Forms for representation at General Conference (July 29 - August 10) soon will be in the mail. If you have not received yours by July 7, please notify National Bible Institution, and you will receive same.

Born to Mr. and Mrs. W. G. Williams of Savannah, Ohio, at the Samaritan Hospital in Ashland, Ohio, a girl on June 14. Congratulations! The little lady's name is Lynn Dee. Mother and daughter are doing fine. Mrs. Williams was formerly Ione Patrick.

Arnold and Janice Johns, Oregon, Ill., visited a few days last week with their parents, Bro. and Sr. A. M. Johns, Scribner, Nebr.

Word has been received from Bro. and Sr. Norman J. McLeod that they plan to be in Oregon, Ill., June 27, to begin their work at Oregon Bible College for the summer session.

Bro. Leonard Brown, Baraga, Mich., visited, June 14 and 15 with his brother Raymond and friends in Oregon, Ill.

James M. Watkins, Promotional Director of National Bible Institution, plans to attend the State Youth Rally at the Southlawn Church of God, Grand Rapids, Mich., on June 29.

Bro. and Sr. Otto E. Dick and family, Oregon, Ill., vacationed, June 16-21, with relatives and friends near Frankfort, Ind.

Bro. John R. Fiske, Jr., South Haven, Kan., has published a twenty-page booklet on "Who Was the Tempter of the Human Race?" Bro. Fiske treats every phase of the subject, uses Scripture texts in abundance, and concludes: "We are forced to agree with the Apostle James that the tempter 'in every case' is one's 'own passions.'" If you want a copy of the booklet, write to Bro. Fiske.

The Editor, accompanied by three of his children, Milo, Norma, and Sidney, Betty Claussen, and "Billie" Dick, attended the Indiana State Conference at the Morning Star Church of God in South Bend, June 15-22. He reported that they were having excellent meetings.

Sr. Leota B. Hanson, accompanied by Sr. Nora Pearson, Sr. Albert Logsdon and daughter Juanita, all of Oregon, Ill., attended church services in Chicago, Sunday, June 22.

"I am enjoying the correspondence course in Child Study very much and believe it would benefit anyone who is interested in children, the future of the church, and the coming Kingdom."—Mrs. Eunice Pearson, Oregon, Ill.

"Words and Music," a forty-five page book of poems by Edith Andrew Burchell, Oregon, Ill., recently has been finished in our print shop. Topics of general and human interest are made appealing. The book is paper-bound; it sells for \$1.00; and may be ordered from the author.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6).*



therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give unto them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Josh. 1:2, 3).

### Joshua Encouraged

After telling Joshua the boundaries of the Promised Land, God told him no man would be able to conquer Joshua. The Lord promised He would never leave him.

"Be strong and of a good courage," said the Lord. Again He repeated, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law" (Josh. 1:7).

Prosperity was promised to Joshua if he would not turn to the right or to the left. He was told to think about God's laws day and night. He was to think about them enough so he could do the correct things. One needs to know the rules of a game very well if he wishes to avoid mistakes. Joshua was the leader now. Will we find he made a good leader? As we study, we will learn if he knew the laws of God and obeyed them.

Once again the Lord said, "Have not I commanded thee? Be strong, and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. 1:9).

### Our Strength

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Psalm 46:1, 2).

God is our strength. We are to be brave today. We are to be filled with courage. We have the promise of Jesus that He will never leave us or forsake us. His love in our hearts and lives gives us strength for whatever trials we meet. May we trust God and be obedient. Then we will be strong.

### Enroll Now

Send me your name and address, with complete month, day, and year of birth. Enroll in our "Everyday Christian Expression" Club.

### A New Leader

After the death of Moses, the Lord spoke to Joshua, the son of Nun. You recall that Moses had selected Joshua to take his place as leader of the Israelites. Joshua was to have the honor of leading them into the land of Canaan.

In our study today, we begin a new quarterly lesson. We are to learn by studying about Joshua and his followers that blessings and favor of God follow faithfulness and obedience to Him. When man follows his own way without God's leadership, he fails and is disappointed.

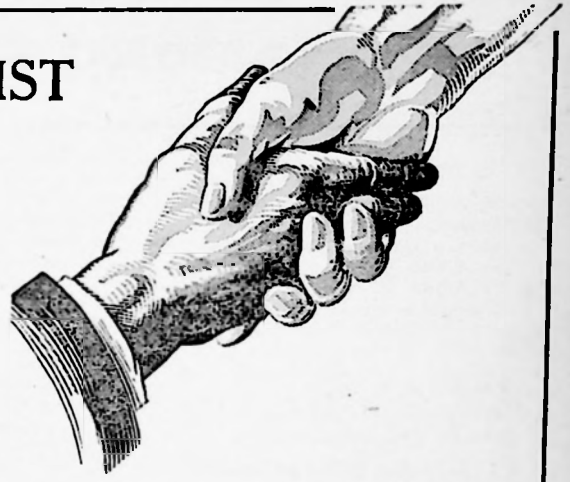
Our lesson from the *Intermediate Truth Seekers' Quarterly* for today is found in Joshua 1:1-9.

### God's Promises Repeated

God's promises are the same today. He repeated the promises to Joshua that He made to Abraham and to Moses. The Lord said: "Moses my servant is dead; now



## ALL ARE ONE IN CHRIST



**I**N THE DAYS of Jesus and the apostles, the known world was small. Even Paul, who traveled widely, was limited to a small area around the Mediterranean Sea. Today, we live in a larger world with two and one half billion inhabitants, and with means of transportation and communication to link us together. Though science and modern inventions have broadened physical horizons, we have limited ourselves to much smaller worlds than the Apostle's.

We move in our own chosen circles; we seldom make friends out of our class, nationality, or race. Though we have advantages of learning from others, which were unknown to Paul, we have become so reserved, so race and class conscious, that we live in a narrow world indeed. Paul had no such inhibitions. His was a big world in a small world; ours is a small world in a big world. That is the tragedy of being race and class conscious—we limit our own opportunities to learn from others, and their opportunity to learn from us.

Young people are not generally prejudiced against their fellow men, but all too soon they are taught to be by the propaganda of less fortunate adults. Then these young people forget about the wonderful poor friend they had in school, the likeable rich boy, the ever-so-polite Japanese, the kind-hearted Negro, and draw back into their little middle-class white-supremacy worlds. How unfortunate for *them!*

Paul, speaking to the learned men of Athens, said God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). The science of anthropology maintains that there is less difference between races of men than between a robin and a thrush. We are of one blood, whether in or out of Christ, and if in Christ, we are brothers and citizens of the same Kingdom. (Col. 3:10, 11.)

The beauty and value of loving all men equally, regardless of race or class, is in what they can teach you and in what you can teach them.

From those who have less than we do, we can learn that happiness can come even in hardship, and we can learn to respect the blessings God has given us. From the rich we can learn, depending upon who the rich one is, that all the rich are not cold, merciless, unhappy skinflints, or that happiness is

not necessarily dependent upon how much one owns.

From our oriental brothers, we can learn the secret of graciousness, deep and solid thinking, and the art of being ladies and gentlemen. A Japanese boy, native of Hiroshima, from a Buddhist-Shintoist family, has come to us recently with a great thirst for knowledge about the Bible and Christianity. We are trying to help him; but we are learning, too. We are learning to thank God for the blessing of a Christian background, and for the land in which we were born. We are learning that in the past five years we have been shamefully misinformed about Japan and its people. We are learning a sincere respect for the inherent honesty and moral ethics of our oriental cousins, a hundred or so times removed.

There is the American Negro from whom we have received some of America's finest home-grown music—the Negro spiritual. They have more to teach us about turning the other cheek and returning good for evil, but then what have we to learn about that?

Young people, do not let yourself be ensnared in the trap of hate which has been set by the anti-Semitic, anti-Negro, anti-anyone-but-American influences at work today. To make your world small and narrow by being class and race conscious is to do yourself a great injustice. You will be neglecting opportunities to learn and broaden your knowledge. You will also be limiting your opportunities for carrying the gospel.

Choose companions with care as to right and wrong, not as to rich or poor, or black or white. "Love your neighbor as yourself." "All are one in Christ."

# AMONG THE CHURCHES

## CONFERENCE DATES

- June 28, 29—Illinois Quarterly Conference at Eldorado.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29 - August 10—Illinois Conference and Bible School at Oregon.
- August 9-17—Missouri State Conference.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 23-31—Texas Conference at Ater.

## AVAILABLE FOR PASTORATE

To Whom It May Concern:  
 Because of lack of funds in the missionary department of our church, I will be available for a pastorate, beginning September 1 of this year. My address is Rt. 3, Box 50A, Hammond, La.  
 James Mattison.

## NOTICE TO TEXANS

To the Texas brethren scattered abroad:  
 Do we realize that the Texas Conference is only two months away? Are we making our plans to be there? This is our conference, and it is our great and blessed privilege to be able to meet together again and to worship together with those of like precious faith—a pleasure we have long craved. Come, let us reason together.  
 There is business to be conducted, and there are problems to be solved. We need your counsel, your co-operation, and your encouragement to plan for the future work. We, like Paul, can say we can do all things through Christ who strengthens us. Jesus has promised that where two or three are gathered together in His Name there He would be in the midst of them. Let us claim His promise.

Mrs. W. L. Robbins, Riviera, Tex.

## NATIONAL BIBLE INSTITUTION

Grace S. Myers	\$15.00
Clark Chapel, Ark.	20.00
Mrs. J. D. Shelly	20.00
Maurertown, Va., Sunday School	20.33
Mr. & Mrs. Chas. Netts	10.00
Jordan, Mo., Church	50.00
Mr. & Mrs. Russell Harman	30.00
Mr. & Mrs. Sydney E. Magaw	7.20
Mayhelle Hanson	45.00
Minnesota Conference	75.00
A Sister	5.00
Mrs. Nellie Ling	5.00
Oregon, Ill., Sunday School	7.36
In memory of Mrs. Lottie Sealine:	
Iowa Friends	7.00
Mr. & Mrs. Clayton Kent	10.00
Mr. & Mrs. Oscar Jenkins	10.00
W. A. Reid	5.00
Mr. & Mrs. R. Logan	15.00
Graytown, Wis.	7.00
Eather Peterson	5.00
Mr. & Mrs. G. H. Loudenslager (garden tractor)	50.00
Waveland Church, Ark.	8.00
Brooklin Church, Ark.	12.00

## COLLEGE ALUMNI WORKING

Bro. Emory Macy, secretary of Oregon Bible College Alumni Association, recently reported that the 1946 survey revealed the following data:

Sermons preached	1158
Baptisms	33
Weddings	39
Funerals	23
Churches served	40
State conferences served	7
Sermons in new fields	4
New churches organized	1

At the last annual meeting of the Association, each graduate present pledged to try during 1947 to preach in at least one new field.

Gleanings and other news—page 11.

## WRAY, COLORADO

The writer was at Wray, Colo., for services Sunday, June 8. There was good attendance at both morning and afternoon services. Jack and Robert Keemen of Wray were baptized soon after the afternoon services. Jack is fourteen years of age and Robert is twelve. The boys are young and will stand in need of all the help possible from the older church members.

The Wray members have the basement ready for the church building, and soon will get the building moved—maybe by the time of the next second Sunday services. The members are planning a rummage sale to help with the expense of the church building. Anything you have to send them for the sale, mail it to Mrs. Charles Steiner, Rt. 2, Wray, Colo.  
 E. E. Giesler.

## BIBLE SCHOOL AT TEMPE, ARIZONA

The Bible School conducted at Tempe, Arizona by Sr. Verna Thayer, assisted by Sr. Mabel Barnum, was a success in every way. The opening day there were more than forty children and several adults present. The good classes that were held were reported and the attendance increased until an enrollment of sixty-eight was reached. Due to the opening of a school by another church on June 9, the attendance did not increase the second week, but we feel that the fact that we lost but few pupils to the other school, which offered more inducements for enrollment, is a tribute to the leadership of Sr. Thayer. The average daily attendance was fifty-four.

On Thursday evening, June 12, a demonstration program was given by the children for the benefit of their parents and friends. Surely no one doubted at its close but what the Bible School was well worth every effort put forth to hold it. It was inspiring to hear the stories and songs of the children and to see their enthusiasm demonstrated in different ways. Equally inspiring was the assistance given the leaders by our local people, especially the teen-age girls, who aided in conducting the classes and in the music needed. We feel that we will have better teachers as well as better pupils because of this school.

As Sr. Thayer and Sr. Barnum were due at Hammond, La., eighteen hundred miles away, on June 16, they were forced to leave before the Bible School was over. The final class was held, however, and certificates were given out to the pupils. Afterward ice cream was served to each one present at that session.

Thus ended our Bible School of 1947. We hope that Sr. Thayer and her able assistant may come visit us again sometime; but, if they do not, we know that they will be working mightily for the Lord in some other spot. We read and hear of their good work, but we do not appreciate their efforts until they are in our midst. May God bless each of them wherever they may be, is the prayer of the boys and girls (and the adults) who attended the Bible School.

Gerald L. Cooper, Sec'y.

# BUDGET FACTS!

Budget Received  
to date to date

June 30, 1947	\$41,406.60—
May 31, 1947	\$37,956.05—
April 30, 1947	\$34,505.50—
March 31, 1947	\$31,054.95—
February 28, 1947	\$27,604.40—
January 31, 1947	\$24,153.85—
December 31, 1946	\$20,703.30—
November 30, 1946	\$17,252.75—
October 31, 1946	\$13,802.20—
September 30, 1946	\$10,351.65—
August 31, 1946	\$6,901.10—
July 31, 1946	\$3,450.55—

\$28,950

**\$12,458.00 to go  
BY JUNE 30!!**

**BEREAN YOUTH RALLY ENROLLMENTS**  
(July 14-27)

1. Diane Le Masurier, Holbrook, Nebr.
2. Sidney Hammond, Holbrook, Nebr.
3. Joe De Oss, Holbrook, Nebr.
4. Lois Rahn, Cabazon, Calif.
5. Elaine Cripe, Los Angeles, Calif.
6. Frances Hotchkiss, Grand Rapids, Mich.
7. Gilbert Macgregor, Grand Rapids, Mich.
8. Mary Knapp, Grand Rapids, Mich.
9. Arlene De Young, Grand Rapids, Mich.
10. David Holquist, Grand Rapids, Mich.
11. Don McBride, Grand Rapids, Mich.
12. Jean Hunter, Grand Rapids, Mich.
13. Barbara Dangel, Grand Rapids, Mich.
14. Patricia Jenkins, Grand Rapids, Mich.
15. Yvonne Leighty, South Bend, Ind.
16. John McLeod, Pomona, Calif.
17. Patricia Andrew, Oregon, Ill.
18. Joyce Overholser, San Gabriel, Calif.
19. Donna Uline, Nappanee, Ind.
20. Pat Naylor, Nappanee, Ind.
21. Ruth Savage, Waite Park, Minn.
22. Marion Joyce Otto, Eden Valley, Minn.
23. Rosemary Spruce, Baraga, Mich.
24. Alice Franklin, Grand Rapids, Mich.
25. Ann Rice, Grand Rapids, Mich.
26. Irene Ryno, Grand Rapids, Mich.
27. Shirley Huffer, Michigantown, Ind.

**ILLINOIS JUNE CONFERENCE**  
Eldorado—June 28, 29

The church at Eldorado extends an invitation to all the churches in the State to attend the Illinois State Quarterly Conference to be held on June 28 and 29.

A Bible class will open the Conference on Saturday afternoon. Bro. Sydney E. Magaw will be the speaker on Saturday evening, Sunday morning, and Sunday evening. We would enjoy having those from Missouri to come and help make the Conference one to remember.  
Virginia Davenport.

**TEMPE, ARIZONA**

Sr. C. E. Lapp entered Saint Joseph's Hospital, Phoenix, for major surgery on June 15.

The Sam Kee family, formerly of Ripley, Ill., have located in our midst and hope to locate permanently.

Sr. J. W. McLain and Sr. Paul Overholser from the Los Angeles Church were visitors over the week end of June 15.

Bro. and Sr. Harold Burnett, 611 Maple Ave., are the parents of a son, Donald Wesley, born June 10. Everyone is well and happy, including the grandparents, Bro. and Sr. Loren Burnett and Bro. and Sr. Almus Dimmick.

Gerald L. Cooper, Secy.

**OREGON BIBLE COLLEGE**  
**SUMMER SESSION**

**DATE—June 30 - July 27**

**AGE—17 or over**

**CREDIT—5 hours in four subjects**

**INSTRUCTORS—Otto Dick  
James M. Watkins, Norman McLeod**

**COST—\$40.00 for board, room,  
and tuition**

This year Oregon Bible College is going all the way in trying to give every Christian the chance for a greater personal preparation for service.

Courses of a practical nature of benefit to local church workers or those who desire to use their college credit toward further preparation for the ministry are being offered under the most qualified instruction.

Complete details will be announced later. If you are one of those interested, send your name on a post card so we may keep you informed personally.

**OREGON BIBLE COLLEGE**  
Department B  
Oregon, Illinois

Look for more news items on page 11.



**Now Is the Time!**

**Enrollment Coupon**

Please enroll me as a student in:

Oregon Bible College Summer Session

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

**BEREAN YOUTH RALLY**  
**and**  
**SUMMER SCHOOL**

**DATE—July 14-27, 1947**

**AGE—13 through 17**

**STAFF—**

James M. Watkins, Mildred M. Watkins  
Otto E. Dick, Norman J. McLeod  
Norma Kirkpatrick, Lucile Wilmot  
Mrs. Paul Friebe

**COST—**

**\$15.00 for board, room, and instruction**

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois

**"IT MEANS SO MUCH TO YOU AND TO  
THE CONGREGATION TO KNOW YOU  
ARE PREPARED FOR YOUR WORK."**

So writes LILLIAN V. MORGAN, Route 1, Box 163, Bristow, Oklahoma  
in recommending

## **OREGON BIBLE COLLEGE**

### **Summer Session**

●

"I think the plan of making the adult portion of the Bible Training School a Summer Session of College work is grand." She continues, "This should encourage the older people, who teach Sunday schools and do other such work in the church, to go to the summer terms of College. . . . I could not tell you how much I enjoyed my work in the Training School last summer. I feel that my time and money could not have been better spent." . . . With a Bachelor of Science Degree to her credit, and speaking as the wife of one of our senior ministers with years of service behind him, Mrs. Morgan is offering the best possible proof we know that Summer School work IS NOT just something for teenagers.

●

**IT IS NEVER TOO LATE TO HELP BUILD THE WORK OF  
CHRIST BY BUILDING YOURSELF. WHY NOT PLAN NOW TO  
ATTEND THE OREGON BIBLE COLLEGE SUMMER SESSION?**

**DO NOT DELAY IN SENDING IN YOUR ENROLLMENT!**

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JULY 1, 1947

NUMBER 39

## PSALM 100

*An exhortation to praise God cheerfully for his greatness and for his power.*

*A Psalm of praise.*

**M**AKE a joyful noise unto the LORD, all ye lands.

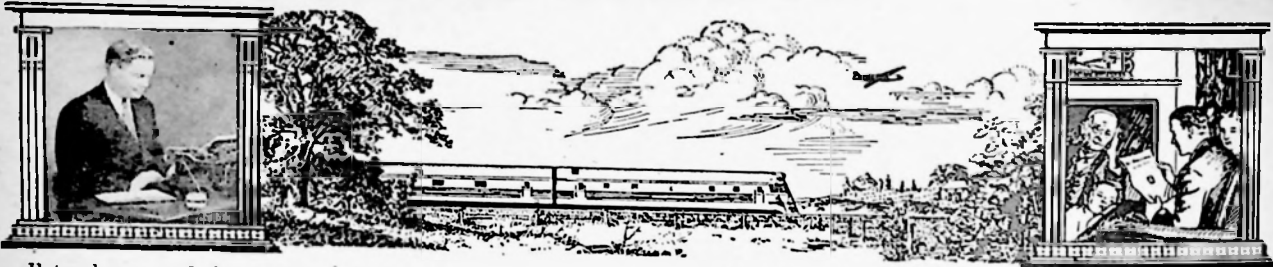
2 Serve the LORD with gladness: come before his presence with singing.

3 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.

4 Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations.

—Selected by E. H. Magaw.



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Tossing Waves

James, teaching Christians to pray, said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 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. . . . Let not that man think that he shall receive anything of the Lord" (1:5-7).

Strictly speaking, all Christians err at times, but stability of faith is one of the definite goals toward which God expects and requires His children to press. As winds at sea maintain waves constantly, so winds ashore constantly disturb the seething masses whose hearts are not stayed on God and on Christ. Of the ungodly, Isaiah wrote: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (57:20, 21). The Christian, though, should resist these winds of doubt and temptation insofar as he is humanly able—"nothing wavering."

The winds that keep mankind in constant turmoil are the winds of temptation, doubt, and distress. They rage mightiest where faith is weakest. There are numerous times in life when it seems stormy Galilee lashes one's boat to sinking, when also it seems that the Lord is asleep and nobody cares. Fortunate are they, though, who sail life's tempests not alone. There is rescue when Jesus is near—and a resulting "great calm."

Other adverse winds causing destroying waves are the winds of false and erroneous doctrine. God ordains and directs workmen in His church "for the edifying of the body of Christ," that every Christian may approach closer and closer "unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13). Thus, God intends that Christians "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, wherein they lie in wait to deceive."

The more definitely and accurately one can understand the Word and plan of God, the more qualified will he be to resist and surmount life's tossing waves. He who loves the gospel of the Kingdom, who loves even the thought of Christ's coming, will see in many of the winds of false doctrine, and in the winds of plague and pain, sure "signs of the times." Instead of being alarmed, he will be strengthened. It is supposed yet to be night—but the Day of Peace draws near. Then there shall be "no more sea"—no more storms and distress.

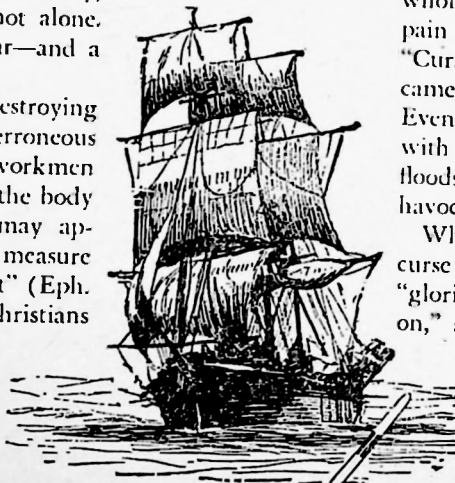
## The Nebraska Flood

Southern Nebraska recently suffered a terrific flood, especially in the western part of the State at Cambridge and Bartley—this second city being smitten also by a tornado. In this flood, Brother and Sister Ed Tomlin, senior members of the Holbrook (Nebraska) Church, lost their lives. (A full report, by Sister Allen Johnson, appears on page 9.) God be praised that Brother and Sister Tomlin were of the Faith that looks into God's Tomorrow for reward—when, by God's grace, they shall live and reign with Christ, Master of Earth's tempests.

Why, though, come such tragedies as flood and tornado? They are part of earth's temporary curse. "The whole creation groaneth and travaileth in pain together until now" (Rom. 8:22). "Cursed is the ground" (Gen. 3:17)—hence came thorns and thistles, suffering and death. Even the earth quakes; the heavens growl with thunder. If never the Christ returns, floods and tornadoes will continue their havoc. Only He can still earth's storms.

When Christ returns to remove earth's curse (Rev. 22:3), the saints and He will be "glorified together" (Rom. 8:17). "I reckon," said Paul, "that the sufferings of this

present time are not worthy to be compared with the glory which shall be revealed in us" (v. 18). Soon, we hope, Nebraska's dead will arise to immortality.



# The Kingdom of God

By Harry Payne, Oregon, Illinois

**WHAT** IS the Kingdom of God? Different answers to this question are given by members of various church denominations. Some people say that the Kingdom of God means heaven and that man goes there at death for his reward. Others say that the Kingdom of God is not literal but exists only in the hearts of men. Through our study of the Scriptures, however, we know that the Kingdom of God is neither in heaven nor in a person's heart. It is, rather, a literal Kingdom which will be established upon the earth when Christ returns.

The Kingdom was the burden of the messages of John the Baptist, of Christ, and of the apostles. It was John the Baptist, the forerunner of Christ, who, clad in rough skins, went about the wilderness of Judea preaching the message, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Now the question may arise, Why did John preach the "kingdom of heaven" if the Kingdom will be established upon the earth? The terms "kingdom of heaven" and "kingdom of God" are used interchangeably in Scripture. It is the same Kingdom: the Kingdom of God, in that its author is God; the Kingdom of heaven in the sense that it will come from God who is in heaven.

Jesus went throughout every city and village preaching and teaching the glad tidings of the Kingdom of God. He called twelve apostles whom He sent out to preach the Kingdom message, the gospel. In the Great Commission given just before His ascension, Christ exhorted His apostles, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

After His ascension, Paul was persuaded of the importance of the Kingdom message. At one time, he went into the synagogue and "spoke boldly for three months, disputing and persuading the things concerning the kingdom of God." At another time, Paul lived two years in his own hired house "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

The Kingdom of God was planned from the foundation of the world. It is the subject of the oath-bound covenant

made between God and Abraham. The Abrahamic covenant contains the following provisions: that Abraham's name will be great; that a great nation should come from Abraham; that God would bless him, and through him all families of the earth would be blessed; that Abraham and his seed would be given the land of Palestine for an everlasting possession; that his seed would be as the dust of the earth; that whosoever blessed him and his seed

would be blessed, and whosoever cursed them would be cursed; that Abraham should be the father of many nations; that kings would come out of him; and that the covenant would be an everlasting covenant. This covenant was to be fulfilled through the offices and work of Christ—Christ being the promised "Seed."

Has God ever had a Kingdom? If so, was it spiritual? In 1 Chronicles 28:5, we read, "He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel." Also, in 2 Chronicles 13:8, we read: "Now ye think to withstand the kingdom of the Lord in the hand of the sons of David." By these scriptures, we easily can see that God once had a real, tangible kingdom—the kingdom of Israel.

Although this kingdom is no longer in existence, God has promised to re-establish it. Speaking of the throne of

Israel, God said: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27).

Of whom was God speaking? In His covenant with David, God promised that David would have a seed to sit upon his throne—a seed who would be the Son of God. Christ, the only begotten Son of God, will be the King who will sit on David's throne; those who are faithful will be co-rulers with Him. We read, "If we suffer, we shall also reign with him" (2 Tim. 2:12); and, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Rev. 2:26).

It is for this promised Kingdom we pray each time we pray the Lord's Prayer. When we pray, let us consider earnestly the petition, "Thy kingdom come." God grant that we all "love his [Christ's] appearing."

## TELL ME THE STORY

By George A. Waters

A story's told of love so great,  
Of One who gave His life  
To save the sinner from his fate  
And end this world of strife.

Chorus:

Tell me the story of Jesus:  
Repeat the glad refrain;  
Tell me the story of Jesus:  
Tell it again and again.

For God so loved the world of men,  
He gave His only Son  
To wash and cleanse them from their  
sin—  
A righteous course to run.

Tell of eternal Salvation,  
Tell of new Life to gain;  
Tell of the resurrection,  
When we shall live again.

Then with the saints we'll ever be,  
Alive for evermore,  
From sin and sorrow then set free,  
We'll praise Him evermore.

# You Are a Priest

By James Mattison, Hammond, Louisiana

"The scripture, foreseeing that God would justify the heathen through faith . . ." (Galatians 3:8).

**T**HE THOUGHT in Galatians 3:8, that "God would justify the heathen through faith," is the key to the Scriptures, as we shall see.

God, at the first, chose Abraham that he might beget a people for His name. Abraham was called for the end that God had in view. That view was that all families of the earth—all people—might be blessed, according to Genesis 12:2b and 3b. Have you ever studied the last phrases of those two verses of the Abrahamic promises? There is a wonderful thought of world blessing in them.

Abraham was hired to work for God. His wages were composed of herds and gold and the everlasting covenant. This covenant promised him resurrection, everlasting life, and eternal inheritance in the Kingdom of God. Abraham was to be of service to God. We again emphasize our main thought: the end that God foresaw, namely, God's blessing to be poured out on all nations, is a most important truth to remember. The Abrahamic covenant concerns many people. All know that the promises were bestowed also upon Abraham's son and grandson. Have we all dwelt upon the little phrase, "In thee and thy seed shall all the nations . . . be blessed"? (See Gen. 26:3, 4; 28:12-15.)

The same commission was given to Abraham's great-grandsons and great-great-grandsons, the nation of Israel. Exodus 19:5, 6 records God's bestowal of the great commission upon chosen Israel. The sons of Jacob were to be more than a "holy nation"; they were commissioned to be a *kingdom of priests*. Each Israelite was to be a priest, thus adding his part to the people appointed "to bless all nations of the earth."

As with the calling of Abraham, God called the Israelites for the end He had in view. He called them not for their sakes, but for service that would bless mankind and glorify Himself.

One can see from world conditions, today, that all families are not blessed, and many cannot receive blessing because of sin. Zechariah prophesied of a day, however, when all nations will be godly. He said, "Many people and strong nations shall come to seek the Lord of hosts in Jerusalem" (Zech. 8:22). He also said men of all languages will go to the Jews because God is with them.

Isaiah saw the same thing and wrote it in his sixty-fourth chapter. One wonders *how* all nations will be blessed and concludes it will be through their knowledge

of God's glory. Isaiah said, "They shall declare my glory among the Gentiles"—not yet, but in the future. He also said, "I will . . . take of them for priests and for Levites." In fulfillment of God's promise, "Ye shall be unto me a kingdom of priests," Israel ultimately will declare God's glory among the nations. (Study Isa. 2:2; 60:1-5; Zech. 14:16; Rev. 21:24 to see prophecies of the nations living in the light of New Jerusalem.)

What will be the results of the new priesthood, when the law is written in the heart, and not on stone? First, many nations will be converted. (Isa. 2:2; Zech. 14:16.) The nations that will not serve God shall perish. (Isa. 60:12.) Second, world peace will bloom. (Isa. 2:4.) No more will the earth see strife: neither on the battlefield nor in the mind. Third, world righteousness will grow and flourish (2 Peter 3:13) until there comes a clean heaven and a clean earth. It cannot be now.

There is something for us Christians in all this promise and plan. Hebrews 7:12 informs us that the priesthood has been changed. There is a new High Priest, who is High Priest *forever*. Under the Levitical priesthood, Israel received the law. Under the *new* priesthood, the world receives the gospel of Jesus Christ.

Is there, then, a priesthood today? There is. Where is it? "Ye are . . . a royal priesthood . . . that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). Yes, the church, the body of Christ, is God's priesthood today to declare His glory among the nations. The church is hired to work for God. Our service is a means to an end. The church now is serving in Israel's stead to teach the nations the gospel of Christ—the good news of His coming and Kingdom.

Jesus gave us this commission in these words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Again, He said, "As my Father hath sent me, even so send I you" (John 20:21). This is the commission of the new priesthood.

The message of the new priesthood includes this invitation from Christ: "Come unto me . . . and I will give you rest . . . learn of me . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). Christ and His coming Kingdom com-



prise the message for a darkened world. Declare His glory among the nations.

The King is selecting a bride. Only God's faithful priests will have a part with Christ in building world peace and righteousness. Are *we* following His commission? God will fulfill His desire to bless all nations, be it through us or be it through others.

Why is it that our people, the Church of God, beginning united work about the same time as did several other of the Adventist bodies, number our members only between six and seven thousand, while one of the other Adventist bodies numbers its members between one and two millions? The answer is plain. It has eight thousand missionaries. We have none. The Church of God builds

itself only as strong as it builds its evangelistic and missionary departments. Without them, our numbers will not reach ten thousand in the next twenty years.

Brethren, *we* are now God's priests on the earth to bring the nations unto Christ. God relies on mortals to finish His work with this dispensation. Are we ministering to the sick? Are we preaching the gospel to the poor? Are we healing the brokenhearted?

As priests of God, let us be "stedfast, unmoveable, always abounding in the work of the Lord," for our "labour is not in vain in the Lord" (1 Thess. 15:58). Then, at Christ's coming, we shall share with the redeemed "out of every kindred, and tongue, and people, and nation" as kings and priests of God to "reign on the earth."

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## Our Life's Objective

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*By Mary Mae Nedrow, Oregon, Illinois*

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**WHAT** IS our life's objective? In what are we most interested? A true Christian's objective never really can be achieved until the great Day when Jesus returns. Today, we are just working toward that objective. There are things worth far more in this life than temporal things. To envision that which is to come gives one a new perspective on life. Every believer, the minute he or she becomes converted and is baptized into Christ, immediately should become a witness for Christ. He, or she, will tell forth the glad tidings, the good news that there is a Saviour, and that He is mighty to save. No one need be appointed to tell this great salvation message, for God, through Christ Jesus, is calling us today—calling us to lives of service. Let us not falter as did King Agrippa who, though "almost persuaded," was lost.

We are admonished to bring "forth fruits meet for repentance." One day, while Jesus was walking along the roadside, He saw a fig tree in leaf. Now, this seemed strange to Jesus, for He expected to find fruit on the tree, since the fruit of the fig tree comes before the leaves appear. Instead, He found the tree barren, boasting with its leaves and vaunting itself. Jesus went to the fig tree and said: "Let no fruit grow on thee henceforward for ever" (Matt. 21:19). The phrase "for ever" we understand to mean, "during this age." The Record tells us the fig tree withered away. This was the only miracle of judgment Jesus performed. Jesus was illustrating that the sin of the Jews was not alone that they bore no fruit, but that they were so boastful.

The Rich Young Ruler heard the call, but was not willing to give his all and, in sorrow, turned away. Zacchaeus

the publican, sinful as he was, heard and answered the call, and brought salvation to his house. Pharaoh was drowned in the Red Sea because he did not heed the call of God. When God spoke to Moses in the burning bush at Mount Horeb, he heeded the call and was later privileged to lead the children of Israel out of Egypt. It was because Abraham had faith to believe God and to obey the call, that God promised that through his seed all nations of the world would be blessed.

Christian service should be our one objective in life. It should be our vocation, and not our avocation. There is the message of repentance and baptism for the remission of sins. We must tell of Christ's crucifixion, and of how He died and was buried, and arose triumphant from the grave and became the "firstfruits of those who slept." We must tell of His second coming—"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 3:21).

If we trust in God, He will not fail us. We need not be afraid of what man may do to us, for God is concerned about our welfare. These indeed are perilous days; but, if we have faith to trust in God's promises revealed to us in the Holy Scriptures, we can and will triumph over the evil, through Christ Jesus. The commonly accepted standards of life are not the God-way of life. God, through Christ Jesus, is calling today. What will our answer be? Will we allow the ungodly to discourage us, or will we go forward and onward, making Christian service our life's objective? "Press toward the mark for the prize of the high calling of God in Christ Jesus"!

# The Good Samaritan

*By W. Howard Beemer, Saint Catharines, Ontario*

**J**ESUS' Parable of the Good Samaritan appears only in the Gospel of Luke, beginning with the 25th verse of the 10th chapter. A certain lawyer tempted Jesus, saying, "Master, what shall I do to inherit eternal life?" Now, "lawyer" and "scribe" can be interchanged freely in the Scriptures (Exp. Bible); therefore this man who was tempting the Lord was, doubtless, a scribe. All are aware that the scribes were bitterly resentful of the Saviour. Thus, the reason this man was tempting Jesus is not difficult to comprehend. The scribes and Pharisees constantly were trying to trick Him in one way or another. Needless to say, they failed without exception. Had this man's question been a sincere one, it is doubtless that Jesus would have given him a straightforward, simple answer. He observed the sinister motive behind this apparently simple question, and parried the question with another question.

Christ asked this lawyer how he interpreted the law, because this man was a scribe and, therefore, should be fairly well acquainted with the law. The lawyer had a ready answer for Jesus. Yes, he knew well enough what the law said. He quoted verbatim, as his answer, Deuteronomy 6:5 and the latter part of Leviticus 19:18—also word for word. Jesus commended the man upon his answer and told him that if he did this he would live. In this short but very potent answer, Jesus did two things: first and most apparent, Jesus told the scribe that he had answered well; second, Jesus brushed away completely the Hebraic figment of inherited life—that life eternal is something inherited.

Jesus completely bested this man and thwarted the attempt to trick Him. The scribe was not satisfied to accept defeat gracefully, and asked yet another question with an even more sinister, ulterior motive than the first one. This one, amazingly enough, would seem to be a perfectly good question. To the Jews at that time, however, there was a special meaning attached to it. The question was, "Who is my neighbour?"

The word "neighbor," to the Jew, merely meant JEW spelled in capital letters. The Jews did not recognize any of their neighbors other than their own countrymen. Jesus was fully aware of their extreme narrowness on this subject; and being far too wise openly to denounce this pet illusion of theirs, He told them this Parable of the Good Samaritan. The beauty of this Parable has lived through the centuries: telling of the beauty and all-inclusive quality of the word "neighbor."

In verse 30, Jesus told of a certain man going down

from Jerusalem to Jericho, who fell among the thieves. The road from Jerusalem to Jericho was one that had a very steep descent and was notorious for the bands of robbers that infested it. The country in this section was of an extremely rugged nature. A very unusual feature of this Parable is that, unlike other of the parables of Jesus, it has definite local habitation. In the conclusion of verse 30, we are told that the thieves robbed, wounded, and stripped the man of his raiment, leaving him half dead along side of the road.

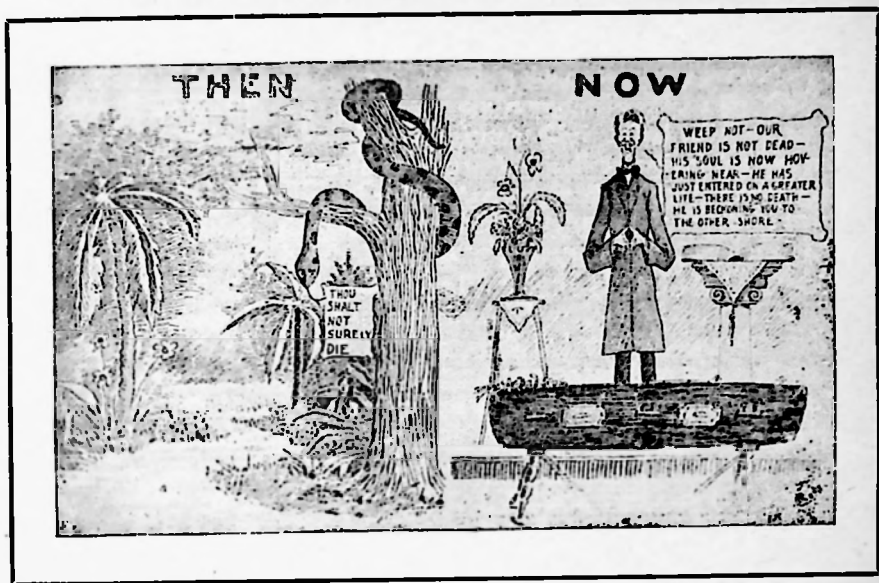
In the next two verses, we read that a priest and a Levite passed by this wounded man, without helping him. One would expect these men above all others to stop and help one who was sorely in need of aid. Were they not servants in the Temple of God. They did not even stop for a second—merely looked and passed by on the other side of the road. These two men probably had just completed their "course" of Temple service, and were going to Jericho, a favorite resting place of the priests, for the somewhat long interval their sacred duties allowed them. (Exp. Bible.) This would indicate they had no pressing business obligation that would force them to hurry onward, yet they did not even give this man a word of mercy or encouragement.

Much censure has been directed against these two men for neglecting the wounded man. Yet, how would you or I have acted under similar conditions? Imagine yourself traveling a lonely road—that now has the title "the bloody way" due to its notoriety—when suddenly upon rounding a turn in the road you come across a wounded man lying by the side of the road, perhaps almost dead. You realize immediately that he has been attacked by robbers, and rather vicious ones at that, who may yet be in this very vicinity. If you stop to help this man, you run the risk of being robbed and beaten yourself. Besides, he is very likely almost dead, anyhow. It would be extremely easy to excuse one's self in such a circumstance and hurriedly pass by the wounded man. Jesus was friendly and sympathetic toward the priests, using only this one of their number, plus the Levite, to make more clear the noble act of the Samaritan.

In verses 33 and 34, we are told of the Samaritan coming along and helping the man by binding and treating his wounds and taking him to an inn. The Samaritan, before leaving, paid the innkeeper for the man's lodging and care. This Samaritan, who represented the Jews' natural enemy, treated him like his best friend. The wounded Jew might

have had a right to expect help from the other two men, but not from the Samaritan, as the Jews treated the Samaritans as dirt under their feet. This Samaritan proved to be not only a good neighbor to the wounded Jew, but he was also a very brave man.

The Samaritan used oil (probably olive oil) for the wounds. This was a common custom in those times, as the olive oil aided very greatly in the healing process. In verse 35, we note that he paid two denarii. This equals fifteen pence in English money and was the equivalent of two days' wages. Money was worth ten (Please turn to page 10)



## IMMORTALITY

*Selected by Cecil A. Smead, Midland, Michigan  
from "Present Truth Messenger"*

IF MAN left the Garden an immortal being, and is, therefore, still immortal, in whole or in part, then the death penalty was thwarted and became, wholly or partly, null and void. To claim that the race is innately immortal; that the soul—held to be the essential man—is indestructible, and cannot die, is to assert in effect, that God's action in excluding Adam from the "tree of life," "lest" he should "eat and live for ever," really failed in its purpose; was a useless precaution; and despite the death penalty and the banishment from the Garden and the tree of life, man has lived from that moment to this, for a time in this world and then in the unseen world; and that being indestructible, he will live forever; that, in fact, he can no more die than God Himself can die. This is precisely the sentiment which Satan so successfully urged in his seduction of the woman—the mother of us all. If it be true that man or any essential part of man is indestructible, then Satan's proposition to Eve was correct, and the Lord God acted blindly, or impotently, in his attempts to punish sin by the infliction of death.

Moreover, if the race is constitutionally immortal, then, despite his death penalty and his precaution (Gen. 3:22, 23), the Creator finds in His universe an immensely numerous class of beings whom He can neither reduce to loyalty nor remove out of His way; and eternal and blas-

phemous hostility to God and God's government is an irremediable fact.

Is God thus powerless to control evil? And was it left to Satan to point out to Eve the great weakness and certain failure of the Lord's verdict against sin? Whom shall we believe, Satan and modern theology, or the Lord our God?

The Bible nowhere declares man to be immortal. The word "immortal" occurs but once in Scripture (1 Tim. 1:17), and is there applied to God: "Now unto the King eternal immortal, invisible, the only wise God, be honour and glory for ever and ever."

The word "immortality" occurs five times in the Scriptures, and is applied once to God (1 Tim. 6:16), twice to saints at the resurrection (1 Cor. 15:53, 54; 2 Tim. 1:10), once as a blessing to be sought (Rom. 2:7). The terms "everlasting life," "live for ever," etc., which imply eternal existence, are several times used, and always applied to believers in Christ; while the expressions, "death," "consumed," "burned up," etc., are always applied to unbelievers. The righteous dead are spoken of not as having gone to heaven, nor as having escaped the death penalty by rising, at the "death of the body," into intermediate bliss, but as being dead, in the grave, under the dominion of death, and as remaining there until the resurrection.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

## COURT PRONOUNCEMENT.

Every now and then, one runs across some statement or pronouncement from those in high authority that is profound in its truth and simplicity of statement. Such is true of the recent decision of the California Supreme Court, which upheld a ruling of the District Court of Appeals, in respect to released time for religious instruction as not being contrary to the State Constitution. The decision stated that the founders of the California Constitution "proposed to insure separation of church and state, and to provide that the power and authority of the state should never be devoted to the advancement of any particular sect or denomination. Our pioneer forefathers did not have the remotest idea that they were laying the foundations of a great Commonwealth of California that was to be a jejune, godless state; they believed one of the great pillars of our national strength to be the general acceptance of religion by our people."

It is the last part of the quotation that struck us as being so basically true. The early years of our national life were based on the "general acceptance of religion by our people." Worship of God was accepted and practiced without thought to the contrary. It was a generally accepted privilege and duty. Out of this devotion to the Source of all blessings grew the mightiest nation of earth. Would to God that the people who are enjoying the fruits of this great country realized that the only way the nation could remain great is by a continued worship of God and the "general acceptance of religion by our people!"

## BAPTIST PRINCIPLES.

Reporting on a recent survey made by a committee of the Ontario and Quebec conference of Baptists, "The Watchman-Examiner" (Northern Baptist publication, U.S.) gave this account of the committee's report on relations between the Baptists of Canada and other religious bodies. It reads in part: "A Commission of the Baptist Convention of Ontario and Quebec to make a thorough study and fresh statement of Baptist beliefs in the language of today. Chancellor G. P. Gibmour of McMaster University, who is also president of the Canadian Council of Churches, for the Commission states: 'We Baptists have much to offer, but we are handicapped by the fact that we do not know our own principles well, and that we are widely misunderstood by other bodies.'"

What is said here about the Baptists not knowing their "principles well," and thus being handicapped, is a Baptist matter, and of no particular concern to this page, other than being suggestive of a too-common handicap found in our own midst. Inability to witness for the faith we hold to be essential to salvation and spiritual development is oftentimes due to a lack of knowledge of just what the Bible teaches. It is the duty of each member of the church so to acquaint himself with the teachings of the Scriptures, that he will be

able to give a Biblical reason for the hope which he possesses. The handicap of not knowing your "principles well" can easily be overcome if one is willing to "study to show himself approved of God, rightly dividing the word of truth."

## TOYING WITH COMMUNISM.

Reporting to the Birmingham (Ala.) Kiwanis Club on the Pittsburgh conference on "The Church and Economic Life," under the sponsorship of the Federal Council of Churches, an Episcopal layman, John Ebaugh, charged the Council as "toying with Communism." This, of course, does not mean anything particularly, nor does it prove anything in itself, yet, fitting it into the pattern of other happenings and doings of the Federal Council, the charge may not be far from the truth.

The First Presbyterian Church of Selma, Ala., and the Tusculossa Presbytery have petitioned the Presbyterian Church in the United States to secede from the Federal Council. The reasons given are: "The political lobbying at the seat of our civil government, and the political deliverances on the part of the representatives of the Federal Council."

It is very tempting to those leaders who are set on adjusting the evils in this "present evil world" to employ means common to man rather than adhere solely to the preaching of the gospel of the Kingdom. If preachers would preach the gospel and believers would believe the gospel and obey its precepts, the evils of society would automatically disappear, and it would not be necessary to toy with Communism, flirt with labor unions, lobby in legislative halls, or sponsor social reforms.

## JUVENILE DELINQUENCY.

In the May issue of "Good News Broadcaster," which has been sent to my desk by a sister in Nebraska, there appears an article by Sheriff George H. Blaine, Tulsa, Okla., on a "Talk to Parents," concerning juvenile delinquency. He gives some good sound advice, and I am passing some of it along. Before quoting from him, I would like to say that the "Broadcaster" is published by the "Back to the Bible Broadcast" and is edited by Theodore H. Epp—and now for Sheriff Blaine: "The average age of the American criminal in 1890, I believe, was forty-eight years. Today, the average age of the American criminal is seventeen and one-half years. Now, it is certainly a deplorable state when we, the mature people of this supposed-to-be Christian nation point our finger at youth and say, 'You are a criminal.'"

"As I turn the pages of my own experience, I stand aghast at the record I see, an increase of forty, sixty, and one hundred per cent in juvenile delinquency in the last few years. It is deplorable what police officers, and others who come in contact with it see; the boldness, immorality, vice, debauchery, and crime we find practiced among our young people today.

... There are, in this supposed Christian nation of ours, more than four million criminals actively at work stealing and murdering. There is an aggregate of 1,330,000 serious crimes and a national crime bill of seventeen billion dollars every year. Five hundred thousand boys and girls who are now playing on the school grounds of this country will be in penal institutions within the next ten years, if conditions do not better. ... Now the effect of sin has brought about this terrible condition in which we find our country. We as a nation must get back to God. ... Educational and civic institutions, combined with law enforcement agencies go far in overcoming this great problem of juvenile delinquency, but they are not the answers. Christ has the answer; Christ is the answer."

Yes, if you parents have the welfare and future of your children at heart, you will take a definite interest in seeing that they are brought up in Christian atmosphere and thoroughly taught in the Word of God. The article by Sheriff Blaine from which we quoted very little, originally appeared in "The Gideon" in support of their campaign known as "The Gideon Youth Testament Distribution Campaign." It is to be commended and any effort that puts the Bible in the hands of the youth. Parents must live in such manner as to encourage their children to "remember their Creator in the days of their youth." ... It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

## MOODY CONFERENCE.

The renowned evangelist, Dwight L. Moody, founded a summer Bible conference at Northfield, Massachusetts, in 1880. It was carried on, yearly, until in 1941 when the war necessitated its discontinuance. It is being revived this year, however, and will commence, August 2, on the Campus of Northfield School for Girls. One of the leaders will be Dr. Paul Moody, youngest son of D. L. Moody, who is also in the ministry. One of the interesting things about these summer Bible conferences that are being held in all parts of the country every year is the fact that those who sponsor and carry on these conferences are ardent advocates of the soon coming of Christ. The people who are the most evangelical are the ones who look for the soon return of the Lord. Faith in the second coming of Christ is not a deterrent to enthusiastic endeavor, but is a stimulant to energetic work for the spreading of the gospel. While "evil men and seducers are waxing worse and worse," Christian people are more and more finding delight in spending their vacations at one or more of these summer Bible conferences. And in speaking of summer Bible conferences, our own held at Oregon, Illinois, the first two weeks of August will provide all the spiritual refreshment and Bible instruction necessary for physical and mental relaxation and enjoyment. The dates of the conference are July 29 to August 10, 1947.

## NEBRASKA FLOOD

By Mrs. Allen Johnson, Cambridge, Nebraska

Dear Brother Magaw:

Once before I wrote you concerning a flood, and now I am writing again on the same subject.

The southern half of Nebraska, extending well to the eastern part of the State, recently took a cruel beating from floods, hail, and tornadoes.

Cambridge was hardest hit by flood, while Bartley was badly shaken by a tornado. No lives were lost, nor homes entirely destroyed in Bartley. Cambridge suffered a heavy loss of homes, property, and more lives than we know. It has been impossible to learn the exact number of deaths, as several families rather recently had taken residence in a trailer camp situated on the bank of the Medicine Creek. Very few of these escaped. The camp was swept completely away and very little trace of it has been found.

Our own Brother and Sister Ed Tomlin, members of the Holbrook Church, lost their lives. They lived in the path of the swiftest part of current, about a half block from the trailer camp.

The north and south sides of the town are divided by a ridge or small hill. The north part is skirted by the Medicine Creek. Years ago, man thought to improve on God's creation in this particular spot. God should have made the creek straighter, so the flood waters would not lay on the lowlands so long, so man tried his hand, creating a "better" river and rushing the water out in a hurry. He straightened the many crooks and loops. The "success" of the project is far beyond anything he ever dreamed: the water goes out, taking most of the farm lands and all, yes *all*, of the bridges.

The night of June 21, 1947, there was an eleven-inch rain some thirty-five miles north. About five-thirty in the morning, a solid wall of water struck the north part of town. The people living there had little or no warning.

Brother and Sister Tomlin were old and both in poor health. She used to go to church with us quite often before her health was so poor.

The way people arose to the aid of those in the stricken area makes one feel that human beings are not such bad creatures, but selfishness and greed were present, also. The whole town is under guard day and night to prevent looting. One man was caught with almost a truckload of the pitiful sodden goods people had salvaged from their wrecked homes. People of that evil disposition were in the minority, for which we can be thankful. We are without water and electricity. The old coal oil lamps are in their element just now. The property damage was much greater than in the flood of 1935: the business district was so hard hit. Only a small part of residence districts escaped without some water in basements, etc. We happened to be among those fortunate ones.

### Guess Who!

See Page 14  
for answer.



The Republican River did not overflow this time. If it had, there would not have been much left. This is only one of the many flood stories this season. I hope you people there never have one to tell. The radio reported the death toll at about fifty persons, but I think that is rather high.

We can expect almost anything in this day and age. It seems that the elements and nature follow the twisted and abnormal ideas and actions of man.

### QUALIFICATIONS OF MINISTERS

Ministers, like other human beings, are imperfect, but the requirements of their profession are such that almost super-wisdom and character are expected of them. They are called upon to deal with every sort of problem of individuals and to keep the church as organized religion moving on toward the most effective service to all concerned. Help in promoting the program of the church is largely voluntary and hence there can be no compulsions. The needed qualifications of a minister are well suggested by the following list printed on a card in a particular church in London:

- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The patience of a donkey.
- The industry of a beaver.
- The versatility of a chameleon.
- The vision of an eagle.
- The meekness of a lamb.
- The hide of a rhinoceros.
- The disposition of an angel.
- The fervency of an evangelist.
- The devotion of a mother.
- The faithfulness of a prophet.
- The heroism of a martyr.
- The resignation of an incurable.
- The loyalty of an apostle.
- The tenderness of a shepherd.

—Arlie Davidson in *Montgomery Advertiser*.

## THE GOOD SAMARITAN

(Continued from page 7)

times as much then as it is today; therefore, one can see that it was no small sum this Samaritan left with the host of the inn. The fact that Jesus placed a Samaritan on this road was not by chance. Jesus was fully aware that no other race could point out to the Jews that the word "neighbor" meant every person on the earth.

In verse 36, the Scripture states that Jesus then asked the lawyer which of these men had proved to be "neighbor" to him that fell among thieves. Again the wisdom of Christ is shown, as many teachers would have been inclined to tell the lawyer which had been the neighbor. The lawyer was again "on the spot," being unable to give other answer than the correct one, as it was so very apparent.

The lawyer's answer (v. 37) is worthy of notice. It was, "He that shewed mercy on him." This Jewish lawyer so hated the Samaritans that he would not even let the word "Samaritan" cross his lips. This attitude was common among the Jews, and the Samaritans were of similar mind toward the Jews. The particular Samaritan of Jesus' Parable was a noble exception to the rule of enmity between

the two peoples. The lawyer did not contest the plausibility of Jesus' Parable. This seems to indicate that a similar occurrence to the one described by the Saviour must have actually happened sometime in the past. Otherwise, this man being a lawyer would have doubtlessly contested the plausibility of the story. As it was, the man left without another word after Jesus replied to his answer with, "Go and do thou likewise."

The reply of Jesus, "Go and do thou likewise," was very short, very potent, and very much to the point. The lawyer was given this advice back in the days of Jesus' ministry. That was nearly two thousand years ago, yet it is equally as true today as the day Jesus spoke the words, and it applies to us equally as much as it did to that scribe. We, too, must go out and be merciful and kind to others, whether they be white, black, red, or yellow.

This Parable should teach us many lessons, but above all other lessons, it should teach us the lesson of humanity and mercy to all. We are servants of the Lord. We, therefore, are obligated to help our fellow man, to be merciful to him, and to be a "good Samaritan" to him in his hour of trouble.

### MICHIGAN STATE CONFERENCE

The ninetieth Annual Michigan State Conference and Bible School was held, June 16-22, at the Southlawn Church in Grand Rapids, with Bro. Grover Gordon of Cleveland, Ohio, as guest speaker and teacher of the adult Bible class.

The Bible school, with classes for all ages, met for one session each afternoon from 1:30 to 3:00, under the guidance of Bro. Ellsworth Routson, superintendent. The theme used throughout the week was "Living for Jesus," and each day in the opening exercises the song of that title was sung by the congregation. Bro. Harvey Krogh led many choruses. Bro. Gordon also used the theme in his class and taught the practical applications used in "Living for Jesus." As memory verses, the school learned John 3:16, Romans 6:23, and John 8:12.

As a special feature on Wednesday afternoon, a very interesting temperance lesson was presented on the flannelgraph by Mrs. Van Leeuwen, who is a member of the Highland Park W.C.T.U.

The total enrollment for the Bible School was 171, and the daily average attendance was 110 plus. Sixty-seven members had perfect attendance and the primary 5-and-6-year olds were the largest class with an enrollment of 36.

Bro. Harvey Krogh preached the opening sermon of the Conference—on, "All Out for Christ." Bro. Gordon, who spoke each evening after that, brought forth many interesting and new thoughts through his sermons on prophecy. His sermons dealt with "Evidences of God," "The Sure Word of Prophecy," "The U.S. and World Peace," and, "The Palestine Problem." He pointed out the sureness and swiftness of prophecy being fulfilled and the

nearness of Christ's second coming. As a conclusion to all this, Bro. Gordon, then using the words of 2 Peter 3:11, asked, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

On Sunday, immediately following the morning service, a basket dinner was enjoyed by all at Ideal Park. In the afternoon, a song service and Communion was followed by election of officers. The officers elected for the following year are: president, Bro. Ellsworth Routson; first vice president, Bro. Harvey Hotchkiss; second vice president, Bro. Charles Simpson; secretary, Sr. Ada Simpson; treasurer, Bro. Emil Holquist.

The Conference closed with the evening preaching service in which Bro. Gordon spoke on, "Christ's Second Coming." As all left to go to their separate places, it was agreed that everyone who attended this year's Conference received much spiritual benefit. Those from out of town who worshiped with us, besides Bro. Gordon and his wife, were Sr. Amy Fryo with her daughter and parents, Bro. and Sr. Dunbar, of Delta, Ohio, Bro. and Sr. Ellsworth Routson and family of Blanchard, Bro. Leonard Brown of Baraga, Bro. and Sr. Weinburg and family of Vicksburg, and Bro. and Sr. Dykstra of Detroit.

Mrs. Harvey Hotchkiss, Secy. Pro. Tem.

### HERALD RECEIPTS

M. W. Lyon (3); Gospel Gleaners Class (2); C. P. Pryor; Margaret Benge; O. P. Shaw; Walter Croxton; Ben Pritchard; Emma W. Harlin; L. P. Marsh; Francis Burnett; Edna Gruber; Paul Hatoh; John A. Railton; W. E. Boyer; Iva M. Boyd; Irvin Lathrop; Mrs. Katie Harvell; Mrs. C. W. Scott; Mrs. Lydia Chapman.

### BAPTISM AT HOPE CHAPEL

South Bend, Indiana

On June 1, brethren of Hope Chapel, South Bend, Ind., witnessed the good confession of Richard Vanderwall at the morning service, and in the afternoon a goodly number gathered at the water where he put on Christ in baptism.

"Dick" has been studying for some time in preparation for this all-important step and awaited in eager anticipation the day when he could be reckoned a child of our heavenly Father. We rejoice with him and pray he may be drawn and kept near the Father, that he might the better be able to keep the faith unto life eternal.

Floyd A. Stilson.

"Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26).

### GEORGE W. BARNES

George W. Barnes was born in Indiana, July, 1860, and died June 4, 1947. He was forty-three years a resident of Washington State and a long-time member of the Church of God of the Faith of Abraham. He leaves to mourn: his wife Ella Barnes; one daughter, Mrs. Bertha Briskey; eight grandchildren; thirteen great-grandchildren, and many friends.

Funeral services were conducted by the writer, assisted by Bro. Gary France, at the Kuelbs and Braun Funeral Parlors in Cashmere, Wash. After presenting Scripture concerning the hope and state of the righteous. Bro. Barnes was laid to rest near Cashmere to await the call of Jesus.

Lyle Rankin.

**SUMMER COLLEGE ENROLLMENTS**

(June 30-July 27)

- Rita Laundry, Hammond, La.
- Laura Bankston, Ponchatoula, La.
- Raymond Brown, Baraga, Mich.
- Janice Johns, Scribner, Nebr.
- Dean Moore, Mineral, Calif.
- Margaret Smith, Dayton, Ohio.
- William Dick, Oregon, Ill.
- Bad Goodwin, Downing, Wis.
- Ells Lou Foster, Hammond, La.
- Gerald L. Cooper, Tempe, Ariz.
- James L. Driskill, Jordan, Mo.
- Arnold Johns, Scribner, Nebr.
- Daniel Judy, Washington, D. C.
- Irene Payne, Thorold, Ont.

**EDEN VALLEY, MINNESOTA**

In the early part of May, a number of industrious church members gave of their time and effort in redecorating the interior of the church. After the ladies spent a day putting on the finishing touches, it was ready for the Berean Conference which convened on May 17, 18. Bro. Harry Gockler opened the meeting on Saturday evening, and Bro. M. W. Lyon spoke on Sunday morning dedicating the service especially to the Bereans. On Sunday afternoon, there was a songfest, a serenade by Bro. Ernest Graham, and the annual business meeting. Margaret Smith and Elane LeMasurier were out-of-state visitors.

The annual business meeting of the Eden Valley Church was conducted on June 5. Stanley Ross acted as chairman; and, in the election of officers, J. B. Gaspar was elected to finish the term of trustee left vacant by the death of Leslie Edwards. John Coulter was re-elected deacon. Also re-elected were Stanley Ross, trustee; Eunice Otto and Mabel Hoskins, stewardesses; John Peters, secretary; and Elmo Gaspar, treasurer. There was a unanimous vote to rehire our pastor and he consented to serve another year. There was a motion made to appoint a reporter to send in news quarterly to The Restitution Herald. Eunice Otto was appointed chairman of delegates for the state conference, and Mrs. Earl Brassard, Mrs. John Coulter, and Mrs. William Ruhn were appointed to serve on a housing committee for conference.

On June 9, our first vacation Bible School began with Mrs. Lucille Appleby in charge. There was an enrollment of forty-five students, with a record of perfect attendance of forty. Free transportation was provided for children in the country. Morning and afternoon classes were taught by Grace Wiggins, Eunice Otto, and Lucille Appleby. The Ladies Aid served lunch at noon. The school closed on Saturday morning with a program in the auditorium for the conference. It was heartily agreed that we should have Bible school again next summer.

On Sunday, June 22, Mr. and Mrs. H. A. Nelson and Harold Lunderby came forward, after Bro. Walter Wiggins offered the invitation, and confessed their belief in Jesus Christ and the need for baptism. The church extended the hand of fellowship as these began their walk in Christian life.

Mrs. Elmo Gaspar, Reporter.

**REPORT FOR JUNE**

On Sunday, June 1, it was a pleasure to meet briefly with the brethren at Hedrick, Ind., and to speak for them. This was Bro. Watkins' day there, and I stopped off for the services on my way to Brush Creek.

The Brush Creek, Ohio, June meetings were held June 2 through 8. Excellent interest and good attendance were manifest throughout. To go back to my first pastorate, which I left twenty years ago, and see the growth and progress that have been made in the years since, was not only an inspiration, but is a testimony to the faithful labors of those who have ministered there through that period. This is one of our strongest and most active churches. It was a joy to work with them, and with their pastor and wife, Bro. and Sr. G. E. Marsh, who are doing a splendid work there. Bible classes were held each day and preaching each night, with an all-day meeting Sunday.

A few days were spent in Cleveland, Ohio, the week following.

On Sunday, June 15, we stopped off to visit the Indiana Conference, in session at the Morning Star Church, at South Bend.

Monday, the 16th, meetings were begun at Macomb, Ill., during the second week of their Vacation Bible School. Services were held over the following Sunday with very good interest among the people, although bad weather and other events kept down the attendance some. Bro. Linford Moore and his wife are doing a fine work at Macomb, with the co-operation of Bro. and Sr. John Mercer. It was a real pleasure to meet with the Bible School and see the good work the children were doing. The church is blessed with a staff of good teachers and fine musical talent. We hope they will soon be able to "raise the roof" to make room for the growth that we feel sure will come.

It was a privilege to have my mother with me from Brush Creek until returning to Oregon. M. W. Lyon, Evangelist.

**SOME DAY**

"Some day the fog will lift,  
And I shall clearly see;  
And things now so mysterious,  
Will then be plain to me.

"Some day the clouds will pass,  
That now obscure the light;  
Then I shall see Him face to face  
Who doeth all things right.

"Some day the doubts that rise  
Between me and my Sun  
Will vanish in that morning light,  
And I shall hear, 'Well done.'

"Some day will be made smooth  
The rough and thorny way;  
Then friends will meet, each other  
greet,  
'In that blest land—some day.

"And when that morning comes,  
Then grant, dear Lord, to me,  
An entrance in Thy Kingdom fair  
To ever reign with Thee."

—Dodson.

**NORTHWEST CONFERENCE**

Each time we have a conference out here in this great Northwest, it seems better than any before. This time our thrill came when Bro. H. J. Prosser appeared to be in better strength and delivery in spite of his eighty-three years. Also, our guest speaker, H. Gary France, was above what would naturally be expected of twenty-one years. We of the Northwest, and Oregon Bible College, appreciate his abilities. However, we do hope his airplane will not detract him from his minister's work; no, not even as much as it did at Felida this time. His brother Howard was with him, adding his encouraging bit to the conference atmosphere. We hope to have them "drop in on us" at Corvallis, Ore., in November.

At the business meeting, all last year's officers were re-elected for the ensuing year. The treasury was in health.

The congregation began assembling, Thursday, June 12. Bro. France spoke eight times, Bro. Prosser three, "Come ye out from among them; and be ye separate" was the theme of Bro. France's lessons. He gave a very thorough research of "them"—world, people, things. Separate over into what? Into knowledge of God's laws and obedience to that knowledge. Then followed: "It is later than we think." He used signs of the times to prove this. Last lesson was, "Future Grandeur of Jerusalem."

Bro. Prosser stressed the coming Kingdom. Bro. Prosser had been giving a series of lessons on this subject at Felida. He meets with the Felida brethren, giving eight lessons per month. His home address is 4106 N.E. Hassila St., Portland, Ore. Bro. Prosser is our chief. We do wish he would compile his lessons for publication. They are choice.

The conference extended sympathy to relatives and brethren of Sr. Loether, deceased. The memory of her is dear to us.

Communion was served Sunday afternoon, Bro. Prosser officiating.

Let us repeat the theme and farewell wishes: "Come, Lord Jesus. Let Thy coming prevent another such conference. Let it be later than we think. Continue Thou with us as we attempt to let Thee bless us. We know that Thou wantest to bless us; and will, if we will take heed to Thy Word."

Brethren, always strive to let God bless.  
Alfred Anthon, Secy. Pro. Tem.

**THE RESTITUTION HERALD**

Published by

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

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works when she had received the messengers, and had sent them out another way?" (James 2:24, 25).*

### Spies Sent to Jericho

The Israelites were camped across the River Jordan from the Promised Land. Two spies were sent across the river. Jericho was about seven miles from the river. The spies wanted to "view the land." They wanted to get the situation well in mind before the Israelites crossed the river.

The king of Jericho was much disturbed by the nearness of the Israelites. (Josh. 2:1-3.) He also had learned of the entrance of the spies into his land.

### One More Reason

One more reason for the sinner to hope for mercy and forgiveness is found in the story of Rahab. (Josh. 2:3-15.) She had been a sinful woman, a harlot, but she had *heard* of the children of God.

When the spies came to her for help, to escape the king's men, she hid them. (Josh. 2:6.) She had a flat-roofed home as was common there. On the roof flax straw or "stalks of flax" had been spread out. That would be a good place for it to dry. The spies were hidden under these flax stalks.

Rahab had heard of the Israelites but did not know God as we do. We understand that fact because she told the men that the spies had gone she did not know where. (Josh. 2:5.) We know God and Jesus realize we must be honest with all men.

The Lord did not hold this against Rahab, for she was protecting His people.

### Rahab Seeks a Promise

Rahab went up to the men before they were asleep. She said, "I know that the Lord hath given you the land."

She told them how filled with fear were her people. She and the others had heard how God had led them across the Red Sea on dry ground. They had heard how other kings had been overcome. Rahab testified: "The Lord your God, he is God in heaven above, and in earth beneath" (Josh. 2:11).

She asked that the men swear to show her kindness and to her father's house, because she had been kind to them. Rahab was very sure of the token she sought. She

said, "That ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death" (Josh. 2:13).

The men told Rahab that their lives were hers. She could continue to hide them or she could report them to her ruler. Because she helped them get away safely by letting them down from her house on the city wall by a cord or rope, their lives were in her hands.

### Rahab's Joy

The men promised her they would save all within her house if she would hang the cord in the window. It was the same scarlet cord with which they were let down from the window.

How happy she must have been! She knew God was with the Israelites. She was sure her city and country would be taken by them.

How happy she would have been if she had known that she was to become an ancestress of Jesus Christ our Lord! (Matt. 1:5.) How wonderful that God's grace reaches to all—to everyone who will listen to His call! "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

### Happy Birthday Wishes

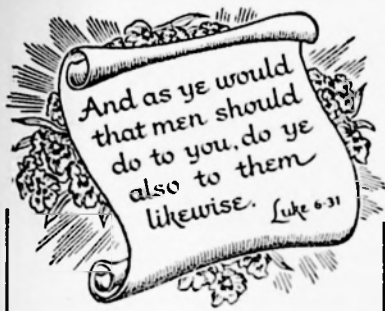
Luther W. Bengel, July 1, age 13, Frankfort, Ind.  
David Hall, July 2, age 12, Cleveland, Ark.  
Lucille McKinney, July 2, age 13, Hammond, La.  
June Breeland, July 2, age 3, Hammond, La.

*Now faith is the  
substance of things  
hoped for, the evidence  
of things not seen.*

*Hebrews 11:1*







# CHOOSING YOUR FRIENDS

By Harold J. Doan, Editor

**I**T HAS BEEN well said that "no man is the whole of himself, his friends are the rest of him." "A man is known by the company he keeps," is another proverb well known among us. If these sayings be true, it is important to Christians what kind of people they choose for personal friends.

Paul one time said, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate" (2 Cor. 6:14, 17). A profitable union between two people of opposite moral views is impossible either in marriage or personal friendship. Your friends will exert a powerful and silent influence over you, helping to mold your personality and way of life. It is important, therefore, to choose carefully and well. What standards shall we set for a mutually happy and profitable friendship?

Consider, first, if your friend sets the same standard of values you set. That is, is Christ first, others second, and self last? A true friendship is based upon common ideals and interests. If your standards are not much the same, your interests will be very different.

This is important for your happiness and personality. It is not impossible for a Christian and non-Christian to be friends, but in such a relationship there will exist conflict, compromise of duty, and a gulf between interests. Willy will want to go roller skating when you should be in Berean meeting. Conflict! Compromise? Neglect your duty? You have a problem and you go to your non-Christian friend Willy. He suggests an unchristian solution. Conflict! Frustration! A true friendship will rise above petty differences, but in major issues, someone has to compromise. As a result of compromise, we have churches filled with lukewarm Christians.

Consider, secondly, that each of you will contribute something to the other's personality. It is difficult to be with a person often in personal friendship and not absorb thoughts, habits, and attitudes from him. Consider, then, whether you want to be like this person who is your friend. Would Jesus want you to be like him? It is a strong and remarkable person who can influence but not be influenced. In a union of two Christian people this mutual exchange of influence is a strengthening factor. But a non-Christian union can be detrimental! If Christ is your best and most treasured friend, your other friends should be the kind of people who can also be friends of Jesus. Then you will have an enjoyable and profitable friendship!

Another consideration should concern the fact that from friendship marriage can develop. It is not well to think you will make friends in one group and marry in another. Is your friend the kind of person you could spend a happy lifetime with? This is a possibility to be considered when choosing your friends. Think of the future!

Choose your personal friends with care according to the standards of Christ. For the sake of your happiness, your Christianity, and your future, "Be ye not unequally yoked together with unbelievers," in a companionship which might lead you away from Christ, make you compromise on your sense of right and wrong, or lessen your zeal for the Lord's work.

*National Berean Society*

## A Word of Caution

Choosing our friends with care allows no excuse for unbrotherly attitude toward those whom we do not care to have as personal, intimate friends. The Golden Rule and the Parable of the Good Samaritan do not have the limits of personal friendship.

Jesus had twelve special friends with whom He confided and through whom He learned about the hopes and needs of the multitude. These men were carefully chosen and cultivated friends, but Jesus' work was by no means limited to them. He also spent much time with the publicans and sinners, justifying His action by saying, "I came not to call the righteous, but sinners to repentance" (Mark 2:17). The Saviour was no "snob," though He chose His friends with care.

Jesus, the Example, even found time to try to influence His sworn enemies, the scribes and Pharisees, to become Christian. The Golden Rule was a practical law to Jesus, not only to be believed, but practiced. The good Samaritan had good friends among his own people, no doubt. We are fairly sure he had no Jewish friends. Regardless of this, the Samaritan thought of the stricken Jew as a neighbor, and he inconvenienced himself to give him aid.

There are practical reasons for the Golden Rule. First, because of our limited vision and knowledge, and our pettiness, we are in no position to judge a man unworthy of our love. We have enough sense of right and wrong to choose friends, but not to choose enemies. Therefore, our love should go beyond those who are good friends, to those who need our brotherly love.

Secondly, for our own sake we should consider all people in love and not in hate or suspicion. Love is the most powerful constructive force in the world, and hate the most destructive. You can destroy yourself with hate, physically, mentally, and spiritually. You can deprive yourself of some of the world's greatest blessings by limiting the amount of love you deal out to the world. Jesus knew this, therefore the Golden Rule, for your good, to make you a better person.

Choose your personal friends with care, but make every man your neighbor, and love him, though you may disagree with his way of life.

# AMONG THE CHURCHES

## CONFERENCE DATES

**July 24-27**—Arkansas-Oklahoma Conference at Bear, Ark.  
**July 29 - August 10**—Illinois Conference and Bible School at Oregon.  
**August 9-17**—Missouri State Conference.  
**August 23-31**—Texas Conference at Ater.  
**August 17-24**—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)  
**August 14-24**—Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)  
**August 16-24**—Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)

## YOUTH RALLY STUDENTS ATTENTION!

Do you like music? If so, we have a special department in the Youth Rally just for you.

A Youth Rally Orchestra, composed of those who wish to play, will rehearse every afternoon from 1:15 to 2:15. This rehearsal period will also be used to prepare instrumental solos or ensembles for the Rally. The orchestra will contribute to the evening rally sessions by presenting appropriate music.

Come! Bring your musical instrument, and join our Youth Rally Orchestra!

William Dick, Instrumental Leader.

## PRISCILLA AUXILIARY

The organized group of ministers' wives will meet during the annual General Conference at Oregon, Ill., July 29 - August 10, 1947. The hour and place of meetings will be announced to suit the convenience of the members. This is where the problems and blessings peculiar to the particular needs of this group are discussed.

Come, and add the blessing of your counsel to the end that all may have strength and vision to serve the Lord more efficiently in the days that lie ahead.

Grace M. Marsh, Secy.

## VIRGINIA NOTES

Today, June 23, we opened our Daily Vacation Bible School at Dry Run with thirty-two children present. When we asked who could bring someone tomorrow, most of the children said, "We are all here. There is no one else to bring!" Would that we could always say the same on Sunday!

The Virginia Conference and Bible School dates are August 14-24, inclusive, with Bros. G. E. Marsh and Arlen Marsh as visiting ministers.

Next week, June 30, to Browntown for Bible School and evangelistic services, beginning with an all-day meeting on Sunday, June 29!  
 Mrs. J. R. LeCrome.

Answer to "Guess Who" on page 11. The quartette pictured is composed of Peggy Lou, Joy Ann, Douglas, and Timothy Pearson, children of Bro. and Sr. Charles Pearson, Oregon, Ill.

## Gleanings From the Field

"The field is the world."—Jesus.

Bro. and Sr. A. J. Hoke and "Becky," Dayton, Ohio, are guests at Oregon Bible College for a few days while Bro. Hoke is on business for the Institution.

Sr. Ruth Hoskins, a nurse at Warmolts Clinic, Oregon, Ill., returned home, June 26, from Eden Valley and Saint Cloud, Minn., where she had been vacationing two weeks.

Bro. and Sr. James Mattison, Hammond, La., arrived at headquarters, June 27, bringing Laura Mae Bankston, Rita Laundry, and Ella Lou Foster for the Summer Bible Training School. The Mattisons returned next day to the Pelican State.

Bro. William M. Farley, 804 Heyl Ave., Columbus 6, Ohio, eighty-three years of age, writes in deep appreciation of the promises of God.

Sr. J. D. Humphreys, Rt. 2, Potts Camp, Miss., would like to see an article or two in The Herald, telling about Daniel 5—something entitled, perhaps, "The Handwriting on the Wall."

Bro. and Sr. Fred Paisley, Ripley, Ill., were guests, two days last week, of Bro. and Sr. Albert Logsdon, Oregon, Ill.

Bro. and Sr. Howard H. Hawkins of East Rochester, Ohio, are happy to announce the birth of their first grandchild, James Howard Frederick, on June 4, 1947. His parents are Eunice and Ellsworth Frederick.

For more news, see pages 10 and 11.

## BUDGET FACTS!

While the final facts of the 1946-47 budget are not yet complete, it appears that total income will be approximately \$33,000.00.

This is \$8,406.60 short of the budget. Expenses have been reduced all possible to meet this reduction, but there is an anticipated deficit of \$5,000.00 on the year's work.

The Editor, accompanied by Mrs. Magaw and Sidney David and Mrs. Leota B. Hanson and Albert Logsdon, attended the Illinois Quarterly Conference at Eldorado, June 28 and 29.

Bro. Curtis J. Simpson, Grandville, Mich., has enrolled for the freshman class at Oregon Bible College in September. We hope soon to hear from other prospective freshmen. Keep the College growing!

"Words and Music," a neat booklet of verse by Edith Andrew Burchell, Oregon, Ill., was recently published at headquarters' print shop. Address the author for your copy. The price is \$1.00, each.

"During the five days of June 9-13, Bible school was conducted in Cashmere, Wash., with an average attendance of twenty-two pupils."—Lyle Rankin, Cashmere, Wash.

We are glad to report that Sr. C. E. Lapp, Tempe, Ariz., is recovering from her recent surgery.

Sr. J. S. Lyon is visiting her son, Bro. M. W. Lyon, in Oregon, Ill.

Sr. Lara Boyce, Oklahoma City, Okla., reports that her uncle, Bro. John Lehman, West Milton, Ohio, was "eighty-seven years young on Tuesday, June 17."

"Michelle Ann" was born, June 14, to Mr. and Mrs. Kenneth Topping, Swanton, Ohio. Congratulations!

Bro. and Sr. Gordon Shrode and son, Douglas, Young American, Minn., are visiting with her parents, Mr. and Mrs. Henry Reed, Oregon, Ill.

## NATIONAL BIBLE INSTITUTION

A Brother & Sister	\$ 5.00
Mr. & Mrs. A. J. Hoke	100.00
Mr. & Mrs. S. S. Claussen	5.15
Mrs. C. W. Scott	2.50
Harvey U. Krogh, Sr.	50.00
Dorothy Magaw	6.00
Tempe, Ariz., Church of God	181.25
Mr. & Mrs. Ferris Zeehiel	10.00
Mr. & Mrs. D. W. Kirkpatrick	5.00
Indiana Conference	50.00
Mr. & Mrs. Lyle Ward	10.00
Mr. & Mrs. Dale Dunbar	200.00
Mr. & Mrs. Cecil Patrick	26.75
Mr. & Mrs. Frederick Claussen	39.75
A Family	3.00

SCHIER - CANFIELD

Bedecked in spic wedding attire, on the scheduled moment, Miss Grace L. Schier of Oregon, Ill., on the arm of her father, Hiram Schier, to the organ strains of "Here Comes the Bride," marched down the aisle of the candle-illuminated, floral-adorned church to within a step of her waiting betrothed—Glenn E. Canfield of Chana, Ill.

Miss Lois Carpenter, ever-faithful church organist, had previously filled the vibrant air of the house of worship with rapt music of love, followed by two touching vocal numbers by the groom's sister—Mrs. David Faulconer; these while two brothers of the bridal party—Hiram Schier, Jr., and Eugene Canfield—were ushering the respective families and friends.

As the organ pealed the first strains of the March, the ushers preceded the best man—Russel, another groom's brother—down the right side aisle to his position at the altar, followed by the groom. Then, the maid of honor—Miss Georgia Johnson—advanced to her position, being followed by the bride's six-year-old niece as flower girl, accompanied by her younger brother, Larry, bearing the Bible and ring.

Quiet reigned. Prayer to the Father of all love, that He would implant firmly within the hearts of the betrothed the seeds of true comprehension of the meaning of the sacred, Heaven-designed matrimonial pledge which they were about to plight each to the other for life's duration, was invoked.

Followed friendly pastoral admonition respecting God's lifelong obligation upon all who mutually exchange their nuptial vows, which were mutually approved.

Graciously, the father, in behalf of himself and her attending mother, gave their only daughter, Grace Schier, unto marriage to Glenn E. Canfield. Humbly and realistically accepting, Glenn proffered his name to her in lieu of the name of her father. Grace acquiescing, they immediately exchanged golden rings, as uncorruptible symbols of mutual servitude in lifelong vows.

Accordingly, the undersigned felt fully justified in exercising the rights of the clergy, and pronounced them husband and wife according to the laws of Heaven and of the State.

Following a prayer for divine guidance, always, the party about faced, and the pastor presented Mr. and Mrs. Glenn Canfield, who would gladly greet their numerous friends in the narthex.

Thence all repaired to the beautiful basement where a mammoth glorified cake and ice cream were waiting.

Tables had become laden with neatly wrapped packages, large and small. A half hour, and two pairs of active hands had brought to light, not only many articles of great utility and value, but also tears of gratitude and appreciation in the eyes of the recipients.

Soon after the return of the newlywed from a trip to Niagara Falls, they hope to settle close to Chana, Ill. F. L. Austin.

"I surely enjoy reading The Restitution Herald."—Mrs. Lydia Chapman, Camden, Ill.

BEREAN YOUTH RALLY ENROLLMENTS

(July 14-27)

1. Diane Le Masurier, Holbrook, Nebr.
2. Sidney Hammond, Holbrook, Nebr.
3. Joe De Oss, Holbrook, Nebr.
4. Lois Rahn, Cabazon, Calif.
5. Elaine Cripe, Los Angeles, Calif.
6. Frances Hotchkiss, Grand Rapids, Mich.
7. Gilbert Macgregor, Grand Rapids, Mich.
8. Mary Knapp, Grand Rapids, Mich.
9. Arlene De Young, Grand Rapids, Mich.
10. David Holquist, Grand Rapids, Mich.
11. Don McBride, Grand Rapids, Mich.
12. Joan Hunter, Grand Rapids, Mich.
13. Barbara Dangel, Grand Rapids, Mich.
14. Patricia Jenkins, Grand Rapids, Mich.
15. Yvonne Leighty, South Bend, Ind.
16. John McLeod, Pomona, Calif.
17. Patricia Andrew, Oregon, Ill.
18. Joyce Overholser, San Gabriel, Calif.
19. Donna Uline, Nappanee, Ind.
20. Pat Naylor, Nappanee, Ind.
21. Ruth Savage, White Park, Minn.
22. Marion Joyce Otto, Eden Valley, Minn.
23. Rosemary Spruce, Baraga, Mich.
24. Alice Franklin, Grand Rapids, Mich.
25. Ann Rice, Grand Rapids, Mich.
26. Irene Ryno, Grand Rapids, Mich.
27. Shirley Huffer, Michigantown, Ind.
28. Barbara Kump, Oregon, Ill.
29. John Leslie Raymer, Omaha, Nebr.
30. John Paul Overholser, San Gabriel, Calif.

The coupon below is for your convenience. Those who have not enrolled should do so as soon as possible. The time is short.

BEREAN YOUTH RALLY and SUMMER SCHOOL

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

- James M. Watkins, Mildred M. Watkins
- Otto E. Dick, Norman J. McLeod
- Norma Kirkpatrick, Lucile Wilmot
- Mrs. Paul Frieble

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

YOUTH RALLY National Bible Institution Oregon, Illinois



Now Is the Time! Enrollment Coupon

Please enroll me as a student in:

Youth Rally Summer School

Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
God's Promises, Drew, 2pp.		.05	.30	Where Are the Dead? Bronson, 36pp.	.50	4.00
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	The Nature of the Soul, Hardesty (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Words of Comfort, G. E. Marsh, 4pp.		.10	.60	Do You Believe That — (Berean)		
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved? Waggoner, 4pp.		.10	.60			
Sin in the Church, Railsback, 6pp.		.15	.90			
Can You Believe? Reed, 6pp.		.15	.90			
The Coming of Christ, Curtis, 6pp.		.15	.90			
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90			
Kingdom of God, Gockler, 6pp.		.15	.90			
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90			
Resurrection, Magaw, 8pp.		.20	1.20			
Baptism, Lindsay, 8pp.		.20	1.20			
Pleasures of Youth, LeCrone, 8pp.		.20	1.20			
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20			
Hell—What Is It? 8pp.		.20	1.20			
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75			
What Is Man? Patrick, 12pp.		.25	1.75			
The Sabbath, Lindsay, 13pp.		.30	1.85			
First Principles, G. E. Marsh, 18pp.		.35	2.00			
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00			
An Open Letter, Judd	Free for postage					
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50			

	Per Each	Per 6
<b>BOOKS</b>		
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10	
Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
Ancient Mysteries, Johnston, paper, 116pp.	.25	
The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.	.25	1.25
The Visitor, Boice, paper, 212pp.	.35	
The Way of Life Eternal, Booth, paper, 88pp.	.25	
<b>BEREAN STUDY BOOKS</b>		
The Hebrew People (Children's Lesson Book), 50pp.	\$ .25	
Children's Bible Story and Study Book, 60pp.	.20	
Senior Berean Book One (Gospel Plan), 50pp.	.20	
Senior Berean Book Two (Life and Immortality), 50pp.	.20	
Senior Berean Book Five (The Church of God), 50pp.	.20	
Senior Berean Book Six (Building for the Ages), 40pp.	.20	

**National Bible Institution,**

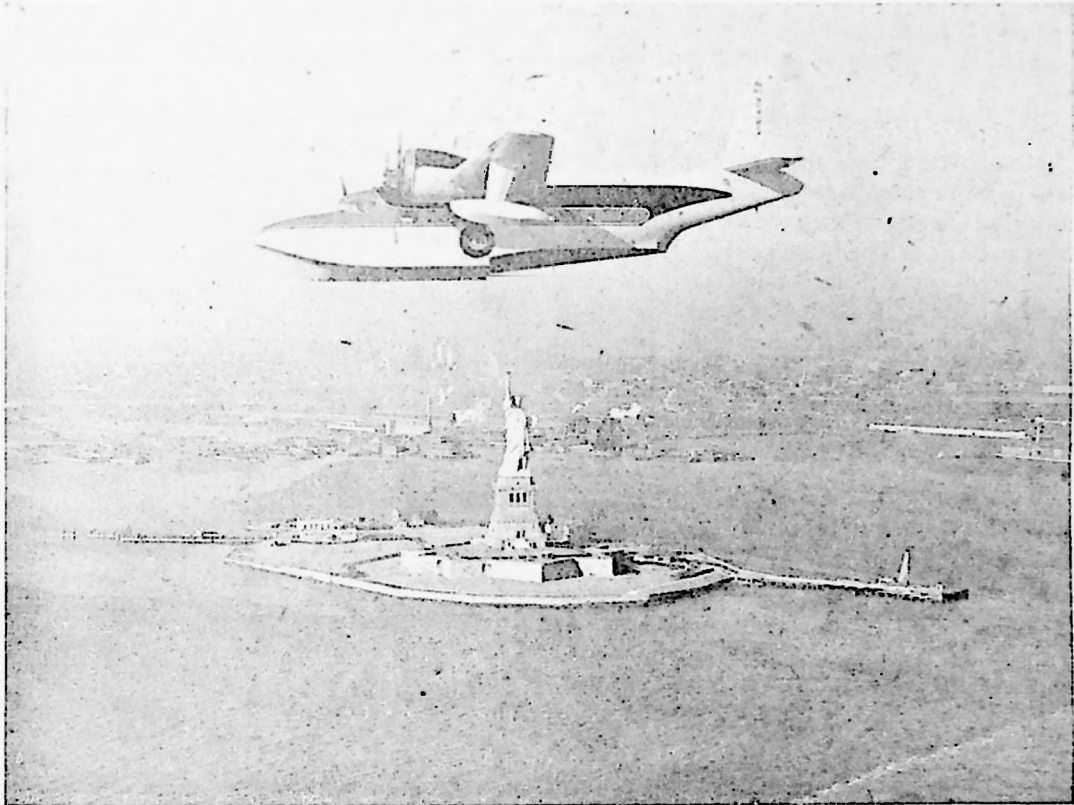
**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JULY 8, 1947

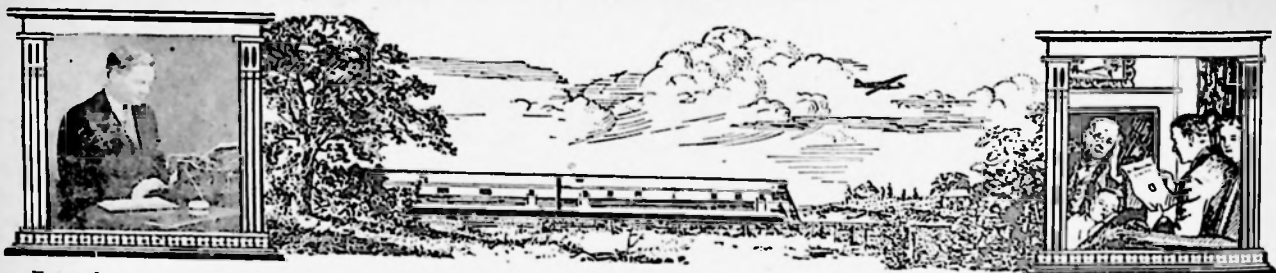
NUMBER 40



—Authenticated News Photo.

## LIBERTY AND PROGRESS

The liberty enjoyed by Americans has been wonderful impetus to progress. Shown in this picture is the Statue of Liberty, New York Harbor, and a symbol of American achievement, the "Mallard," latest in American air travel. . . . The Statue of Liberty, given by the French to Americans in commemoration of the one hundredth anniversary of American independence, presents a warm welcome to incoming ships. It stands approximately three hundred feet high. In the Statue's uplifted hand, lighted from within, is a torch, and she holds in her other hand a tablet that reads merely—"July 4, 1776." Elevators permit visitors to ascend high into the Statue's head. . . . Luxury and safety are outstanding features of the "Mallard," an amphibian plane well equipped to land on earth or sea. With a wing spread of sixty-six feet, eight inches, it can carry a transport of 3,280 pounds. It travels well above two hundred miles per hour. . . . Someday, Christ will return to give liberty to the captives of all earth, freeing from drudgery, sickness, heartaches, and death. In the wake of that liberty will arise divine and eternal achievement surmounting all man's dreams.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Time and Eternity

Long continuing time leads the weary to question if ever the Saviour will return. Not uncommonly, Christians, though sincerely believing in the coming of Christ, question, "What can be gained by further delay? Is it possible that we have been mistaken in our interpretation about Christ's coming? How much longer must we wait?" Scoffers who disbelieve in the coming of the Lord take advantage of this long continuing time and, "walking after their own lusts," say, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The Scripture answers, "The Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Then the Apostle Peter assured that, long as the wait might be, the "day of the Lord will come as a thief in the night"—suddenly, realistically, and when many people are unprepared for Him. The hands on God's clock do not turn backward. Time passes; eternity approaches!

John the Revelator on the Isle of Patmos saw an angel "stand upon the sea and on the earth," lifting "up his hand to heaven" and swearing "by him that liveth for ever and ever . . . that there should be time no longer" (Rev. 10:1-6). Time will have ended; eternity will have begun.

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we [first] believed. The night is far spent, the day is at hand" (Rom. 13:11, 12).

## Jesus, Earth's Coming Judge and King

Prior to eternity, Christ will "judge the world in righteousness" (Acts 17:31). God has "committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father" (John 5:22, 23)—having "given him authority to execute judgment" (v. 27). Jesus "was ordained of God to be judge of quick and dead" (Acts 10:42). "With righteousness shall he judge the poor . . . and righteousness shall be the girdle of his loins" (Isa. 11:4, 5). "He shall judge the poor of the people, he shall save the children of the needy . . . in his days shall the

righteous flourish" (Psalm 72:4-7). When Christ thus judges, or rules, all "kings shall fall down before him" (v. 11). Some texts indicate that nations will be *forced* to serve Christ in His Kingdom, but Psalm 72:11 and 12 indicate that the nations will serve Christ because of His wonderful service to mankind: "All nations shall serve him"—why? "FOR he shall deliver the needy when he crieth; the poor also and him that hath no helper." Christ will prove His right to be Ruler.

Isaiah, foreseeing the reign of Christ, prophesied: "Of the *increase* of his government and peace there shall be no end" (Isa. 9:7). Daniel likewise prophesied Christ's Kingdom would start small like a stone "cut out of the mountain without hands," but grow until it "became a great mountain, and filled the whole earth" (2:35). "Christ must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25, 26). Revelation 20 shows that Christ's reign will continue one thousand years. Then "shall the Son also himself be subject unto him [God] that put all things under him [Christ], that God may be all in all" (1 Cor. 15:28). True, the Angel Gabriel foretold that Christ "shall reign over the house of Jacob for ever; and of his kingdom there shall be no end," proving that Christ will be a King throughout eternity, but the foregoing texts prove that His Kingdom will start small, increase gradually, and require a Millennium for full victory and consummation.

## Judgment Now in Effect in the Church

Though the world at large will not come into judgment until Christ "shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1), those who belong to Christ are being judged *today*. "Some men's sins are open beforehand going before to judgment; and some men they follow after" (1 Tim. 5:24). "The time is come that judgment must begin at the house of God," but, "if it first begin at us, what shall the end be of them that obey not the gospel of God?" "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Peter 4:17, 18.)

# Immortality on Condition

By T. M. Ferrell, Holbrook, Nebraska

**T**HOUGH with all our might, we as members of the Church of God teach and preach the important truths of the Bible—such as the Kingdom of God to be established on earth, the literal second coming of Christ, and resurrection of the dead to immortality—all our efforts will be in vain if there is harbored in the mind of the receiver the idea that he is already immortal, naturally, and from birth.

If one believes he has endless life now and goes to his reward at death, the necessity of Christ's coming again to raise the dead to immortality is gone. The idea of reward at death and eternal abode in heaven does away with the truth of the establishment of God's Kingdom on earth at some future time. Let us examine the Scriptures to see how God promises His people life and immortality *on condition*.

The word "mortal," according to common dictionary definition, means: "subject to death, destined to die." "Immortal," means just the opposite: "not mortal, imperishable." The use of these two words in the Scriptures should be noted. The word "mortal" is used in reference to man, as Job 4:17 says—"Shall *mortal man* be more just than God?" Also, in 1 Corinthians 15:51-54, Paul spoke of the time in resurrection when the corruptible dead will put on incorruption and the righteous living will be changed—"for . . . *this mortal* must put on immortality."

The first man, Adam, was mortal. He was subject to death when God told him that he should surely die if he disobeyed by eating of the forbidden fruit. He was destined to die after he had eaten of the fruit and the curse was placed upon him, and upon all his descendants. "By one man sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12). The Bible teaches us over and over that man is mortal, has been mortal since Adam, and will be mortal until death itself is finally done away under the reign of Christ.

The subject of the *condition of man in death* is large enough to be treated separately, but consider briefly the unanimous voice of the Scriptures as a whole which teaches us that dead men think nothing (Psalm 146:4), know nothing (Eccl. 9:5), see nothing (Job 14:21), cannot work (Eccl. 9:10), cannot be rewarded (Eccl. 9:5), are as asleep (1 Thess. 4:13), and are as dead as a dead beast (Eccl. 3:19). The teaching of the state of man in death, contrary to common teaching, has not changed

since the beginning, and was not changed by the Christ. If there is no real death, how can there be a real resurrection from the dead?

In coming to an understanding of the use of these words, "immortal" and "immortality," in the Bible, it is best to turn to places where the words occur. We are reminded of the experience of the late Brother L. E. Conner, for several years president of our General Conference, who, when on a debating team in his school days, was given the affirmative on the resolution, "Man Possesses an Immortal Soul." Not having the Bible knowledge that was his in later years, he thought, "Surely, this is an easy assignment, for the Bible must abound in references to the immortal soul." According to his own word, he began reading the New Testament, reading from the first verse of Matthew to the last verse of Revelation, and to his amazement discovered that "immortal soul" is never even mentioned. This was a revelation to him, and he said that from that time onward he was a confirmed believer in the mortality of man.



T. M. Ferrell

It does seem paradoxical, that as much as "immortal soul" is mentioned by the people, those two words never occur together in the whole Bible. In fact, the word "immortal" occurs only once (1 Tim. 1:17), and then in reference to God only. "Now unto the King eternal, *immortal*, invisible, the only wise *God*, be honour and glory for ever and ever." The word "immortality" occurs only five times in our Bible, and is used variously in reference to God, to man in his post-resurrection state, and to the work of Christ in the gospel.

The five places where the word "immortality" occurs are as follows: in reference to God—"The King of kings, and Lord of lords; who *only hath immortality*, . . . whom no man hath seen, nor can see" (1 Tim. 6:16); to man in the future (1 Cor. 15:53, 54) where Paul speaks of the "last trump" when the dead will be raised and the righteous living will be changed to immortality; (Rom. 2:7) where it says, "To them who by patient continuance in well doing *seek for . . . immortality*, eternal life," which definitely shows that we do not already possess immortality, or we would not seek it. The other reference to immortality is in 2 Timothy 1:10, "Our Saviour Jesus Christ, who hath abolished [triumphed over] death, and hath brought life and *immortality* to light through the gospel." While this scripture can be very (*Please turn to page 11*)

# Love Thy Brother, but Not As Cain

By Kirby N. Davis, Oregon, Illinois

*"We should love one another . . . not as Cain" (1 John 3:11, 12).*

GENESIS 4:1-9 presents many interesting thoughts and problems. Besides a few minor problems, there are two major ones in this text. The first is, Why did the Lord have respect unto Abel's offering and not unto Cain's offering? The second is, What is meant in the last sentence of verse seven? It reads, "Unto thee shall be his desire, and thou shalt rule over him."

When Eve brought forth Cain, she was very thankful to the Lord. She said, "I have gotten a man from the Lord." She had received a man child in the way the Lord had provided. Later, Abel was born and developed into a more noble character than his brother. Abel was a shepherd and Cain was a farmer. Cain made an offering to the Lord of the fruit of the ground, while Abel offered the first-fruits of his flock to God. God had respect for Abel's offering, but for Cain's He had no respect. Cain became angry about this and the Lord asked him why he was wroth and why had he become so sour or down in the face. God continued by telling him that if he had done well he would be accepted, but if he did not do well, he needed to be justified by a sin-offering. "Unto thee shall be his desire, and thou shalt rule over him," was the next statement that God made to Cain. Some time later, as Cain was talking to his brother, his anger overwhelmed him and he killed Abel in the field. When Cain was asked about his brother, he answered that he did not know where he was, and asked, "Am I my brother's keeper?"

Now we shall consider the first major problem in this text. We read: "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Why did God have respect unto Abel's offering and not unto Cain's offering?

Both Cain and Abel offered to the Lord of the materials they were working with each day. Cain, however, did not necessarily bring the best fruitage of the earth to the Lord but merely some of the produce, whether good or bad. Abel brought the best from his flocks, the firstlings, to sacrifice to the Lord.

For further study of this problem, turn to the Faith Chapter. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). By faith Abel offered a more acceptable sacrifice, and a lack of faith caused Cain's offering to not be accepted. Cain's lack of faith is shown by his not necessarily bringing the best fruit of the earth for his sacrifice. Cain would have been accepted had he done well.

To be accepted of God, one first must be justified. Paul said, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Cain would have been justified and accepted, had he but had faith in the Almighty God. Faith would have caused him to make the sin-offering that God told him was necessary. Yes, God had respect for Abel's offering because of

the faith that was with it and did not respect Cain's offering because of the lack of faith.

For our second major problem, we shall consider what God meant when He said, "Unto thee shall be his desire, and thou shalt rule over him." Unto Cain shall be *whose* desire and Cain shall rule over *whom*? It seems to me that this latter part of the verse is giving Abel into the care of his brother, Cain. It was common in those days for the older to be responsible for his younger brother. "Unto thee shall be his [thy brother's] desire, and thou shalt rule over him." This interpretation seems logical because of the two following verses, wherein Cain abused this authority given him by killing his brother. The very

## GENESIS 4:1-9

"Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?"



question that Cain asked the Lord implies that he knew what was expected of him. "Am I my brother's keeper?" Cain knew that he was his brother's keeper and was cast out beyond recovery because of his deliberate rebellion against God's command. Hence, we as Christians are admonished by John to love one another. He said, "This is the message that ye heard from the beginning, that we should love one another. Not as Cain who was of that

wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous" (1 John 3:11, 12). Where in the beginning, other than in the latter part of the seventh verse that we are considering, is the message that we should love one another? When Abel was given into Cain's care, He was to love him, but was not to "care" for him in the manner that he did. Brethren, love one another, but not as Cain.

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## Will There Be Another World War?

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By J. Smith in "The Prophetic News"

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I BELIEVE there will be another world war for the following reasons:

- (1) The nations are preparing for another war.
- (2) There is far less unity among the great powers today than there was after World War I.
- (3) The Bible positively affirms that there will be another world war.

But why quote the Bible? Because it has never been known to err in one of its predictions, although it contains hundreds of them; and many of them dealing with great cities, great nations, and world empires. It is the only book in the world which contains history in advance.

The Prophet Ezekiel graphically described the march of a great confederacy of nations "from the north parts" down through Palestine. He said: "It shall be in the latter days." The purpose of this invasion may be not only to make a spoil of the land of Palestine, but to seize the Suez Canal, the shipping key of the world. Ezekiel mentioned these nations by name, but called them by the names of their original settlers: the grandsons of the great-grandsons of Noah. Foremost among them, he mentioned Magog, who was the second son of Japheth, and who settled in the south of Russia. He also mentioned Persia, as being confederate with them. "Gomer, and all his bands" are there. He was the first son of Japheth. It is believed that some of Japheth's descendants settled in Germany. His first-born son was Ashkenaz. Smith's Bible Dictionary says: "In rabbinical phraseology the Jews of Germany are termed Ashkenazim." (See also Chamber's Encyclopedia.)

That God is against these invading hosts is clear: "Son of man, set thy face against Gog, the land of Magog [Russia], the chief prince of Meshech and Tubal, and prophesy against him." Many Bible students identify Meshech and Tubal as Moscow and Tobolsk. This invasion of Palestine is withstood by "the merchants of Tarshish, with all the young lions thereof," together with their allies. It is quite true that there is no great power today known by this

name. But in figurative language, it fits Great Britain perfectly. She is famous for her ships and her merchandise, as Tarshish was of old. She certainly will defend Palestine against any invader. Furthermore, the figure of the "lion," which is Britain's national symbol, and "the young lions," as her colonies, perfectly fits in with the prophecy.

Behind the clouds the sun is bright; and, although this war will be the greatest of all time, yet, thank God, it will be the final one. The prayer which you have prayed from childhood will be answered at last: "Thy kingdom come." It will come, and the King of Kings also will come to establish it.

When these great nations are gathered in battle against Jerusalem, it is written: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east . . . and the Lord my God shall come, and all the saints with thee . . . and the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

Our Lord then will set up a universal world empire. Then will be fulfilled the prophecy of Daniel, who, after describing the rise and fall of the coming world empires (Babylon, Media-Persia, Greece, and Rome), said: "I saw in the night visions, and, behold, one like the Son of man came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Will the next war be the final one? Those who take upon themselves to answer that with a positive, "Yes," are going further than I am prepared to go. But I will say this, that the nations today are getting into position (as described in the Bible) for the final conflict.

# The Life of Christ

By Timothy Pearson, Oregon, Illinois

*"Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).*

**I**N STUDYING the life of Christ, one does well to get a historical background at time of—

## *The Childhood of Jesus*

Herod the Great followed the Maccabees as ruler of Judea in 37 B.C. Forty years later, unknown to Herod, the Messiah was born near the capital city at the town of Bethlehem. Caesar Augustus was ruling in Rome, and Palestine was a satellite of the Roman Empire. According to the Biblical account: "In those days an edict was proclaimed by Emperor Augustus that a census of the whole world should be taken. It was the first census, taken when Quirinius was governor of Syria. So everyone went to his own town to register. And Joseph went up, from Galilee, from the town of Nazareth to Judea to the city of David called Bethlehem, because he belonged to the house and family of David, to register with Mary, who was engaged to him and who was soon to become a mother. While they were there, the time came for her child to be born, and she gave birth to her first-born son; and she wrapped him up, and laid him in a manger, for there was no room for them at the inn." (Goodspeed, *The New Testament*. All Biblical quotations are from this Translation unless otherwise specified.)

It happened that on that same night there were some wise shepherds in the proximity. They had read of the prophecies of the coming of the Messiah and knew that He would be King of the world. When they received the tidings from an angel that the Saviour had been born, they went immediately to Bethlehem to worship Him.

About this time, Wise Men from India followed a star to Jerusalem. Once in every eight hundred five years, the planets Jupiter, Mars, and Saturn are in conjunction; that is, they appear close together in a straight line. You and I shall not witness this phenomenon in the present age. It will not reoccur until the year 2409 A.D. Astronomers have discovered that in the year 6 B.C., the probable date of Jesus' birth, these stars formed a horizontal column of light, one planet behind another. As the Wise Men trekked from the East, they surely must have marveled at this wonderful sight. Above Jerusalem, forming the point of a heavenly arrow, sparkled the brightly beaming stars.

One of the stars that showed the way to Jesus' crib was

called "Saturn" in honor of a Greek king who was supposed to have ruled during an ancient golden age. It seems significant that to the Wise Men this star meant a golden age to come.

The account of the visits of the shepherds and the Wise Men when they came to Jesus' crib is well known, and it is unnecessary to recount it at this time. Suffice it to say that the Lord was praised and honored more at His birth than He has been at any time since.

At the age of eight days, Jesus' parents came to the Temple with the little Babe. A devoted old man named Simeon had been promised of God that he would see the Redeemer before his death. At that moment when Jesus was brought into the Temple, he appeared, took the Baby in his arms, and blessed Him. What triumph there was in his voice that day when he prayed, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation" (Luke 2:29, 30, A.V.).

About the same time—probably the same day—a prophetess called Anna recognized the Baby as the new-born Saviour. Anna was very old, not less than one hundred years of age. Her words always were respected, so we can imagine the effect upon bystanders in the Temple when she spoke of Him to all of them who looked for redemption in Jerusalem.

Until Jesus was twelve years of age, we have no record of His physical and mental developments. During this time, He stayed at home and was taught by His mother. Since Joseph was a carpenter, he could not have had time to contribute much to the early education of Jesus. It was Mary who was responsible for most of Jesus' primary teaching. At the time the family journeyed to Jerusalem for the Passover, the Boy Jesus had knowledge, however, that Mary could not have taught Him. In some mysterious manner God had educated His Son, because Jesus was found asking questions of the priests in the Temple and answering their questions. According to Luke 2:47, "All that heard him were astonished at his understanding and answers." Here we see that the mind of Jesus had developed beyond that of a normal boy of twelve years. From this time forward, we shall discover that He always had understanding that superseded that of His contemporaries. He possessed divine wisdom that came to His



Timothy Pearson

and many times when He had difficult decisions to make.

One of the oddities in the life of Christ is that there is no record of what happened to Jesus between the ages of twelve and thirty years. The only hint we have as to what He was doing is found in Luke 2:52: "Jesus increased in wisdom and stature, and in favour with God and man." Mr. Bruce Barton has speculated about the type of life Jesus led in Nazareth. He believes that life in Nazareth was cheerful and easy-going. He described life in that little town thus:

"The sun shone almost every day; the land was fruitful; to make a living was nothing much to worry about. There was plenty of time to visit. Families went on picnics in Nazareth, as elsewhere in the world; young people walked together in the moonlight and fell in love in the spring. Boys laughed boisterously at their games and got into trouble with their pranks. And Jesus, the boy who worked in the carpenter shop, was a leader among them." (Barton, *The Man Nobody Knows*, page 10.)

Whatever it was that occupied Jesus' time during those eighteen years served to make Him a mental and a physical giant.

Jesus was about thirty years of age when He first met His cousin, John the Baptist. John was baptizing near Aenon on the Jordan River where there was much water. John testified that as Jesus came up out of the water, the blessing of God appeared in the form of a dove which perched upon Christ's shoulder. He said a voice came from heaven which said, "This is my beloved Son in whom I am well pleased."

After a prayer of thanksgiving by the Saviour, He was led out into the desert by His desire to commune with the Father. Jesus must have felt that He needed this period of preparation for the enormous task that lay before Him. He was not satisfied with the instruction He had enjoyed for thirty years; He needed the strength that a severe test of faith would afford Him.

For a month and ten days, the Master wandered about the waste lands near the Dead Sea. During this time, it is unlikely He saw anyone. He was alone with God. Papini wrote, concerning this period of trial, "The time allotted to the new liberator before announcing the promised kingdom was forty days of close communion with God to receive the supreme inspiration." (Papini, *The Life of Christ*.)

When the Lord went into the wilderness, He was well seasoned as an outdoor man. Proof that Jesus was physically fit and well prepared for a ministry of hardships is found in the fact that He fasted forty days, yet had will power enough to withstand Satan at the end of that time.

Imagine having been without food for more than a month and suddenly having realized that you had power to turn stones to palatable bread. Your temptation would have been strong to misuse that power. Though you knew that the consequences would reveal you as a weakling, unfit to be trusted with many important matters, you would probably think twice before giving up an opportunity to become ruler of the world. Jesus, however, had an answer for temptation.

"Get thee behind me, Satan," He commanded, "for it is written, 'Thou shalt worship the Lord thy God and him only shalt thou serve'" (Luke 4:8).

In mockery, the evil one defied the Christ to throw Himself down from a lofty pinnacle and to prove that God would not permit Him to be hurt. But Jesus said that He would not tempt the Lord. "The forty-day period of trial was a total success, for the youth who had been a carpenter remained in the wilderness; a man came out." (Barton, *The Man Nobody Knows*, page eighteen.)

#### *First Year of Christ's Ministry*

At the beginning of the ministry of Christ, it happened that some very important people were in political power. Because these men played an important part in the later life of Christ, let us notice the position each held.

Tiberius Caesar, ruler in Rome.

Pontius Pilate, governor of Judea.

Herod, governor of Galilee.

Herod Philip, governor of Iturea  
(north of Galilee).

Lysanius, governor of Abilene (east  
of Mount Hermon).

Annas and Caiaphas, high priests.

The first character who enters the stage set by John the Baptist for the appearance of Christ was Herod. This immoral ruler married the wife of his brother Philip and was reproved for this and other sinful acts by John. Herod promptly put him in prison, where he stayed during the first year.

At this time, the ministry of Jesus begins. One Wednesday evening, in 30 A.D., Jesus and His mother were attending a wedding feast. It happened that the wine gave out before the thirst of the guests did, and Mary came to Jesus with the problem. Jesus told her that the time to work miracles had not come but, at her insistence, turned enough water to wine to supply the demand. On this day, Jesus began to work miracles and the people believed on Him.

About April 1, Jesus went to Jerusalem for the Passover. There He found the Levites selling animals in the Temple at exorbitant prices and the money changers were robbing the poor peasants who came there to worship. The Master, who had been (Please turn to page 10)





# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**CITY TO CITY.** Of late, we have had fellow church members from cities of three different states that have visited in our home and worshiped with us on Sunday. This going from one city to another to worship reminded me of the great prophecy concerning the time when "ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." At this time, it is written that "the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."

The influence that one has on another clearly is indicated in what will happen when people have a desire to worship and also long that their fellows also will go before the Lord to worship. More could be brought into contact with the Lord today, if people really were concerned about the spiritual welfare of their neighbors and felt the responsibility that undoubtedly must rest upon each one that knows the Lord.

**ATOMIC BOMBS.** President Robert M. Hutchins, Chicago University, where the atomic bomb was pioneered, lately declared that the United States now has enough atomic bombs to "destroy the rest of the world," if we would "attack right away." He continued: "Our wartime and postwar genius has produced disease and famine-spreading devices which will wipe out our victims who escape from our bombs. . . . If we wish to be saved, we shall have to practice justice and love, however humiliating it may be to do so." Then two statements, which seem to be the prevailing thoughts of present-day world-savers, followed: "Our Christian civilization will have to christianize itself in a hurry"; and, "The universal brotherhood, which alone will save us, must be sought under law."

Without doubt, the world is heading toward the "Valley of Jehoshaphat" where all nations will be assembled in their last final struggle. All the legislation in the world cannot prevent this prophetic event from being fulfilled. Why is it that men seemingly never will learn that righteousness and peace cannot come by law? The Israelites sought to establish "brotherhood" under law—they failed. Law never created love in any man's heart. It never was intended that it should. Law is for the transgressor! Especially, is it true that laws of men will not be able to bring about "universal brotherhood," as suggested by Dr. Hutchins. The only kind of brotherhood that will meet all requirements is that which is obtained through adoption into the family of God.

**PAGAN ZEAL.** The current issue of the "Pathfinder" carries a picture of a large mass of Muslims praying toward Mecca, with an accompanying article on the religions of

India. One thing about pagan worship that has always struck my imagination is the zeal with which they go about their religious rites and the willingness to punish themselves in order to appease the anger of some god which they ignorantly worship. I have been told that one of the hindrances to Christian missionary work among pagan worshippers is the lack of personal sacrifice on the part of the missionaries. The pagans reason, "If your God is as great and good as you claim, why don't you sacrifice for Him in your worship?" Perhaps, the pagan has an argument that deserves a more careful consideration on the part of Christians than usually is given. If Christians would apply their faith to the daily life with the vigor and zeal that marks the devotions and worship of the pagans, Christianity would have a greater impact on the lives of the non-Christians than now attends it.

**SALVATION FOR THE JEWS.** The trial of two of the leading characters in the famous Oberammergau Passion Play recently has come to a close. They were charged with being Nazis and furthering the cause of the Nazis during the years of their rule. The two who were charged were Alois Lang, who played the role of Christ, and Anton Preisinger, who acted the part of Lazarus. According to press reports, their acquittal was largely obtained through the testimony of Jews, who vouched for them that they were supporters of the Nazi rule only in so far as they were forced by the Nazi strong arm.

Thus, the passion of the true Messiah, as portrayed by this world renowned play, again will be given through the efforts of the people that made the original passion play a reality. Apart from all their shortcomings, the Jews have done a great deal toward giving the gospel to the Gentiles. When the scroll of time is unfolded and deeds of men are made known, there will be found among the names of those who sacrificed and suffered much for the gospel's sake many names common to Jewish nomenclature. We gladly accept the Lord's pronouncement that "Salvation is of the Jews," and for this feel bound to render to them due credit.

**AMERICAN RABBIS.** The Central Conference of American Rabbis was held at Montreal recently, it being their fifty-eighth annual convention. One of the decisions which they reached with a great deal of unanimity concerned mixed marriages. The following resolution expressed their sentiments. It reads: "The Central Conference of American Rabbis does not sanction mixed marriages between Jews and non-Jews, without conversion, and it therefore calls upon the members of the conference to discourage such marriages and to refrain from officiating at them."

One of the first requirements with which God charged, the Israelites was to refrain from giving their children in marriage to non-

Israelites. The reason given: "They will turn away thy son from following me." There were times when the Israelites disregarded this prohibition, and each time the thing happened which God had warned them concerning mixed marriages. Marrying within the Jewish family has kept Israel from being absorbed into other nations. Their loyalty to the faith of their fathers has been maintained, though orthodox in tenet of faith.

The ministers of the Church of God could learn a lesson from the action of the rabbis in their decision to discourage mixed marriages. Marrying out of the faith has been one of the weak links in the chain that holds the youth of the Church of God loyal to the faith of the fathers.

**DAYS OF VENGEANCE.** Jesus spoke about the "days of vengeance" that would come in order that "all things that are written may be fulfilled." These days of vengeance seem to be the concluding days when the wrath of God will be mixed with the fury of men. True, it had a preliminary fulfillment at the time of the destruction of Jerusalem a few years after the founding of the church, but at the best, this was only a foreshadowing of what will happen when Jerusalem again is surrounded by all nations as God commences a direct and definite pleading "for his people, and for his heritage Israel."

With civilization collapsing in nearly all parts of the world, the world rapidly is being formed into two camps—Christian and non-Christian—pro-Israel and anti-Israel—the king of the North and the king of the South. As these two forces push at each other with great fury and meet on the mountains of Israel—the days of vengeance will be on the world with the fury of man let loose and the wrath of God poured out. Of these days, the Prophet gives fitting description: "I will plead against him [Gog, prince and king of the North] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

**GIVE ME MY BIBLE.** When Martin Niemöller was visiting this country, he related an experience he had in the concentration camp. He had been stripped of nearly all his personal possessions—even his Bible. When the commandant of Sachsenhausen Concentration Camp came in to see him the next morning after his being brought there, he asked Niemöller if he had any complaints or wishes. To which the noted preacher replied: "Yes, I have many complaints . . . and accordingly many wishes, but one wish before all—that you give back to me my Bible and that instantly."

# Keeping the Laws of God

By Marion Ellsworth, Blanchard, Michigan

**D**ESPITE the flood of infidel teaching that seems to have engulfed the world, one still is inspired by the first words of the Bible: "In the beginning God." Strange, though, and incomprehensible are the ways of men. Even those who recognize God persist in disobeying God. There are very few men and women who do not in their hearts believe in a great and benevolent Power, in God who created all things and governs them by immutable rules. Why, then, do men persist in disobeying that Power?

Men believe and acknowledge that God ordained light and darkness. They do not try to do in the dark those things that need light for their best accomplishments. Certain of the laws of God pertain to the land and others to the sea. Men recognize that fact, using different tools when working in those different elements. One would not think of taking a plow or a hoe or a mowing machine out into the water, nor would he attempt to use any of these machines on top of a mountain or down in a mine. Thus men recognize that God has a different law for each of these places; and he who professes to doubt God's existence obeys this type of law as readily as the man who expresses belief in God.

There are laws of God governing springtime, summer, autumn, and winter. No one tries to harvest in the spring or to plant in the winter or midsummer. No one rebels against God's laws governing the seasons. Would not everyone be amused to hear somebody argue that it would be far better to plant corn in the fall, proposing that it would get a better start for the next year, or to leave the harvesting of wheat until the winter when the weather is not so hot? Everyone would say such a man was insane and refuse to listen even a minute to him.

Nevertheless, many people listen to equally silly arguments about man's right to drink intoxicants, to over-eat, or to use tobacco or other poisons. A man who willingly obeys some of the laws of God may try to justify himself in stealing, beating his neighbor in a business deal, taking his neighbor's wife if he can get her, and claiming that all such matters are his own business. All down through

the ages, men have argued in this manner, and they have been proved wrong by reaping sure and certain punishment.

There are certain winds, such as the trade winds, that blow over the sea at different times. Man knows about these winds and sails at such times as to get the benefit of these trade winds. Would it not be as sensible to say that men do not need to use the trade winds anymore as to say that they do not need the laws of God anymore? We know that man does not need the trade winds as much as he did in olden times, yet he does not attempt to destroy them. Similarly, it is equally foolish for man to try to destroy God's laws governing Christian conduct.

Generally, men have the greatest contempt for a thief; the business world requires honesty and square dealing. Such laws of God have grown into our conscience through the slow upward climb of the race through the ages, and we accept them without question. One of God's laws commonly broken, however, is, "Thou shalt love the Lord thy God with all thy heart." How many try to get around that! It seems man cannot come humbly before God and acknowledge love for Him and obligation to Him. Every man owes God all he is and has: life, health, property,

family, or material success. Indeed, man substitutes these factors for God, not realizing that they are worshiping other gods.

Seeing that all God's laws are good, why does man sin even in the matter of overeating? Experience has proved beyond all doubt that it cannot be done without ruining health. Results show that intoxicating liquor is harmful. Why is it not even easier to obey the laws of God in regard to our bodies than to obey the laws in regard to the seasons? The answer is that God has left us a choice in considering our own lives, and we have a perverse idea that we can break His laws and show God how "smart" we are. What a foolish notion! The man who most nearly keeps the laws of his country is the freest man in that country; the man who most nearly keeps the laws of God is the freest and happiest man alive.

## BEING BUSY

If you were busy being kind,  
Before you knew it you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

If you were busy being glad,  
And cheering people who were sad,  
Although your heart might ache a bit,  
You'd soon forget to notice it.

If you were busy doing good,  
And doing just the best you could,  
You'd have no time to blame some man  
Who's doing just the best he can.

If you were busy being true,  
To what you know you ought to do,  
You'd be so busy you'd forget  
The blunders of the folks you've met.

If you were busy being right  
You'd find yourself too busy quite,  
To criticize your neighbor long  
Because he's busy doing wrong.

—Anonymous.

## THE LIFE OF CHRIST

(Continued from page 7)

hardened by hard work and outdoor life, made a whip and drove out these hypocrites. After this, Jesus did many miracles and secured a large following, but He did not tell who He was, for He needed not any testimony from a man. At this time, He was content to be just a leader of the masses.

Following the Passover, Jesus took His little band of followers who had stayed with Him devotedly, repairing to the Jordan River. They tarried a few days and the disciples baptized many, though Jesus did not baptize any.

When the Pharisees heard that the followers of Jesus were baptizing more converts than John had baptized, Jesus foresaw trouble. Leaving Judea, He started for Galilee. On one hot day of the trip, He sat down on the edge of a well at the town of Sychar. It happened that this was Jacob's well that became so famous in Old Testament times. His disciples left to go into the city to obtain food. As Jesus sat there in the torrid afternoon sun (it was now becoming hot in Palestine), a woman who lived in the city came to draw water from the well. She had a water jar and lowered it into the well with a rope. The Lord asked for a drink. She began to question why He asked her for a drink, for she was a Samaritan and the Jews would not associate with Samaritan dogs, as they were called. Jesus was always ready with an answer, however.

"If you knew me, and asked of me, I would give you living water," He said. "Then you would never thirst again."

Jesus proceeded to explain to the woman the possibilities for her in the Kingdom.

When the disciples came, they were amazed that the Lord would have anything to do with a foreigner, but because of their respect for Him they were reluctant to criticize.

The woman left but soon returned, bringing many others from the city. At their request, Jesus stayed two days in the city of Sychar, teaching the people.

Instead of going to Nazareth where Jesus knew He would not be heeded, He stopped at Cana where He previously had turned the water into wine. During His stay, there came a nobleman from Capernaum to Him. The man's son was on his deathbed and he wanted Jesus to heal his son. The Lord knew there would be people flocking from miles around just to be cured if He worked His miracles indiscriminately, so He was reluctant to aid the man. It appeared that the man would not believe unless Jesus showed a sign such as the curing of the sick boy. As a test of faith on the nobleman's part, Jesus said, "Thy son liveth." The nobleman believed, however, that his son would live, and his faith plus the power of God helped the child recuperate. When the man inquired of

his servants when his son had begun to recover, they said it was the seventh hour, exactly the time Christ had promised his son would live. This was the second miracle the Saviour did.

Time had passed quickly while the Lord was working in Galilee. Winter had come and was almost past. During the first week of March, Jesus and His disciples returned to Jerusalem for the feast of Purim. This celebration was in honor of Queen Esther who had saved the Jews from extermination in Persia in the year 510 B.C. It was Saturday, the Sabbath Day in the middle of March that Jesus was walking near the pool of Bethesda outside the south gate of Jerusalem. There were many sick and infirm people there. They congregated there in the superstitious belief that in certain seasons an angel would stir the water and that the one who first stepped into the water when the angel moved it would be cured of whatever disease he had.

One old man had been diseased for thirty-eight years, but was too weak to drag himself to the pool fast enough to precede anyone else. He wanted the Lord to help him the next time the waters stirred.

"Rise, take up thy bed and walk," said the Lord. To the surprise of the bystanders and to the chagrin of the Jewish bigots, the man arose and went into the Temple, carrying his bed. Much condemnation came upon Jesus because He helped the sick man on the Sabbath Day, but this afforded Jesus the opportunity of preaching a sermon to the Jews such as they had never heard. Jesus foretold that He would resurrect some from the dead and informed the Jews that He is the Son of God.

The will of God seemed to be calling the Lord to return to Galilee. There Jesus taught in the synagogues and was praised by all.

One day He came to Nazareth, His home town. It was the Sabbath Day, so He entered the Temple as His custom was, read from the Scriptures, and sat down to preach. (The custom has changed. Today one stands to preach and reads the Bible during the sermon.) Anticipating that the people would want to see some of the miracles He had performed in other cities, Jesus stated that He would not be honored if He did such things there at home. He knew they would say, "This is just the carpenter's son from right here in Nazareth. Why, I knew Him when He was a little boy." The congregation became angry at these suggestions and dragged the Lord out to the edge of a cliff. There they intended to cast Him over the side and be rid of Him. In some mysterious way, the Lord passed through the throng and went His way. He went right back to Capernaum and taught *them* on the Sabbath Days.

Capernaum was a little fishing village located on the northwest end of the Sea of Galilee. It had a population of perhaps five hundred, probably less. Many of Jesus'

miracles were performed here. During the time He stayed after leaving Nazareth, He healed the man who was possessed of a devil, cured Simon's mother-in-law of the fever, and cured all the other people who came to Him. The people followed the Lord into the desert, beseeching Him to stay with them and to teach, but He said He was sent to other cities, too, and took His leave.

A crowd thronged around the Saviour as He stood on the bank of the Sea of Galilee one day. Looking for a means of escape, He saw the fishing dory of Simon Peter. Peter and Andrew his brother were a little way from the boat cleaning their nets. The Lord entered the boat and asked Peter to shove it out into the Lake a little distance. There He sat bobbing up and down on the waves, teaching the multitudes. After the sermon ended, Jesus told the men to lower their nets into the water. Peter objected because they had fished all night and had caught nothing. They obeyed, however, and at once the nets were filled with so many fish that they broke. Simon called for his partners, James and John, who came to his rescue. There were so many fish that the boats nearly sank. The crude fisherman recognized that a miracle had been wrought. They at once began to praise the Lord.

"Follow me," came the invitation, "I will make you fishers of men."

The sailors rowed quickly to land and, leaving all their possessions, they followed Jesus.

Not long after, as they passed through a certain town, a leper came to Jesus, saying, "Lord, if thou wilt, thou canst make me clean." By the touch of the Master's hand, the man became clean immediately. This served as another advertisement that there was a Man in Galilee who could heal, and the crowds followed Him.

The Biblical account tells little about the times Jesus went off by Himself to commune with the Father. At this time, it just records that Jesus withdrew Himself into the wilderness and prayed. The fact is that the Lord spent hours in meditation. It was in those hours when He was alone with the Father that He received inspiration for the power-messages He delivered when the occasion arose.

Returning to Capernaum, He was at once accosted by

hundreds of people wanting to be healed. One man even went so far as to have the roof of the house in which Jesus was teaching torn open, so he could be let down into the crowd at the feet of Jesus. This was a great test for Jesus, and a good opportunity. The scribes and the Pharisees were present, just aching to catch Him at fault.

"Take up thy bed and walk," came the command. The doctors of religion had already raised objections when He said, "Thy sins be forgiven thee." Then the withering storm of condemnation from Jesus that might have been expected was withheld because—wonder of wonders!—the people believed!

Leaving this house, Jesus walked through the market place and noticed a man sitting in the place where the taxes were paid to the Roman government. The man's name was Matthew, and he was a publican. A publican, or tax collector, was regarded as a traitor and was classed with the sinners, harlots, and heathen. Jesus said, "Follow me," and Matthew became His disciple.

By this time, April had arrived and the first year of toil was ended.

(To be continued)

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## IMMORTALITY ON CONDITION

(Continued from page 3)

easily misunderstood, let us point out the fact that it does not say He has *given* immortality, but that He has *brought it to life*—revealed that it is obtainable through the gospel.

In none of these referencés did we find any thought expressed relative to an immortal soul in man, or that he already possessed it, but we did find that man is mortal, but has been promised immortality in the future, and this immortality has been brought to light through the gospel.

Immortality on condition? Yes! Immortality will be given an individual, if he first realizes his lost condition, believes the gospel which tells of this promised immortality, complies with its commands to repent and be baptized, and "by patient continuance in well doing *seeks for . . . immortality, eternal life.*"

### KATHRYN MCGREAGOR TOMLIN

Kathryn McGreagor, only child of Mr. and Mrs. H. C. McGreagor, was born in Glasgow, Scotland, June 27, 1867, and died at Cambridge, Nebr., June 22, 1947.

She was left an orphan at the age of four years and was cared for by an aunt who brought her to America at the age of fourteen, where they made their home near Grand Island, Nebr.

She was united in marriage to George Edward Tomlin in Grand Island, September 7, 1883, where they resided until 1894. From there they moved to a farm near Holbrook,

Nebr. In 1928, they moved to Cambridge, Nebr., making this their home until time of their death.

Eleven children were born to this union, two having preceded her in death. Arch Tomlin and Mrs. Grace Packwood.

Those surviving are: her nine children—William C. of Long Beach, Calif.; Roy M. of Aline, Okla.; Earl C. of Denver, Colo.; Charles E. of Indianola, Nebr.; Mrs. Mabel Scott of Chicago, Ill.; Mrs. Ruth Vincill of Kimball, Nebr.; George E., Walter, and Mrs. Hazel Benedict, all of Cambridge, Nebr.; thirty grandchildren, and twenty-nine great-grandchildren.

She was a member of the Holbrook Church of God, having been baptized by Bro. Almus Adams in the fall of 1916.

Bro. and Sr. Tomlin were victims of a flash flood of the Medicine Creek which hit their home in Cambridge in the early morning hours on Sunday, June 22, when several others also lost their lives.

Funeral services for Sr. Tomlin were held in the Cambridge Methodist Church, June 25, 1947, burial being made in Cambridge Cemetery. At the time of her funeral, the body of Bro. Tomlin had not been found.

May the day soon come when there will be no more death.

T. M. Ferrell, Pastor.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old" (Psalm 44:1).*

### A River Crossing

Today, when we want to cross a river, we generally have a boat or a bridge to use. The Jordan River had no bridge built across it. The people of God had no boats. God's power, though, was with them as they were following His commands. These commands were issued through Joshua.

"The Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee" (Josh. 3:7).

The Lord always made known to His people the fact that He was with His chosen leaders.

The Lord also told Joshua: "Thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan" (Josh. 3:8).

### Joshua Relies upon God

Joshua no doubt remembered Moses' pride and anger when he failed to magnify God before the people. Moses said, "Shall *we* fetch water from the rock?"

Joshua did not say, "The Lord tells me to inform you of His presence with me, for I am your leader." Joshua said to the people, "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you [your enemies]" (Josh. 3:10). Joshua honored God in the way he gave God's commands to the people.

### The Israelites Cross Over

When the priests who carried the ark of the Lord stepped down into the edge or "brink" of the river, the waters parted. The waters rose up into a heap or piles. The water that flowed on down toward the sea failed because it was cut off front above. (Josh. 3:16.) Thus the people of God passed over the dry river bed. They once before had passed over the Red Sea on dry ground. (Ex. 14:22.)

Joshua selected one man from each tribe. Each man was told to pick up a stone from the river bed. The men carried the stones over with them to their lodging place.

They also set up twelve stones "in the place where the feet of the priests which bare the ark of the covenant stood" (Josh. 4:9). Those stones are still "there unto this day" (Josh. 4:9).

The stones the twelve men carried up from the river bed were placed in the city of Gilgal. They were placed there as a memorial.

"When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever" (Josh. 4:21-24).

### Unlimited Blessings

God is so good to His people! If we could just realize how very good He is, we, too, would be better people, for it is natural to be kind and loving to those who love us and whom we love. True love works no ill or evil to the ones we love. We deny ourselves and seek their desires before our own. Thus we seek to serve God through Jesus our Saviour.

We trust our heavenly Father who is our sun and shield. He gives us grace and someday when we are made like Jesus, we will be filled with grace and glory. God has promised, "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). Watch your steps that you may through God's grace not have anything for your good withheld.

### Happy Birthday Wishes

Dorothy Rhodes, July 9, age 14, Hammond, La.  
Marilon Mercier, July 10, age 9, Hammond, La.  
John E. White, July 11, age 3, Eldorado, Ill.  
James B. Davenport, July 11, age 4, Eldorado, Ill.

"Knowledge, in truth, is the great sum of the firmament. Life and power are scattered with all its beams."  
—Webster.



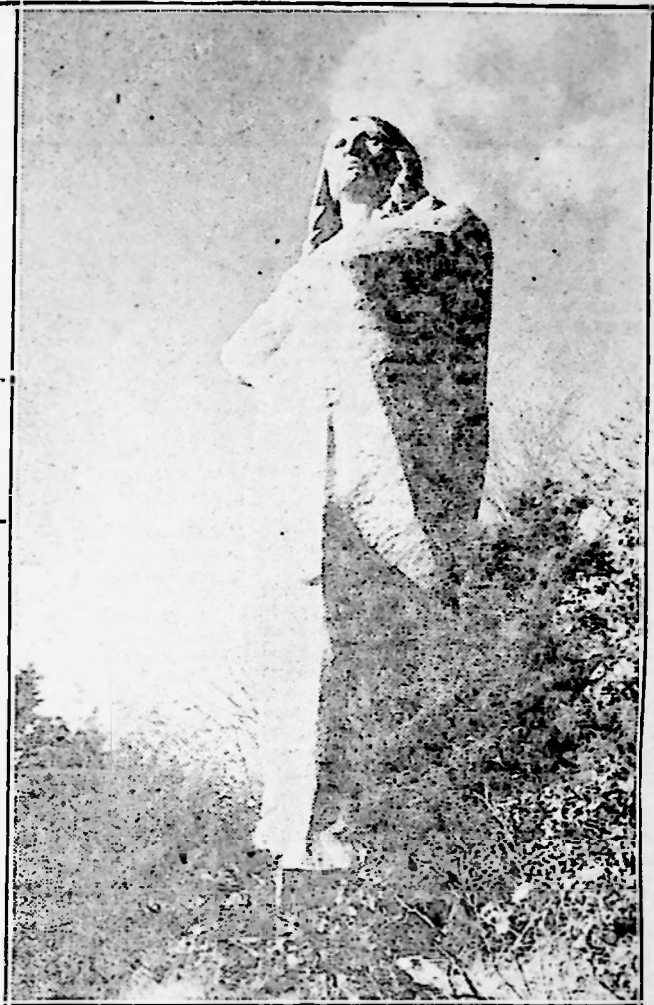
*Lorado Taft's famous statue of Chief Blackhawk, which commands a high bluff overlooking Rock River Valley near Oregon, Illinois, is a masterly work displaying in cold stone a great man and a great people. In the face and figure of this majestic man, we can view a personification of quiet strength, firmness of conviction, endurance, and self-confidence. Look into this face; meditate upon its virtues, catch the spirit aroused by this immovable, expressive figure, and "be YE stedfast."*

## BEREANS— STEADFAST?

Paul's advice to young Timothy was, "Flee also youthful lusts" (2 Tim. 2:22), as much as to say, "Timothy, being young, you will be faced with trials and desires which are unknown to older people. Beware of them! Flee from them."

Because in youth with our great energy, lack of experience, vivid imagination, and varied social contacts, we are greatly tempted and dangerously challenged by evil, we need to incorporate into our character something which is unusual in youth—steadfastness. In these dark days, especially, do we need the firm footing and strong, unswerving allegiance to God which steadfastness implies. As one grows older and wiser, a certain steadiness creeps into the personality. But, young people, we no longer can wait for age to teach us to be steadfast! We need it today! The world no longer waits for its youth to grow up. It puts evil before them and throws responsibility on them while they are young. Men must now take their stand for Christ in youth or be driven from Him ere long by the doubts and fears of a wicked age.

"We are partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14). Those things which first made us put our confidence in God: knowledge of our own sinfulness, love of God, belief in His Son; these things we must keep *steadfast* unto the end. We must not allow those first cutting doubts of youth to swerve us from our course. We must stand firm through the hail of false claims of science, the heckling of the unsaved, and the burning of our own desires. We need more firmness and less wishy-washy, tossed-on-the-waves con-



victions. We need to know our Lord and stand by Him till the end. In youth, it is difficult but also most necessary.

After reviewing the basic beliefs of the church, Paul concluded by saying, "My beloved brethren, be ye *stedfast*, unmoveable, *always* abounding in the work of the Lord" (1 Cor. 15:58). Establish firmly in your minds, young people, the truths here taught by the Word. Know them to be honest and true. Then stand firmly upon those truths, so people looking at you can see the same virtues we see in the face of Taft's work of art. Steady vision, quiet strength, unswerving devotion, firmness of character can be yours. "Be ye stedfast."

*Young people, send your problems and opinions to H. J. Doan, 1908 N. Keystone Ave., Chicago 39, Ill.*

# AMONG THE CHURCHES

## CONFERENCE DATES

July 24-27 — Arkansas-Oklahoma Conference at Bear, Ark.  
 July 29 - August 10 — Illinois Conference and Bible School at Oregon.  
 August 9-17 — Missouri State Conference.  
 August 23-31 — Texas Conference at Ater.  
 August 17-24 — Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)  
 August 14-24 — Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)  
 August 16-24 — Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)

## REPORT FROM ARKANSAS

My preaching appointments are as follows: McGintytown, Ark., first and third Sundays and preceding Saturday nights, each month; second and fourth Sundays at Little Rock. I speak at the Third and Center Street city church every fourth Sunday at 11:00 a.m. and at Oak Grove Church the following Sunday night. The Third and Center Street congregation rents its building and has only two hours each Sunday morning for services. We hope soon to find another building for meetings, so we can have Saturday night services at this place. I use the fifth Sundays at Mount Springs near Russellville. We have been having splendid services at these places, and I enjoy the work because of the interest shown.

Bro. Fred Hall and I exchanged pulpits the second Sunday in June, and I spoke at Bear over the week end. I was pleased with the congregation that has been built up there through the efforts of Bros. M. W. Lyon and Fred Hall.  
 H. Scott Smith.

## SUMMER SCHOOL IN PROGRESS

The Summer Bible Training School is progressing well in its work. Those in charge are: Norman J. McLeod, Dean; Sr. Nora Pearson, Matron; Sr. McLeod, Assistant Matron; Otto E. Dick, and James M. Watkins, organizers and instructors. Following is a register of the students attending:

Rita Landry, Hammond, La.  
 Laura Bankston, Ponchatoula, La.  
 Janice Johns, Scribner, Nebr.  
 Dean Moore, Mineral, Calif.  
 Margaret Smith, Dayton, Ohio.  
 William Dick, Oregon, Ill.  
 Bud Goodwin, Downing, Wis.  
 Ella Lou Foster, Hammond, La.  
 Gerald L. Cooper, Tempe, Ariz.  
 James L. Driskill, Jordan, Mo.  
 Arnold Johns, Scribner, Nebr.  
 Daniel Judy, Washington, D. C.  
 Irene Payne, Thorold, Ont.  
 Grace Brown, Baraga, Mich.  
 Henrietta Barbano, L'Anse, Mich.  
 Arlys Johnson, Cambridge, Nebr.  
 Donna Johnson, Cambridge, Nebr.

## HERALD RECEIPTS

Floyd L. Moore; Barbara Kump; Silas Overton; Hannah Barber; Mrs. James Buchanan; F. S. Watts; Mrs. Nora Pearson; George Londenslager; Mrs. Emma Clark (2); Mrs. C. Lee; Frank Partlow; Edna L. Brewer; H. W. Stadden; Mrs. Wallace Woolf; Mrs. J. B. Gaspar (2); Clada E. Hoffman; Norman McLeod.

## THE 1947-'48 BUDGET

With this issue we are beginning a monthly presentation of steps toward raising the budget for the coming year. This budget is, of course, subject to the approval of the coming Conference and will be revised accordingly. In the past, however, we have lost out in our attempt to raise the budget by delaying our effort until after Conference. Your support now will insure our success later without infringing on the right of the Conference to adjust the budget as it sees fit. These figures include \$5,000.00 of possible loss on the past year. Raising our regular monthly amount will insure our success.

James M. Watkins.

## Meeting Our 1947 Budget 1948

Tentative Budget	Budget to date	Received to date
June 30, 1948		
\$26,743.56		
May 31, 1948		
\$24,514.93		
April 30, 1948		
\$22,286.30		
March 31, 1948		
\$20,057.67		
February 29, 1948		
\$17,829.04		
January 31, 1948		
\$15,600.41		
December 31, 1947		
\$13,371.78		
November 30, 1947		
\$11,143.15		
October 31, 1947		
\$ 8,914.52		
September 30, 1947		
\$ 6,685.89		
August 31, 1947		
\$ 4,457.26		
July 31, 1947		
\$ 2,228.63		

**\$2,228.63 to go  
by July 31!**

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

"The Life of Christ," by Timothy Pearson, was prepared as a specialized study prior to his graduation from Oregon Bible College.

On vacation: Bro. Gordon Landry and Sr. Shirley Logsdon, employees of National Bible Institution, are enjoying a two-weeks' vacation at the G. G. Landry home in Hammond, La.

Bro. and Sr. H. S. Bell, 1707 Wood St., La-Crosse, Wis., are vacationing in California but hope to return home in time to attend General Conference.

Bro. and Sr. A. J. Hoke and "Becky," accompanied by Sr. Edna Brewer, left Oregon, Ill., Wednesday, July 2, homeward for Dayton, Ohio. Hope to see you back at Conference time!

Bro. Linford Moore reports an excellent Vacation Bible School recently conducted at Macomb, Ill., the enrollment reaching ninety-four boys and girls.

The Editor recently enjoyed working with the Indiana State Conference at the Morning Star Church of God north of South Bend, and, one week later, with the Illinois Conference at Eldorado. Bible school attendance at "Morning Star" exceeded expectation, and interest was good throughout the Conference. It was our first trip to Eldorado; now, following so good a meeting, we are sorry not to have gone long before.

"Vital Atonement," by Clarence H. Hewitt, A.M., D.D., lecturer in theology at Aurora College, Aurora, Ill., is deserving of careful reading by all Bible students. It may be ordered from the Warren Press, Boston, Mass., at \$1.50, each. The book is an analytical presentation of various truths about Christ's death on behalf of sinful mankind. It is scholarly written, defends the efficacy of Christ's blood to cleanse believers; and the book is printed with good readable type, and is neatly bound.

Mr. and Mrs. Ed Smith and Eunice Pearson left Oregon, Ill., July 3, to spend fourth of July and the week end with friends and relatives near Tipp City, Ohio.

Obituary of Sr. Ed Tomlin appears on page 11.

Several years ago, there appeared an editorial in The Herald in which many names of readers were used. Indeed, the names were so arranged as to constitute the main message. Who can send us a copy of The Herald bearing that editorial? Thank you!

Sr. Leota B. Hanson, office manager of National Bible Institution, went to Ripley, Ill., Saturday, July 5, to get applebutter for the Summer School.

**VACATION BIBLE SCHOOL**  
Omaha, Nebraska

Our Vacation Bible School was held June 2-13, and we had an average attendance of 70 for the two weeks. On the first day, there were 49 present; on the second day, 69; and after that there were more than seventy each day, except one when we had only 56 because of heavy rainfall.

This was our first attempt to conduct a Vacation Bible School, using local talent. For the past few years, Sr. Verna Thayer has come to Omaha, but this year her schedule did not permit her to return. The lesson and handwork material was mostly prepared by Sr. Thayer, however, and we gained much help from having observed her methods when she was here.

Our school was opened each morning with choruses led by the writer, after which prayer was offered by one of the adult helpers. Mrs. A. E. Karnett gave a little talk each day on one line of the Lord's Prayer; and, at the end of the two weeks, we had learned the whole Prayer and knew what each part meant.

Mrs. Robert Hardesty taught the memory verses, using animal pictures to illustrate each verse. We learned three verses each day; and, at the end of the school, each child had an animal book full of verses. Mrs. Ralph Van Mehren gave the Bible story each morning, and the children were very interested in her presentation of the stories. The flannelgraph method was used.

After the story, all went to the basement for their handwork which illustrated the lesson for the day.

A very interesting program was given Friday night, June 13, and attendance certificates and awards were given the children. Awards were given all who had perfect attendance, and to the one who brought the most new scholars. Also, each child received a gift with the Lord's Prayer on it.

We felt very pleased when a number of parents complimented us on the knowledge and enjoyment their children derived from the two weeks of school. It was a great pleasure to work with the children, and we are proud of the helpers who left their home duties each day to serve the Lord. We thank God for the splendid co-operation and the wonderful success of this work. With His help, we expect to start laying plans for another Bible school next year.

Robert O. Hardesty.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. H. W. Stadden	7.50
Oregon, Ill. Church of God	7.87
Hope Chapel, South Bend, Ind.	10.00
Margaret Smith	\$ 15.00
Paul & Ethel Johnson	10.00
Mrs. Clara Chaffee	1.00
Leota B. Hanson	15.00
Mr. & Mrs. Clyde M. Long	10.00
Mary J. Hatch	100.00
Brush Creek, Ohio, Church	90.00
Mrs. J. A. Patrick	5.00
Jones-Pennington	25.00
Macomb, Ill., Church	40.00
Mary E. Elton	50.00
Michigan Bereans	24.00
Eldorado, Ill., Church	50.00
Mr. & Mrs. H. S. Bell	25.00
Mrs. Edna L. Brewer	20.00

**CARLSBAD, NEW MEXICO**

On June 4, Bro. E. O. Stewart arrived in Carlsbad and held services in the home of Bro. and Sr. B. Bartlett through June 10. He did some wonderful preaching, and several attended the services. On Sunday afternoon, June 8, B. Bartlett and Glenn and Benny Mark were baptized in the Pecos River. We have eleven or twelve members at Carlsbad now.

Lowell Bartlett is absent at present, since he is in the Navy on Guam. Marie King, daughter of Bro. and Sr. E. H. King, is in Lubbock in school, but is expected home this coming week. We all shall be glad to have her at home. She is an active church worker.

Bro. Stewart will preach for us once a month throughout the summer. We are looking about for a lot on which to build a church. Anyone who would like to make a gift on it may send the gift to the writer, who is treasurer of the group. It surely will be used to the glory of God.  
Mrs. B. Bartlett.

**BEREAN YOUTH RALLY**

The following young people have been enrolled for the Berean Youth Rally since last week's report:

- 31. Joseph A. Fletcher, Fonthill, Ont.
- 32. Arthur Fletcher, Fonthill, Ont.
- 33. Harry Anger, Fonthill, Ont.
- 34. Helen Kitts, Tempe, Ariz.
- 35. Ronald Dilamarter, Welland, Ont.
- 36. Weldon Holland, Thorold, Ont.
- 37. Eddie Roy Louderman, Macomb, Ill.
- 38. Jimmie VeNard, Macomb, Ill.

**BEREAN YOUTH RALLY and SUMMER SCHOOL**

DATE—July 14-27, 1947

AGE—13 through 17

STAFF—

- James M. Watkins, Mildred M. Watkins
- Otto E. Dick, Norman J. McLeod
- Norma Kirkpatrick, Lucile Wilmot
- Mrs. Paul Friebe

COST—

\$15.00 for board, room, and instruction

Two weeks of inspiring activity and fellowship in the tempo of youth. Daily class instruction in life-building subjects and methods of youthful service; afternoon discussion periods on youth problems and activity; planned recreation; daily evening Youth Rally sessions for the public, featuring outstanding guest speakers on subjects of importance to youth.

Youth of our Church fellowship cannot afford to miss the opportunities of this gathering. Send us your name and address for further details.

**YOUTH RALLY**  
National Bible Institution  
Oregon, Illinois



**Now Is the Time!**  
Enrollment Coupon

Please enroll me as a student in:

Youth Rally Summer School

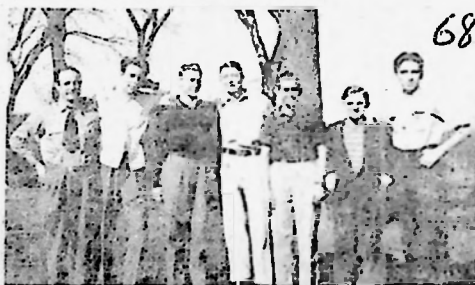
Name \_\_\_\_\_ Age \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Recommended by \_\_\_\_\_

Tuition will be paid by \_\_\_\_\_



ONE OF EIGHT FULL-PAGE PICTURE DESIGNS IN THE NEW "MARANATHA," ANNUAL STUDENT PUBLICATION OF OREGON BIBLE COLLEGE. COPIES OF THE ANNUAL ARE STILL AVAILABLE AT \$1.25, EACH. REMIT WITH ORDER AND ADDRESS YOUR LETTER TO: "MARANATHA," OREGON BIBLE COLLEGE, OREGON, ILLINOIS.

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, JULY 14, 1947

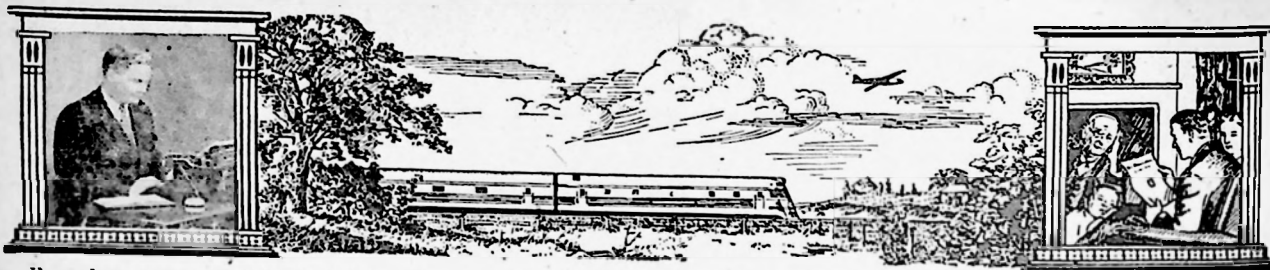
NUMBER 41



## Come to General Conference

Oregon, Illinois—July 29 - August 10, 1947

The Twenty-Seventh Annual General Conference and the Fiftieth Annual Illinois Conference of the Church of God, conducted in joint session, will convene, the Lord willing, July 29 - August 10, 1947, at the Church of God in Oregon, Illinois. Members and friends of the General Conference will assemble from many states and from Canada to worship and to plan for more extensive labors for the Lord. *Come one; come all!* A hearty welcome awaits you! A blessing awaits you! Your service is needed, too, in worship of God and in adoration of earth's coming King—Jesus Christ our Lord.



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Sydney E. Magaw, Editor

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Paul C. Johnson, Associate Editor

## Conference Workers Report

This issue of THE RESTITUTION HERALD is devoted largely to reports of General Conference employees, the intent being to inform brethren near and far about our Conference activities during the past twelve months and thus develop interest in the coming sessions of General Conference (July 29 - August 10). Many of the questions that one might ask upon arriving at the Conference grounds already are answered in the columns of this HERALD. Treasurer Dale Dunbar's report, now in process of preparation, will be published not later than in the issue of July 29. See the back page for a daily schedule of classes and a list of teachers.

## Please Return Delegate Forms

Pastors and church secretaries are requested to direct their congregations in choosing delegates and to report same, plus other required information, by "filling in" the delegate blanks recently mailed them and returning these blanks to the Conference secretary "before Conference begins." Each church and conference is required to use one of these blanks for its representation at General Conference. All other information needed regarding these delegate blanks appears directly on the blanks. Did you lose yours? Request another. Did we overlook your church or conference? A delegate blank will be mailed you upon receipt of such notice.

## Choose Qualified Delegates

The General Conference spends many thousands of dollars, annually, in the Lord's work. World twilight in these last days challenges even more concerted effort in the Lord's work than our Conference is doing. We must do our best for Christ; we must offer our best to Christ! Use discretion, therefore, in choosing delegates for the coming General Conference. Choose men and women qualified by years of experience, those who are of mature mind, who are sound doctrinally, consecrated, zealous, who also "hold the mystery of the faith in a pure conscience," and whose moral and financial strength can be depended upon to support throughout all the year the program authorized on the Conference floor.

## The Secretary's Annual Report

By reason of the several other reports published in this week's HERALD, our own secretarial report need not be long. We have enjoyed all our work during the last fiscal year and have seen the hand of God directing and blessing. The work entrusted to us has been carried easily, every fellow worker bearing his full share of the load.

Oregon Bible College recently closed its eighth consecutive nine-months' term, having enjoyed one of its best years with an enrollment of seventeen students. Outlook indicates a larger enrollment for September. At this writing, the Summer Bible Training School is in happy session, and the Youth Rally is "at the door." An overrun of contemplated expenditures at the College resulted almost entirely from an error at the last General Conference in making the budget, insufficient allotment being made for instructors. Work and progress of the teachers, students, and all employees was inspiring.

THE RESTITUTION HERALD, now in its thirty-sixth year, continues to serve our people as our best missionary: going weekly into every locality where we have brethren and into virgin fields of service. It is a wonderful source of comfort, also, to our isolated members. Co-operation of fellow workers and contributors has been better than an editor could ask. The subscription campaign netted an eighteen per cent gain. Today, July 9, there are fourteen hundred sixty-five paid subscribers. Two thousand eighty-two Truth Seekers' Quarterlies were mailed for this third quarter, and three hundred seventy-six Intermediate Quarterlies were mailed. Tract sales have reduced our stock to a minimum, and several tracts are soon to be republished.

During the past Conference year, we have preached at several churches for our brethren: Maurertown, Virginia; Brush Creek and Delta, Ohio; Lester Prairie and Eden Valley, Minnesota; Ripley, Oregon, Dixon, and Eldorado, Illinois; Waterloo and Sioux Rapids, Iowa; Blanchard, Michigan; Burr Oak and both churches in South Bend, Indiana. Financial income on these trips amounted to \$752.72; expenses were \$327.96, the balance being paid into National Bible Institution. The brethren seemed always appreciative of our efforts—we appreciated theirs.

# Report of Promotion and Co-ordination Department

By James M. Watkins

**H**EADS of the various departments are presenting individual reports; the Secretary's report will include items of general progress, so we are confining this report to the general budget and business picture. During the course of the year, considerable progress was made in the matter of Departmental earnings. Earnings amounted to about \$11,184.43 for the year 1945-1946. Estimates for 1947-1948 are set at \$21,930.00. The current year very nearly will approach this figure. Comparisons of individual Departments are a little difficult to make, due to the separation of accounts and not having definite previous costs for such accounts upon which to base comparisons.

Contributions very likely will be off at least one third for the year. This factor, plus rising costs, will create a deficit of between \$4,000.00 and \$5,000.00. This situation has been aggravated somewhat by the feeling among the membership that payment, or part payment, for the services of the field workers was a fulfillment of the obligation imposed by contributions and so no further contributions were necessary. We must realize that payment for services rendered by field workers is no different than payment of anyone else secured for similar service, and in no way eliminates the contributions required by the budget. It appears that this fact has been the greatest detriment to our income the past year.

In comparing budget allowances to previous years' earnings, the coming year requires \$7,661.00 less contributions than last year, yet provides a slight enlargement of our program and easily should be attained without deficit.

In support of the budget, cost recommendations also have been given the Executive Board which will, if adopted, effect a saving of \$4,250.00. If our membership will co-operate in helping to provide at least thirty students for Oregon Bible College, this item of \$4,508.50 can be eliminated completely. The extent to which we co-operate in buying church supplies, and encouraging others to buy such supplies, further will reduce the need for contributions to the office and overhead department.

In addition to other suggestions which have been made, the General Conference should consider a revision in the price of quarterlies. Detailed cost estimates indicate that we are losing about \$450.00 per year on publication of the Intermediate Quarterly. It is not possible to raise the price to publication cost, but raising the price of both the Truth Seekers' and Intermediate Quarterlies to 18 cents per copy would eliminate this loss on the total and is not out of keeping with general advancements in all printing.

In our drive to make all departments, with the exception of Evangelism, self-supporting by their own earnings, we have come a long way. Only four departments are not completely self-supporting, and two of these easily could be brought to this place during the coming year, if everyone co-operates to this end. It is for the Conference to decide as to the means of subsidizing THE RESTITUTION HERALD. Increased circulation will help but cannot completely eliminate present cost over subscriptions in this department. Likewise, Evangelism never can become, nor is it intended to be, self-supporting on its own earnings. If in the course of another year, however, we can come to the place where all contributions can be used to support evangelistic and missionary work and subsidize the deficit of THE RESTITUTION HERALD with its evangelistic possibilities, it would seem that we would have little more to be desired in the way of operating efficiency. This is our goal.

Arrangements have been completed with various firms by which we can supply almost everything needed by our local churches. Almost all arrangements have been made for listings in a general catalogue, but publication has been delayed by paper shortages and other technical details. To effect a saving on this item, the catalogue for the present will be printed in two or more sections. The book section will be ready by August 1, 1947, and is being prepared in conjunction with another publisher. Other details will be completed as soon as practical. We now are established retailers for Speed-O-Print, Society for Visual Education, Bell & Howell, Bond Slide Co., Cathedral Films, Unitype Bulletin Boards, and all leading Sunday School suppliers and publishers. We also hope in the near future to be able to receive orders for pews and church furniture.

Plans are being developed to encourage the planning for greater sowing of Gospel seed. It is hoped that greater distribution of printed material can be encouraged and plans made to reach out in the circulation of our doctrinal beliefs beyond the borders of our own members. Consultations already have been held with several state conferences and local groups to consider these possibilities.

In addition to our other labors on budget and costs, we have traveled approximately 18,000 miles during the ten months, conducted 122 sermons or Bible classes, 35 business meetings with groups in the field, and a greater number of meetings with special committees and workers. We have assisted in the solution of *(Please turn to page 10)*

## Our Musicians

## Songbook Committee Report

**I**N ADDITION to individual work at each home, the Songbook Committee met three periods of several days each since last General Conference. We are glad to report that most of the work necessary before the book is considered by the Conference has been completed.

A loose-leaf dummy, in book form has been prepared which contains copies of the songs suggested by the committee for use excepting a few original songs that are still under consideration. Of course, there may need to be changes, since the Committee expects that errors may be found in some of the songs, although they have been carefully edited by the Committee. Others also have examined the book, helping us to weed out thoughts which cannot be supported by Scripture. This dummy will be on display at the General Conference to be examined, read, and sung. Suggestions for improving the book will be welcomed. Once accepted, then much additional finishing work must be done at once in preparation for the publisher.

There are about 325 songs in the book. There will be no Responsive Readings, since a survey of the ministers found a majority of them desiring additional songs instead. There is to be an alphabetical index and also a topical index.

To understand why some songs are not found in the book, and why certain others are there, an explanation is here given regarding the Committee's limitations. The cost would prohibit us from making a songbook without the assistance and co-operation of one of the major songbook publishing companies which owns the copyrights of many songs, and which also has plates for most of the good songs and hymns.

The Committee has found the proposition made to us by the Rodeheaver Hall-Mack Co., of Winona Lake, Indiana, to be most acceptable. We are using one of their latest books, *Christian Service Songs*, as a base, and are using as many of the acceptable songs in this book as is convenient. These songs are being left on exactly the same page of the book, and with exactly the same song number where possible, in order to save the cost of having new plates made in some cases, and different numbers soldered on the plates in other cases. The mechanical end of "fitting in" decided other songs.

The Rodeheaver is not charging us for the use of any copyrighted songs owned by them. We do have to pay about fifteen dollars for the use of each copyrighted song owned by other companies or individuals. We are per-

mitted to use without extra pay only six copyrighted songs owned by Hope Publishing Co., because of an agreement between them and the Rodeheaver Company. Because of this circumstance, some much-liked songs will not be in our book.

We are not permitted to make changes in any copyrighted song. This means that a few more well-known songs will not be in our book. We may have been singing all but one verse of such a song, but if we use it, we must take it exactly as it is. A copyright is in force for twenty-eight years, and if it is renewed, another twenty-eight years must pass before the song is in public domain. A song in public domain may be used in whole or in part by anyone. But if it is not taken as a whole, then a new plate must be cast at added cost. We have tried to keep the cost of the book at a minimum without sacrificing too many good songs, by keeping out of the book as many songs as possible for which we must pay fifteen dollars for the copyright, as well as the cost of a new plate.

The Committee believes that an edition of five thousand copies would have to sell somewhere between a dollar and a dollar and a half per book, which is not unreasonable in these times for a book which we trust will be acceptable to all of us.

It might be of interest to some to know that a total of about two hundred thirty-five hours has been spent on the book thus far. This figure was obtained by adding the hours spent by each member of the Committee when working together. It does not take into account much time spent by individual members between Committee meetings. The supplies, phone calls, and transportation have cost between thirty-five and forty dollars thus far.

The response to a request for suggestions for a songbook name brought the following:

- "Songs of Truth," W. G. Moffet, Magazine, Ark.;
- "Truth in Song," Gerald L. Cooper, Tempe., Ariz.;
- "Blessed Hope Hymnal," Jessie M. B. Kauffman, Riverside, Calif.;
- "Heavenly Sunshine," Pearl M. Davis, Denver, Colo.

The members of the Committee express their thanks to the following: All who have submitted lists of songs to be considered; those who have sent us songbooks (some of which are yet to be returned); those who submitted names for the new book; those who provided for the temporal needs of Committee members while they worked from nine o'clock in the morning until midnight hours; the Pennellwood Church of God, Grand Rapids, Michigan.



for permitting their pastor to spend many hours away from local church work; M. W. Lyon for spending many hours assisting the Committee; and any others who have assisted us in any way.

Motions for the acceptance of this report, and for the publication of one edition of five thousand copies of the

proposed songbook will be made on the Conference floor by the Committee.

(Signed) Harvey U. Krogh, Jr., Chairman,  
Mrs. F. L. Austin, Secretary,  
Miss Evelyn Barr,  
Mrs. Frank Rogers.

NEW SONGBOOK INDEX

(\* Indicates that words have been changed.)

A Happy Birthday (words only) ..... 327  
 A Little More and Less (chorus) ..... 217  
 A Mighty Fortress Is Our God ..... 222  
 A Share in the Atonement ..... 11  
 A Shelter in the Time of Storm ..... 318  
 \*Abide with Me ..... 32  
 Abundantly Able to Save ..... 16  
 All Hail Emmanuel ..... 279  
 All Hail the Power of Jesus' Name ..... 119  
 Almost Persuaded ..... 218  
 Alone ..... 172  
 America ..... 305  
 America the Beautiful ..... 101  
 An Evening Prayer ..... 93  
 Anywhere with Jesus ..... 23  
 \*Ashamed of Jesus ..... 226  
 Atonement Was Made ..... 30  
 Awake! Arise! ..... 2  
 Awake My Soul in Joyful Lays ..... 227  
 Awakening Chorus ..... 253  
  
 Back of the Clouds ..... 178  
 Be Still My Soul ..... 8  
 Beautiful Days ..... 311  
 Behold! What Love ..... 17  
 Beneath the Cross of Jesus ..... 276  
 Bethany Blessing ..... 312  
 Bethlehem's King ..... 292  
 Bless Thou the Gifts ..... 244  
 \*Blessed Assurance ..... 18  
 Blest Be the Tie ..... 145  
 Bread of Heaven ..... 113  
 \*Break Thou the Bread of Life ..... 155  
 \*Breathe on Me, Breath of God ..... 223  
 Brighten the Corner ..... 40  
 Bring Them in ..... 45  
 Bringing in the Sheaves ..... 117  
 By Cool Sileam's Shady Rill ..... 46  
  
 Carry Your Cross ..... 197  
 Changed in the Twinkling of an Eye ..... 302  
 Christ Arose ..... 74  
 \*Christ Returneth ..... 301  
 \*Christ, the Lord, Is Risen ..... 209  
 Close to Thee ..... 38  
 Closer to Thee ..... 205  
 Come to the Saviour ..... 33  
 Come Ye Disciples ..... 275  
 Come Ye Faithful Raise the Strain ..... 251  
 Come Ye Thankful People Come ..... 52  
 Coming Reign of the Messiah ..... 119  
 Coronation (All Hail) ..... 35  
 \*Count Your Blessings ..... 1  
 Creation ..... 247  
 Crown Him with Many Crowns ..... 26  
  
 \*Day Is Dying in the West ..... 42  
 Dear Lord and Father of Mankind ..... 115  
 Dear Lord, Forgive ..... 180  
 Does Jesus Care? ..... 38  
 Draw Me Closer to Thee ..... 56  
 \*Draw Me Nearer ..... 78  
 \*Fairest Lord Jesus ..... 320

\*Faith Is the Victory ..... 165  
 Faith of our Fathers ..... 234  
 Fear Not ..... 80  
 Fight the Good Fight ..... 182  
 Fling Out the Banner ..... 239  
 For God So Loved the World ..... 89  
 \*For the Beauty of the Earth ..... 138  
  
 Give Me Oil in My Lamp (chorus) ..... 149  
 Give Me Thy Heart ..... 57  
 \*Give of Your Best ..... 289  
 \*Gleams of the Golden Morning ..... 288  
 \*Glorious Things of Thee Are Spoken ..... 277  
 Go to the Depths of God's Promise ..... 313  
 God Be With You ..... 207  
 God Is Love ..... 153  
 God of Our Fathers ..... 135  
 God Understands ..... 262  
 God Will Take Care of You ..... 58  
 God's Tomorrow ..... 266  
 God's Way ..... 220  
 God's Will ..... 59  
 Great Is Thy Faithfulness ..... 116  
 \*Guide Me, O Thou Great Jehovah ..... 200  
 Guide My Thoughts ..... 179  
  
 Hail to the Brightness ..... 4  
 \*Hallelujah! What a Saviour ..... 208  
 Happy Day ..... 296  
 \*Hark! The Herald Angels Sing ..... 260  
 Have Thine Own Way ..... 100  
 Have You Counted the Cost? ..... 107  
 He Cares for Me ..... 170  
 \*He Hideth My Soul ..... 185  
 He Is a Friend of Mine (chorus) ..... 254  
 He Is Able to Deliver ..... 28  
 He Is Coming Again ..... 274  
 He Is Knocking ..... 134  
 He Is So Precious to Me ..... 168  
 \*He Leadeth Me ..... 105  
 He Lifted Me ..... 152  
 He Lives ..... 63  
 He's Coming ..... 325  
 Hear Our Prayer, O Lord ..... 27  
 Hear the News ..... 110  
 Heartaches ..... 121  
 Heavenly Father, Hear Us ..... 322  
 Hiding in Thee ..... 43  
 His Grace Is Sufficient for Thee ..... 13  
 His Yoke Is Easy ..... 15  
 \*Holy, Holy, Holy ..... 139  
 How Firm a Foundation ..... 68  
 How Long, O Lord? ..... 176  
  
 \*I Am Thine, O Lord ..... 167  
 I Heard the Voice of Jesus Say ..... 37  
 I Know I'll See Jesus Some Day ..... 99  
 I Know That My Redeemer Lives ..... 70  
 \*I Know That My Redeemer Liveth ..... 125  
 \*I Know Whom I Have Believed ..... 263  
 I'll Go Where You Want Me to Go ..... 248  
 I Love to Tell the Story ..... 193  
 I Need Jesus ..... 92  
 I Need Thee Every Hour ..... 150  
 I Surrender All ..... 77  
 I Walk with the King (chorus) ..... 320  
 I Would Be True ..... 191

In Remembrance ..... 60  
 In the Cross of Christ ..... 48  
 In the Garden ..... 187  
 In the Hour of Trial ..... 173  
 In the Service of the King ..... 44  
 In Thee Do I Live ..... 24  
 Into My Heart ..... 39  
 \*Is My Name Written There? ..... 126  
 It Came upon the Midnight Clear ..... 298  
 It Is Well with My Soul ..... 256  
  
 Jesus Calls Us ..... 79  
 Jesus Is All the World to Me ..... 177  
 Jesus Is Always There ..... 3  
 Jesus Is Coming Again ..... 55  
 Jesus Is So Wonderful ..... 12  
 Jesus Loves Even Me ..... 62  
 Jesus Never Fails ..... 225  
 Jesus Rose of Sharon ..... 150  
 Jesus Saves ..... 161  
 \*Jesus Saviour Pilot Me ..... 83  
 \*Jesus Set the Music Ringing ..... 102  
 \*Jesus Shall Reign ..... 71  
 Jesus, the Very Thought of Thee ..... 259  
 Jesus Whispers Peace ..... 215  
 \*Joy to the World ..... 299  
 Just As I Am ..... 233  
 Just As I Am Thine Own to Be ..... 142  
 \*Just for Today ..... 232  
  
 Keep God's Word in Your Heart (chorus) ..... 20  
 Keep Me True (chorus) ..... 61  
 Keep on Believing ..... 206  
 Keep on Praying ..... 64  
  
 Lead Me Saviour ..... 280  
 Lead Me to Calvary ..... 238  
 \*Lead on O King Eternal ..... 290  
 Leaning on the Everlasting Arms ..... 65  
 Let the Beauty of Jesus ..... 174  
 Let the Lower Lights Be Burning ..... 194  
 Living for Jesus ..... 158  
 Look to Jesus ..... 69  
 Lord, Keep Me Shining (Birthday Tune) ..... 216  
 Lord, Speak to Me ..... 154  
 \*Love Divine ..... 124  
  
 Majestic Sweetness Sits Enthroned ..... 144  
 Make Me a Blessing ..... 201  
 Memories of Galilee ..... 309  
 Mizpah ..... 304  
 \*More About Jesus ..... 5  
 More Like Jesus ..... 75  
 More Love to Thee ..... 76  
 Mother's Prayers Have Followed Me ..... 255  
 My Country 'Tis of Thee ..... 305  
 My Faith Looks Up to Thee ..... 98  
 \*My Hope Is Built on Nothing Less ..... 166  
 My Prayer ..... 151  
 My Redeemer ..... 199  
  
 Near to the Heart of God ..... 53  
 Ninety and Nine ..... 88  
 Not Worthy, Lord, to Gather ..... 271  
 Nothing but the Blood ..... 163  
 (Please turn to page 11)

## REPORT OF EVANGELISM

For Year Ending June 30, 1947

By M. W. Lyon

**E**IGHT MONTHS of the year's work was done in Texas, from September through April, one month in Arkansas, the month of May in Minneapolis, Minnesota, and the other two months in meetings in various places.

Twelve series of meetings were held, at the following places: Bear, Arkansas; Little Rock, Arkansas; Omaha, Nebraska; Ater, San Saba, Mullin, Tokio, and Aspermont, Texas; Carlsbad, New Mexico; Minneapolis, Minnesota; Brush Creek, Ohio; and Macomb, Illinois.

One hundred thirty-eight sermons were preached, at thirty different places. These are listed, with the number of sermons on each occasion in parentheses: Fredericktown, Mo. (1) July 2; Bear, Ark. (16) July 3-16; Arkansas-Oklahoma Conference at Little Rock (5) July 18-21; McGintytown, Ark. (2) July 22, 23; Oregon, Ill. (1) Aug. 11, (1) Feb. 2, (1) June 29; Eastern Nebraska Conference at Omaha (5) Aug. 25 - Sept. 1; Kansas City, Mo. (1) Sept. 2; Arch, Okla. (2) Sept. 4, 5; Ater, Tex. (12) Sept. 7-15, (2) March 2; San Saba, Tex., Christadelphians (4) Sept. 18-21, (2) Feb. 24, 25; Mullin, Tex. (12) Sept. 22-29, (2) Dec. 21, 22, (2) Feb. 23; Tokio, Tex. (3) Oct. 14-17; Carlsbad, N. M. (2) Oct. 24, 25, (6) Apr. 19-23; Big Spring, Tex. (2) Oct. 30, 31; Sweetwater, Tex. (2) Nov. 3; Aspermont, Tex. (1) Nov. 6, (6) Dec. 8-15; Abilene, Tex. (3) Nov. 30, Dec. 1, (2) Mar. 16; Beaumont, Tex. (1) Jan. 5; Corpus Christi, Tex. (1) Jan. 19; Riviera, Tex. (2) Jan. 24, 25, (1) Feb. 9; Dallas, Tex. (2) March 9; Arkansas City, Kan. (1) Apr. 6; El Paso, Tex. (2) Apr. 27; Roy, N. M. (1) Apr. 29; Minneapolis, Minn. (11) May 14-25; Eden Valley, Minn. (1) May 18; Graytown, Wis. (1) May 25; Hedrick, Ind. (1) June 1; Brush Creek, Ohio (8) June 2-8; and Macomb, Ill. (7) June 16-22.

There was the joy of bringing sixteen souls into Christ through baptism, seven at Bear, Arkansas, one at Aspermont, Texas, two at Carlsbad, New Mexico, and six at El Paso, Texas.

In addition to the previously named places at which services were held, one hundred eleven other places were visited, mostly in Texas, at which two hundred forty-one isolated families were contacted, most of them interested, and among whom there were one hundred forty-seven families, one or more of whom were members of the Church of God. Several days of work were done in Houston and Austin. This work among the isolated has taken much time, and has been most rewarding in many cases.

Four conferences were visited, the Illinois and General at Oregon; Iowa at Waterloo; and Indiana at South Bend, in addition to those previously named.

One hundred fifty-three paid subscriptions to **THE RESTITUTION HERALD** were obtained, mostly in Texas, for which \$346.50 was taken in. In addition, forty-two free subscriptions were sent to those unable to pay, making 195 in all. A large number of these went into homes which never had taken the paper, thus bringing scores of isolated people into contact with our general work who never had been before.

Receipts for the year were \$1,071.18. Travel expense was \$602.82, and total expense, \$734.52. This leaves a balance in receipts of \$336.66.

A number of places were found at which there seems a good possibility for fruitful work, among them, Austin, Plains, and Tankersley, Texas, and Roy and Dixon, New Mexico. Of these all but the first are new fields.

Out of the work in Texas, one of the most encouraging features is the prospect of organizing a state conference, which can be the means of tying together the far-scattered membership and promoting continued work to follow up the groundwork already done during the past winter. A fund is being raised to carry on this work. The conference is to meet at Ater, near Gatesville, in Coryell County, August 23-31. For the first time in many years, it looks as though the work in Texas might be revived. This would be a good place to put your tithes if you are looking for a worthy place to send them. It is hoped that a minister can be obtained to work for the state conference the coming year to develop such places as seem to show the most promise.

We have only touched the edge of the vast harvest waiting to be reaped.

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"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they . . . departed . . . and . . . preached the word of God in the synagogues of the Jews" (Acts 13:2, 4, 5).

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## College Matron's Report

**M**Y PART in the work at Oregon Bible College is the same as any mother's would be in the home: seeing that her children are cared for temporally and spiritually. As no two children are alike in a home, so we have a variety of individuals and, quite naturally, different characteristics and temperaments which give good opportunity, in this training for service, of learning to live with others. Our association together then binds us to one another in Christian love and mutual understanding.

I enjoy working with young people who are desirous of consecrating their lives to service for our Master, Jesus Christ the King, who gave the good example of serving others.

Edna L. Brewer.

## From the Business Manager

**B**ROTHER A. J. HOKE, Business Manager of National Bible Institution during most of the 1946 - '47 Conference year, reports:

"We have been kept quite busy managing the affairs of the National Bible Institution property during the past year. We found it to be a much larger work than one would suppose, and a work that is much needed. To operate an institution, a manufacturing establishment, or any type of business, there should be one head to decide all details of the work. Without a manager, 'Everybody's business is nobody's business.'

"We very much enjoyed the work this past year, and we feel that our work has been appreciated by all with whom we were closely associated. The only serious objection we found in connection with the work was (or is) our living so far away, though we willingly made the trips from here in Dayton, Ohio, to Oregon, Illinois. We always made those trips in connection with the Executive Board meetings, of which Board we are a member.

"Most of the work was at Golden Rule Home, Oregon Bible College, and remodeling a residence (purchased last fall) into a duplex. I shall not go into detail about any of the business transactions, for everyone can learn of these at the forthcoming General Conference. I shall be glad then to give a full report, orally, of my work, if it should be desired."

## Golden Rule Home

**F**OR the past eight months, it has been our privilege to work, as matron and caretaker, with the residents of Golden Rule Home. The work has been very enjoyable and inspiring. Many of the duties have been lightened by the kind co-operation and assistance of the home members.

Our family at present numbers sixteen. The average age of the members is eighty years. All are enjoying remarkable health for their age.

This has been a very busy winter for all our family. The women have spent much time and energy making bedding for the dormitory and the College, and doing work for the Dorcas Society. With the help of Mr. Loudenslager (our only male resident), we have much early garden and prospects for much food for winter and for canning.

We extend a cordial invitation to all the brethren to visit the Home at any time and enjoy the beauty, quiet, and peaceful atmosphere. Lack of sleeping rooms prohibits entrance into the Home of several applicants desirous to become residents.

Mr. and Mrs. Charles A. Pearson.

## The Tentative Budget

1947 - 1948

**T**HE FOLLOWING tentative budget has been prepared in accord with the general plans of the General Conference and is herewith recommended by the Executive Board as a part of the 1947-1948 planning.

The budget includes only those items for which public contributions are to be solicited. Following the plan adopted in regard to Golden Rule Home, all departments that have become self-supporting will be cared for by general administration and reported on in the annual report at the close of the year. The aim is to show any progress in reducing the need of contributions and to encourage a gradual trend toward the self-support of each department, other than Evangelism. Detailed cost sheets upon which this budget is based are available for examination by those who may be interested.

Only four departments will require contributions for the coming year, the remainder having become self-supporting by their own earnings. Total budget contributions and purpose for which they are needed are as follows:

Evangelism—National workers	\$6,630.00	
Pastoral Aid	2,500.00	\$9,130.00
		<hr/>
Office and Overhead		2,755.00
Oregon Bible College		4,508.50
Restitution Herald		5,350.00
		<hr/>
Total Budget		\$21,743.50

To this, of course, must be added a possible \$5,000.00 deficit on this year's operation brought about by lowered contributions not completely offset by increased earnings.

By reason of increased earnings, this budget requires \$7,661.00 less contributions than required by the budget passed last year, in addition, with your co-operation, there are other possibilities. For instance, an enrollment of thirty at the College will permit us to bring the College under its income and make it self-supporting, eliminating this item entirely from the budget. Increased circulation of THE RESTITUTION HERALD will reduce this allowance a corresponding amount. Added sales will help provide for the needs of the office and overhead. Reductions of costs and recovery of special items in overhead and administration have been considered also and adopted in support of this budget. The cost reductions and other departmental savings are more than double the loss the past year and should provide a sound margin of safety as far as operating needs are concerned. Upon the basis of these facts, this budget is herewith recommended to the General Conference for adoption.

James M. Watkins.



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**FLYING SAUCERS.** The papers have carried a lot of material the past few days about reports of folks in various parts of the country seeing silver-like saucers flying through the air at terrific speeds. Some of the stories in connection with these reports have proved to be pure hoaxes. At this writing, there has not been any solution to the whole affair, and it is not with this angle of the matter that we are particularly concerned, but rather with the jittery mind of the people over the country. The psychological effect on the people has been about the same as it was when Orson Welles broadcast the fictitious story of the Martian invasion. People are lacking in mental poise and the stability of a faith, and when anything of extraordinary nature that affects the national or international scenes against which there seems to be no adequate defense, the jitteriness of the masses makes quick appearance.

Folk who are versed in the Scriptures, and who are aware of what is to happen in the last days, are not easily upset by dramatic and climatic disturbances and crises, but being forewarned, accept as a matter of course the current happenings, feeling that they are the omens of a better day. It takes more than saucers in the skies to upset Christian courage. As a matter of fact, the sheltering wing so covers the Christian he is unable to see saucers!

**SOUND PHILOSOPHY.** The Dutch Reformed Church in Pretoria, South Africa, which numbers about half of the white population, and which carries a great deal of influence over the Afrikaner population, has recommended to the commission studying the question of education in the Orange Free State, that "legislation should be introduced to protect teachers who have to administer whippings and that the whipping of girls, where necessary, be legalized." The Dutch Church feels that sparing the rod spoils the child. Sound discipline is good for the child. The Lord is a good example to follow. In respect to chastisement, it is stated that "whom the Lord loveth he chasteneth." If children are disobedient, much of the cause at least, is due to the failure of the parents to require obedience. The document which the church submitted to the commission further read: "Regulations relating to punishment are too liberal, soft, and un-Biblical and weaken the discipline of church and state. . . . Corporal punishment for both boys and girls is an urgent necessity." This kind of teaching today sounds as though it were coming from one crying in the wilderness. Three cheers for the Dutch church in Africa.

**PICTURES OF CHRIST.** The Chinese proverb that seeing is worth ten thousand words may have a literal fulfillment in the efforts of Dr. Theodore Adams, pastor of the First Baptist Church, Richmond, Va., who has been dis-

tributing pictures of Christ after the likeness as painted by Sallman. One business man reported, "No one has cursed in my office since the picture has been on my desk." If no other thing was accomplished, the effort would be well compensated if it served to check profanity. It is difficult to estimate the value Bible mottoes and plaques have upon folk in the everyday affairs of life. They doubtless have a restraining influence upon all of us, and perhaps inspire us to do many things that otherwise would be neglected.

**REMEMBERING GOD.** It is usually in times of crisis that nations, like individuals, remember God. The picture of England seems to take on this pattern. At the request of the King, the Archbishop of Canterbury called upon the people of England to join in prayer for divine guidance and assistance on Sunday, July 6. Commenting on the importance of this day of prayer, Dr. Garbett, second to the Archbishop of Canterbury, said: "But more than diplomacy is required before such an understanding can be reached, the demons of fear and suspicion must be exorcised. This can be effected only by God's help. On our day of prayer we must pray that the nations may all learn to recognize the sovereignty of God, and that each is meant to make peoples under one Father who is over all."

The recognition of God is not enough. At one time in the economy of God, recognizing God as the Father of all would have been sufficient. That day is past. To come to the Father, the Son must be acknowledged. He is the mediator between God and men. Failure to reckon with the Son has caused the lockout of Israel from the prevailing grace of God for nearly two millenniums. During this period of special prayer, petitions were offered that Russia might take her stand in the company of nations. Better were it to pray for repentance of this anti-Christian government. It would seem wise on the part of religious leaders in leading their people in prayer, to conform their requests and petitions in harmony with the teaching of the Word. It is very evident in the prophetic teachings that this northern power will be untrustworthy and will lead the nations of earth into the valley of destruction at the end of the age.

**EVOLVING IDEAL MAN.** In his editorial in the July issue of "Unity," Charles Fillmore, editor, strives to make man his own redeemer and saviour, and sees the mind as the solution to every problem. He writes: "Manifest man, personal man, began evolving ideal man, that is, 'putting on Christ,' ages and aeons ago. We are now nearly midway on this evolution. The age of this evolution might be determined if we could count the trillions of cells in our body where are inscribed the experiences we had in the ages we have lived. However, we know by inspiration and analogy that our conscious creation began with this earth. If

science says the earth has been two billion years in evolving, that is our age.

"If you are overwhelmed with material work and the call of the outer world, stop and concentrate in the I am and say: 'I am Spirit. I do not believe in matter or material conditions. I have power, because I know that all power is in a Divine Mind. Divine Mind now sets my thoughts and all my affairs in divine order, and I rest in the confidence and peace of the kingdom within.'"

This is a worked-over form of Christian Science. It does away with matter and materiality, and makes sin merely the product of the mind, that is, think you are good and you are, for you are the Divine Mind, or the Divine Mind is you. It is no wonder Jesus warned of the danger of false teachers coming as wolves in lambs' clothing. "Try the spirits whether they are of God; because many false prophets are gone out into the world," is advice that needs to be heeded by students of the Word today as never before.

**NO ANSWER.** Early in the beginning of this year a cross-section poll was taken by Public Opinion on the question, "Can you think of anything that you personally can do to prevent another war?" Two thirds replied, "No." There is a feeling of frustration among the masses. People are losing faith in the ability of man to rule and maintain justice and equity for all. This doubtless is a climactic condition necessary for the establishment of the Kingdom of God. It has been said that before a sinner will seek forgiveness of sin, he must realize that he is a sinner and that cleansing from his sin can come only through Jesus Christ. It appears also to be true that before mankind will accept the rule of the King of kings, men must become convinced that there is no help in princes or the sons of men.

**NO MAN'S STREET.** The Iron Curtain to which Mr. Churchill first directed the attention of the world may turn out to be a No Man's Street. Russia, holding the conference of Prime Ministers and refusing to cooperate in the Marshall plan for the economic rehabilitation of Europe, has made the cleavage between the East and the West all but irrevocable. At the present time, sixteen nations of Europe have aligned themselves with the West; their total population amounting to 290,000,000 along with the 143,000,000 of the United States. The bloc of eight nations, that of necessity must fall in with the East, has a total population of 107,000,000 backed by the Soviet Union with 193,000,000. The West has a population advantage of 133,000,000, plus the great industrial might of the United States. When these two mighty forces meet in the Vale of Abraham—a great destruction will follow. Jesus admonished: "Watch . . . that ye may be accounted worthy . . . to escape . . . and to stand before the Son of man."

## National Berean Society Report

FOLLOWING the discussions of the 1946 Berean Conference, a complete change in editorial policy for the Berean department of THE RESTITUTION HERALD was instituted, with the president as editor. The department was to be edited strictly for young people, with a thoroughgoing revolution in editorial technique and layout. The president resigned as editor in February, 1947, because of the pressure of other work, and was replaced by Harold J. Doan, pastor of the Chicago Church of God.

At a meeting of the National Berean Society executive board in October, 1946, the publication of *The Guiding Star* was authorized, to commence in February, 1947, on a monthly basis, distribution to be free during an experimental introductory period. The paper was to be eight pages, and was to carry material of interest to young people and junior Bereans, together with enough lessons for young people for one month in each issue. Circulation has increased from an initial 500 to 600, and the paper has been supported strictly by the National Berean Society and its friends, without drain on the budget of National Bible Institution.

Youth rallies, sponsored by affiliates of the National Berean Society and by the Society itself, were held at various points during the year: Ohio, Indiana, and Illinois. Special attention was given by Berean leaders and by the promotional director of National Bible Institution, James M. Watkins, to encouraging such rallies and to suggesting ways in which young people may work most successfully in their conferences and local church groups. The summer Youth Rally in progress at Oregon, Illinois, at the time this HERALD appears in print is, it is hoped, the forerunner of many such two-week rallies designed especially for teen-agers.

Publication of tracts previously undertaken by the Society was left to the editorial board of National Bible Institution. Lesson book publication was abandoned during the experimental publication of *The Guiding Star*, which is sent to all on a carefully assembled mailing list of junior and senior Bereans. The secretary of the Society has been compiling, for the last two years, an exhaustive list of officers and members of all local Berean groups and of all isolated Bereans, junior and senior. Mrs. Verna C. Thayer, child evangelist for National Bible Institution, has cooperated with the Society in the establishment and management of Vit-Em-In (junior) Berean groups and in the creation of a junior department of the Society.

The program for the 11:00 a.m. hour each day at the General and Illinois Conference, 1947, is in the hands of a joint committee of the Illinois State Conference, the National Berean Society, the National Sunday School Association, and National Bible Institution. It is planned particularly to provide as wide a variety as possible for the

benefit of active church, Sunday school, and Berean workers and members.

Primary subjects for discussion at the Berean Conference to be held at Oregon on Monday, August 4, as a part of the General Conference now appear to be these: (1) Shall *The Guiding Star* be continued, and—if so—on what basis? If it is continued, shall it be printed in its present size and format by National Bible Institution or in a size twice as large, at no additional cost, by another process? (2) How may the Society best encourage youth activities in local churches and the co-operation of Sunday schools, young people's groups, and church organizations? What definite program should the Society adopt toward sponsoring youth rallies like the present national rally in Oregon? (3) Shall lesson books for juniors be provided in addition to lesson materials for senior Bereans? What program can best be adopted to put junior Berean operations on a nation-wide organized basis? (4) Shall lesson books be restored to replace *The Guiding Star*, or shall the *Star*, in increased size, be used to provide lesson matter for both juniors and seniors each month? (5) Shall some symbol of Berean membership—pin, card, or medal—be provided? (6) How may the Society best co-operate with the correspondence work of Oregon Bible College to promote more general study among small groups and isolated young people?

J. Arlen Marsh, President  
Mary E. Marsh, Secretary

## Brother Otto E. Dick's Report

INSTRUCTOR in the Bible College during the regular school year, in the Summer Bible Training School and Youth Rally; instructor for the correspondence course in Child Study, in which ten students are enrolled, College registrar, student counselor; advisor to College librarian, College year book staff, and College bulletin staff; co-sponsor with Sister Edna Brewer of the College play, presented June 3 at the high school auditorium.

Preaching services were conducted at Blanchard, Michigan; Macomb, Illinois; and Delta, Ohio.

I would recommend that every effort be exerted to increase the enrollment of the College to meet the growing need for ministers, to bring about more economical operation of the College, and to make possible the raising of the standards of the College. At present, married students are finding it difficult to meet living expenses; thus I endorse Brother Watkins' recommendation that consideration be given to providing low-cost housing for their convenience.

I would recommend the securing of a campus superintendent who is capable of fulfilling the duties of dean of men to assist the matron, and that residence at the College building be made a privilege subject to the willingness of the student to conform to dormitory rules.

## Sunday School Association

**F**OLLOWING is a summary of the work done during the past year by the National Sunday School Association:

1. Special emphasis, during 1947, has been laid in the Truth Seekers' Quarterly for young people and adults on practical problems. An effort has been made to include in lesson outlines for each quarter material easily adaptable to instruction on major doctrines of the Church of God.

Outlines for the first quarter of 1947 were produced by the quarterly editor; later 1947 outlines were drawn up by Mrs. Clinton Appleby. During the first quarter, the use of illustrations was begun. To make room for these illustrations, editorial comments frequently were severely cut, and "Sidelights" has been eliminated. Efforts are being exerted to arrange for all editorial work on the quarterly to be done at least six months in advance of publication.

2. Nine hundred seven-three Children's Quarterlies were printed.

3. A list of materials and helps with name and address of publisher was issued.

4. The Association sponsored quarterly district meetings for Sunday school workers.

Frances Walls, Chairman.

## Sister Verna Thayer's Report

(August 1, 1946 - July 1, 1947.)

By Verna C. Thayer

**T**HIS PHASE of the Evangelism Department covers the work done with the children and teachers of children. It deals with all phases of Sunday school work.

1. Number of services held—389

2. Number of persons contacted—2,550.

3. Number of miles driven—13,472.

4. Vacation Bible Schools—15

Mountain Springs, Ark. (2); McGintytown, Ark. (2); Little Rock, Ark. (2); Arch, Okla. (2); Oregon, Ill. (1); Maurertown, Va. (1); Clarks Chapel, Ark. (1); Arkansas City, Kan. (1); Jordan, Mo. (1); Tempe, Ariz. (1); Blood River, La. (1).

5. Vit-Em-In Bible Classes Organized—6

Cleveland, Ohio (3); Morristown, Tenn. (1); London, Ark. (1).

The Vit-Em-In Bible classes, midweek classes for children, usually are conducted as a Berean class. The class at London, Ark., is under the supervision of Sr. Otto Dick, Oregon, Ill. She mails the lessons to five girls there. She, also, has charge of the isolated chil-

dren who are contacted, mailing lessons to them. These classes are good feeders for the Sunday school.

6. Other places visited: Skelton, W. Va.; Paint Rock, Tenn.; Dry Run, Va.; Kokomo, Ind.; South Bend, Ind.; Dixon, Ill.; Rockford, Ill.; Hedrick, Ind.; Grand Rapids, Mich. (Southlawn); Cleveland, Ark.; Morrilton, Ark.

7. Amount received—\$640.34

8. Expenditures—\$677.53

This covers all mileage, supplies for both evangelistic and Sunday school work.

9. Number of Children's quarterlies made—973

10. Lessons were prepared for Bible schools at: Omaha, Nebr.; Kokomo, Ind.; South Bend, Ind.; Indiana Conference; Browntown, Va. All these places were visited, excepting Omaha, and the teachers taught to use the lessons.

11. Number of baptisms—2

Numerous other things, also, are covered by this department, such as assisting teachers, individually and by mail.

We ask your prayers for the success of our department which is for our boys and girls.

## Print Shop Report

**D**URING the past year a few pieces of equipment have been added which have made possible more production with less effort. Nothing, however, has been added which improves the quality of our product. To further increase efficiency and to turn out better work, we need several pieces of equipment, more help, and more room.

Early this year, we thought a good man had been located as a full-time printer, but our hope soon faded. Printers with habits that conform to Christian standards are few in number; the ones who do conform to such standards are already profitably employed.

In Conference considerations, the printing and publishing part of our work should receive more consideration with less talk than it has the past few years since our work has been "looking up."

Paul C. Johnson.

## REPORT OF PROMOTION AND CO-ORDINATION DEPARTMENT

(Continued from page 3)

several local problems and offered encouragement to local groups. In addition to our evangelistic and field trips, we continued one regular monthly appointment in helping to maintain the work at Hedrick, Indiana. Total cost to

the Institution for the complete support of our department and assistance, over and above earnings, has been less than 4½ per cent of the Institution's sales, contributions, and earnings. This is little more than ½ of the 8 per cent which was estimated as needed to support this department. We feel that the effects of this work have had great possibilities and more than completely justified the work during the year. The decision to eliminate this department and merge its efforts with other work for the sake of greater economy and efficiency has in no way been suggested by the lack of results attained.

In the Evangelistic Department, which we also have directed, there has been good progress made. The Institution owes a vote of thanks to our workers for the good work that has been done. Following the practice of greater

concentration and less travel, M. W. Lyon has spent a good portion of his time and efforts in the State of Texas. The result of this effort is shown by the revival of the Texas Conference, the enlargement of our church fellowship, and the opportunities open for local workers in the State. Details of the work done by each worker will be a part of their reports. The Department during the year has assumed over \$3,000.00 more pastoral aid than was provided last year, yet has operated at approximately \$70.00 per month less expense.

There are many problems to be met to insure the future of our work. They can be met only by greater unity of thought, interest, and effort. Unless undermined in the coming year by these factors, our financial and business future has a very bright and satisfactory outlook.

REPORT OF SONGBOOK COMMITTEE

New Songbook Index

(Continued from page 5)

Now the Day Is Over	111	Some Day He'll Make It Plain	36	Till I Become Like Thee	29
Now unto Him	326	Some of These Days	127	Till the Whole World Knows	230
o Come All Ye Faithful	297	Somebody Cares	7	'Tis Midnight	188
o for a Closer Walk with God	157	Stand Up, Stand Up for Jesus (Gichel)	67	'Tis So Sweet to Trust in Jesus	84
o For a Thousand Tongues	41	Stand Up, Stand Up for Jesus (Webb)	68	'Tis the Blessed Hour of Prayer	118
o God Our Help in Ages Past	14	Standing on the Promises	236	To God Be the Glory	314
o Happy Day	208	*Stepping in the Light	148	To the Work	140
*O Jesus, I Have Promised	106	*Sun of My Soul	34	Transformed	264
o Jesus, Thou Art Standing	108	Sunlight	181	*Triumph	229
o Little Town of Bethlehem	300	Sunshine in the Rain	114	True Hearted, Whole Hearted	25
o Master, Let Me Walk with Thee	137	Sunshine in the Soul	242	Trust and Obey	136
o Thou in Whose Presence	82	*Sweet Hour of Prayer	190	Trusting Jesus	81
o What a Wonder (chorus)	286	Sweet Peace the Gift of God's Love	186	Under His Wings	85
o Worship the King	258	*Sweeter As the Years Go By	171	Up Calvary's Hill	90
*O Zion Haste	72	Take My Life and Let It Be	19	Waiting for Thee	228
Oil in My Lamp (chorus)	149	*Take the Name of Jesus	103	Waiting on Jesus	87
Only an Armour Bearer	237	Take Time to Be Holy	97	Walk in the Light	50
Only Believe (chorus)	306	Take Up Thy Cross	213	Watchman, Tell Us of the Night	73
Only Trust Him	219	Tell It Out	133	*We Have an Anchor	66
Onward Christian Soldiers	94	Tell It to Jesus	257	We Need Christ for Victory	48
Open Mine Eyes That I May See	252	Tell Me the Old, Old Story	224	We Plow the Fields	281
Pass Me Not	184	Tell Me the Story of Jesus	269	We Shall Know	323
Perfect Love (chorus)	316	Thanksgiving Hymn	31	We Thank Thee for the Morning	321
*Praise God from Whom	308	The Beauteous Day	214	What a Friend	192
Praise Him, Praise Him	249	The Beautiful Garden of Prayer	95	What a Wonderful Saviour	284
Praise His Name	196	The Christian's Good Night	273	When He Cometh	112
Prayer Changes Things (chorus)	21	*The Church's One Foundation	293	When I Survey the Wondrous Cross	47
Prayer of Thanksgiving	282	The First Noel	293	When Morning Dawns	287
*Prayer Is the Soul's Sincere Desire	156	The Golden Key	204	*When Morning Gilds the Skies	6
Purer, Yet Purer	315	*The Great Physician	270	When the King Comes in	243
Redeemed	122	The Haven of Rest	317	*When the World Forgets	104
Rejoice, All Ye Believers	211	The Hem of His Garment	141	When You Know Jesus Too	253
Rejoice Ye Pure in Heart	189	*The Inner Circle	51	Where Cross the Crowded Ways of Life	183
Remember Jesus Leads	160	*The Lily of the Valley	307	Where He Leads I'll Follow	123
Rescue the Perishing	210	The Lord Bless Thee and Keep Thee	240	Where He Leads Me	162
Revive Us Again	203	The Lord Is Risen Indeed	212	While Shepherds Watched	295
Ring Out the Old; Ring In the New	146	The Mercies of God	261	*Whiter Than Snow	272
*Rock of Ages	130	The Name of Jesus	22	Whosoever Will	245
Saviour, Like a Shepherd Lead Us	241	The Need of the World	88	Why Not Now?	202
*Saviour, Thy Dying Love	91	The Ninety and Nine	319	*Will Jesus Find Us Watching?	268
Shepherd of Israel	10	The Rock That Is Higher Than I	278	*Wonderful Peace	86
Showers of Blessing	128	The Palms	265	*Wonderful Words of Life	175
Silent Night	294	The Peace That My Saviour Has Given	128	Work for the Night Is Coming	164
Sing and Smile and Pray (chorus)	285	There Shall Be Showers of Blessing	235	Yes, the Lord Can Depend on Me	9
Sing, O Sing, the Praise of Jesus	250	*There's a Great Day Coming	195	Yield Not to Temptation	129
		There's a Rainbow Shining	54	You Must Believe	109
		There's a Wideness in God's Mercy	169	You Must Open the Door (chorus)	198
		Think of Jesus	246	You Ought to Know Him	267
		This Is My Father's World	231	Your Cross	120
		Throw Out the Life Line	221		
		Thy Word Is Like a Garden			

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. 11:30).*

### A Strange Parade

Joshua, leader of the Israelites, rose very early. The priests who bore the ark were also up early. They were to march around the walls of Jericho again. First went the armed soldiers. Then the seven priests followed, blowing seven trumpets. They were followed by the other priests who carried the ark of the covenant. Last of all came the congregation of Israel. This strange procession walked around Jericho six days. They went around only once each day.

The seventh day, they marched around Jericho seven times. The seventh time, Joshua told the people to shout. The priests blew the trumpets. Joshua said, "Shout; for the Lord hath given you the city" (Josh. 6:16). Certainly such faith was rewarded. The walls of the city fell flat. Every man went forward into the city. "By faith" they fell.

The walls were thick, because Rahab's home was said to be built right on the wall. (Josh. 2:15.) This did not make the people hesitate or fear. This was a different generation from those who feared the people too greatly to take the land. *They* had to wander forty years because of their lack of faith. Joshua and Caleb were the only ones from the first group who were allowed to enter the Holy Land with this new generation: men of faith.

### Following God's Commands

They were to destroy all that was in the city. Not only were the people killed, young and old, but they destroyed the animals also. Only the silver and gold, and vessels of brass and of iron, were saved. These they put into the treasury of the house of the Lord. They did not always obey the Lord by destroying everything. We will learn more of that next week.

### A Promise Kept

Joshua said to the two men who had spied out the country, "Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her." "The young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel."

The Israelites had an act of purification for the strangers and unclean. It seems Rahab was cleansed, for we read in the following verse that she "dwelt in the midst of the city" (6:25). Years later, she married Salmon and became an ancestress of Jesus the Christ.

### Modern Jerichos

Today, Christians have walls that must crumble if they are to be Christ's. They may be walls of pride or lust or greed. Ambition for worldly gain can be a very real wall between one and God.

There is to be nothing between us and God. We are to live in peace with Him through Jesus. When we accept Jesus as our personal Saviour, He is our High Priest. We are kept pure and holy as long as we desire to be Christ's. If we realized His power to keep us when we are tempted to sin, we would always be overcomers. We are promised we will not be tempted "above that which we are able to bear." Believing that, we look for that way of escape that is also promised. With every temptation there is promised a way of escape from temptation. The temptations we have are common to all mankind. The temptations are so natural, so interesting, and often wrapped up in such a lovely manner, that we are caught "off guard," so to speak. When we pause to consider the Word, we remember that Paul said the natural and spiritual are on opposite sides. As Christians, we put down and conquer the natural to be Christlike.

"Trying to be" a Christian is but to fail. We are to "be Christians" in all things every day. God will not condemn those who walk "after the Spirit" and make no provision to fulfill the lusts of the flesh. Christ keeps us perfect in the sight of God when we are Christ's.

### Happy Birthday Wishes

Roger O. Wilson, July 14, age 13, Danbury, Nebr.  
James E. McLain, July 14, age 12, Los Angeles, Calif.  
Teresa Philips, July 17, age 13, Hammond, La.  
Larry L. Zechiel, July 18, age 7, Culver, Ind.  
Orville L. Boos, July 19, age 3, Itasca, Ill.  
John T. Neal, age 13, Jericho Springs, Mo.  
Kent Ross, July 20, age 6, Litchfield, Minn.  
Chalmer Dennis, July 20, age 9, Vanzant, Mo.



# What Kind of Man Was Jesus?

By Harold J. Doan, Berean Editor

**I**T IS IMPORTANT that we know Jesus the Man, for as such He must command our respect, love, and devotion. Aside from His virgin birth, His Sonship, His saving blood, what kind of Person was Jesus? Was He a man we would like for a friend, a man we could respect and admire? We think so!

Jesus was a perfect man, physically, spiritually, and mentally. Peter, comparing Him to the lamb of sacrifice, said that He was "without spot or blemish."

First, Jesus was a perfect physical specimen. Too often we have seen Him portrayed as a weak, effeminate-looking person. Consequently, it is difficult for young people to find much in Him to incite their natural hero worship. This is unfortunate, because our study of the Gospels proves beyond doubt that Jesus must have possessed amazing strength, stamina, and energy. The fact that He supported His mother and brothers and

sisters for years, by doing carpenter work, eliminates the possibility of His being a weakling.

We are told that some University of Illinois athletes tried to duplicate Jesus' trips on foot and found themselves unable to match His long journeys. Jesus lived outdoors constantly, saying one day, "The Son of man hath not where to lay his head" (Luke 9:58). Such rugged outdoor life must have made Jesus a man of great strength.

Could a weak man have endured forty days fasting and still had strength to defeat Satan in three great moral battles? Jesus did!

Remember the time He entered the Temple, to see it polluted by the grafters and thieves? Making a whip and showing His strong right arm, He drove all the money-changers and animals out of the Temple, single handed. No weak-kneed philosopher could have done it.

We see Jesus as a tall, strong man, perhaps like Saul. He walked erect like an Indian, eyes bright, skin tanned, barefoot in the great outdoors. Jesus was a man to command respect from first glance, even from His enemies.

Jesus was also a mental giant, second to none for quick wit, depth of knowledge, and practical wisdom. He had a faculty for calmness, never losing His temper. His mental

motive's were good and His mind was kept always clear and ready for action, because He never allowed Himself to be hamstrung by anger, greed, hatred, or evil thinking.

One instance of Jesus' quick thinking and deep understanding is recorded in Matthew 22:15-22. Jesus' enemies set a clever trap. They had all the advantages of preparation, number, deception, and surprise. Their question was, "Should we pay taxes to Caesar?" If He said no, He would be tried for treason. If He said yes, His influence with the Jews, who believed no true Son of God could support a heathen king, would be lost. On His answer hung His life. What would you have done?

Jesus' famous answer is indication of His profound wisdom, His calmness, and His nimble wit. "Render unto Caesar the things that are His, and to God the things that are His."

He answered the question to everyone's satisfaction. This would have been enough for a normal man, but Jesus' answer went even deeper. It was a rebuke to His hearers who served Caesar better than they served God. His statement also established the Christian principle of serving your community with what it requires, but not to forget God in so doing. Jesus possessed super-intelligence.

You need not be ashamed of your brother and Saviour. You can be proud to be His servant and disciple. None of your friends has a hero of greater physical stamina or health, nor could they match Jesus in wisdom, wit, or intelligence. Our Saviour was a perfect man, worthy of being our Example in every way.

If He is our Example in all things (we have not even mentioned Jesus' spirituality and devotion to God), how can we be like Him?

We can, first of all, live the clean life He did, caring for our bodies as the Temples of God. Jesus knew He had much to do, and He could do it best when He was well and strong. Consequently, He cared for Himself by pure, clean, temperate living. We cannot picture Jesus in a tavern, drinking alcohol, or even smoking a cigarette. He enjoyed life, and lived every moment of it, but He did it the clean, wholesome way, with the end in mind of keeping Himself always fit and able to serve.

We can be like Him by being "ready always to give an answer to every man that asketh . . . a reason of the hope that is in" us (1 Peter 3:15). Jesus was always ready with an answer, because His mind was always at peace with man and with God.

Your Master can be respected and profitably followed.

*National Berean Society*

# AMONG THE CHURCHES

## CONFERENCE DATES

- July 22-27—Camp Meeting at Denny Creek Camp Snowqualine Pass, Wash.
- July 24-27—Arkansas-Oklahoma Conference at Bear, Ark.
- July 29-August 10—General Conference at Oregon, Ill.
- July 29-August 10—Illinois Conference and Bible School at Oregon.
- August 9-17—Missouri State Conference.
- August 23-31—Texas Conference at Ater.
- August 17-24—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 14-24—Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)
- August 16-24—Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)
- August 29 - September 7—Evangelistic meetings at Blood River (La.) Church of God. (Sydney E. Magaw, guest speaker.)

## BLOOD RIVER VACATION BIBLE SCHOOL

Hammond, Louisiana

On June 16, the Bible School opened at the Blood River Church of God (La.) with one hundred eight students enrolled. We were glad to welcome into our midst Sr. Verna C. Thayer and her competent assistant, Sr. Mabel Barnum, who in the past was one of the faithful workers of our congregation.

Bro. Vernis Wolfe and his staff of teachers and workers from the congregation, along with Srs. Thayer and Barnum, worked together in complete harmony to make our School the wonderful success that it was.

One hundred forty-one were enrolled in the School, and there was an average attendance of one hundred seven during the two weeks. We feel that God surely has blessed us in our efforts to serve Him. We had looked forward for three years to having Sr. Thayer work with us in our School. It was all and more than we expected. We hope she may be with us again. As she and Sr. Barnum journey on, we pray God will continue to bless and care for them in their work for Him.

On July 6, Bro. and Sr. Wolfe and Duan left for a short visit to Texas. We hope they will have a good visit at home, but will be glad to see them return to resume their work here.

Mrs. Maurice Robinson, Secy.

## NATIONAL BIBLE INSTITUTION

Omaha, Nebr., Church of God	18.00
Hedrick, Ind.	35.00
Mr. & Mrs. Alfred Anthon	50.00
Dixon, Ill., Sunday School	10.00
A Sister	73.75
Mr. & Mrs. C. P. Morgan	10.00
Mrs. T. J. Ellis	100.00
Marian L. Long	13.93
Ripley, Ill., Sunday School	49.78

## CAMP MEETING AT DENNY CREEK

Dates for the meeting at Denny Creek Camp on Snowqualine Pass (Wash.) this year are July 22-27. Monday, the 21st, will be occupied in getting there and setting up camp. Classes for both young people and adults will be prepared. On July 27, the closing date, there will be special music and sermons, followed by the usual basket dinner.

All are welcome to attend. Bring your camping outfit and Bible, and have a feast with us on the Word of God.

Lyle Rankin.

## ILLINOIS CONFERENCE NEWS

**Eldorado.** Bro. Herbert Edmister has been conducting the worship services in Eldorado. He reports encouraging co-operation. All services are being conducted as usual. These laymen deserve much credit for the work they are doing.

The Eldorado Conference was well attended, and the attendants thoroughly enjoyed the sermons presented by Bro. Sydney E. Magaw. (They also very much enjoyed Bible lessons by Bros. Harold Doan and Linford Moore.—Editor.)

**Macomb.** The Macomb Vacation Bible School was very successful, with ninety-four students enrolled. The second week's school was highlighted by evangelistic meetings conducted by Bro. M. W. Lyon, Bro. Moore attended June Conference in Eldorado and Bro. John Mercer preached in his absence.

**Oregon.** June 1 was Berean Sunday in Oregon. The young people presented a fine concert, featuring the Glee Club and several instrumental and vocal solos. Billy Dick led the orchestra, and Kirby Davis the Glee Club. The Dorcas Society packed and sent a box of food to South Wales to one known by some of the members. This friend had written concerning conditions in Great Britain: "None such since the Middle Ages." "May our sharing bless us and others," writes the Oregon reporter. ("Paul would say, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.'") A new class of young married people has been organized. Sr. Martha Doan is the teacher.

**Ripley.** Ripley Vacation Bible School was June 23 - July 4. A large enrollment was expected. Bro. C. R. Randall has quite recovered from his operation, and has been asked to continue his work in Ripley another year. The Sam Kee family has succumbed to the call of the West and moved to Arizona. Bro. and Sr. Fred Paisley recently visited the Cox family in Chicago, while Sr. Grace Laning of Chicago visited her family in Ripley.

### State of the Treasury

This report has been submitted by our Illinois Conference treasurer, Mrs. Mildred Somers, Monroe Center. Send all contributions for the State work to her.

Cash on hand, May 20, 1947	\$291.07
Contributions	39.70

Total	\$333.77
Disbursements:	
Pastoral aid	\$75.00
Service charge at bank	.15
N. B. I. printing	8.96
	84.11

Cash on hand, June 20	\$249.66
Building Fund	\$150.00
Bible School Fund	\$563.75
	Harold J. Doan, News Editor.

Sr. Victor Corbell, Tempe, Ariz., and her daughter Mary Ann, visited Sr. S. J. Lindsay at Oregon, Ill., July 16. They were en route home from Washington, D. C.

## RE-EMPLOYED BY THE EXECUTIVE BOARD

Several workers of National Bible Institution already have been re-employed by the Executive Board for another year's service: Bro. James M. Watkins as General Manager (starting September 1); Bro. Otto E. Dick as instructor and Registrar at Oregon Bible College; Bro. M. W. Lyon as National Evangelist; and Sr. Verna Thayer as evangelist for children and conductor of Vacation Bible Schools.

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$1,964.55 to go by July 31!**

INDIANA BIBLE SCHOOL AND CONFERENCE

MOTION STEERING COMMITTEE

NATIONAL BIBLE INSTITUTION

The Indiana Bible School and State Conference was held at the Morning Star Church of God in South Bend, Ind., June 15-22. There was a great deal of water in the North Salem Church basement where the Annual Bible School is always held. Due to the generous hospitality and hard work on the part of the members of the Morning Star Church, we were able to hold the meetings there. We wish to thank all who had a part in making it a success. The mattresses and bedding were brought from the North Salem dormitory and put in the church parsonage.

Bros. M. W. Lyon (chairman), Otto E. Dick, and Sr. Lyle Dean will serve as a "Motion-Steering Committee." All motions and resolutions should be presented to this Committee prior to being presented on the Conference floor, the intent being to have motions presented in their logical order and worded technically correct.

McGintytown, Ark.	22.38
Little Rock, Ark.	35.00
Mount Springs, Ark.	5.27
Cleveland, Ark.	47.20
Bear, Ark.	45.00
Clark Chapel Church, Ark.	15.00
Brooklen Church, Ark.	6.00
Waveland Church, Ark.	7.00
W. R. Simmons	20.00
Arkansas donors	6.00
Pennellwood Church, Grand Rapids	50.00
Mauertown, Va., Sunday School	20.62
Ladies Club, Blood River, La.	125.00
Mrs. L. R. Hillard	\$ 13.00
Mr. & Mrs. F. Carpenter	5.00

CREDENTIALS COMMITTEE

Sr. Leila Whitehead has been appointed by President Lehard T. Hanson to serve as chairman of the Conference Credentials Committee, she to choose her own assistants.

Bro. Delbert Jones served as superintendent of the Bible School and as dean of the boys. Sr. Doris Naylor was the matron, and Sr. Mary Rouse was in charge of the kitchen.

Four classes of Bible study were organized with teachers in charge as follows: Srs. Mildred Macy and Lulu Stilson, primary; Sr. Lulu Stilson, Bros. Emory Macy and Delbert Jones, juniors; Sydney E. Magaw, Emory Macy, and Floyd Stilson, seniors; and Sydney E. Magaw and Emory Macy, adults. A total of sixty-six were registered in the four classes.

Bro. Magaw of Oregon, Ill., was the guest speaker, and he brought a car load of young people with him—Milo, Norma, and Sidney Magaw, Betty Claussen, and Billy Dick. Bro. T. A. Drinkard of Arlington, Tex., had just finished a series of meetings at the Morning Star Church. He and Sr. Drinkard found it possible to remain for the State Conference, and gave us two sermons. Other ministers present were: Harry Sheets, Delbert Jones, Emory Macy, Richard Parish, and Floyd Stilson.

Bro. M. W. Lyon and his mother were with us on Sunday, June 15. After services on Sunday evening, he showed us moving pictures taken in Oregon, Ill., and in Texas.

Several of the young people gave special numbers, instrumental as well as vocal, which added much to the services. On Saturday evening, Marjorie Rouch gave a chalk talk on sin. These talks are educational and fascinating.

The South Bend Shrine Charities, Inc., brought the Mills Bros. Circus to the city to raise money for the crippled childrens' hospital. Through the efforts of Bro. Paran Anderson, all the children of the Bible School, and a few of the adults, were taken to the circus without charge to them. We certainly appreciate Bro. Anderson's part in making this opportunity possible.

At the business meeting, Saturday, June 21, Sr. Lottie Pickert was appointed to serve as chairman of a state youth organization to coordinate the activities of the youth throughout the State for the coming year.

Officers elected for the Conference Board are as follows: Willard Naylor, president; Floyd Stilson, first vice president; Ferris Zechiel, second vice president; Dale Rouch, treasurer; and Erna McChesney, secretary. Bro. Harvey Kraugh was elected to serve as editor of the Indiana page in The Restitution Herald.

Bro. Willis Rouse of Nappanee, Ind., was chosen as delegate to the National Conference at Oregon, Ill., and Sr. Pearl Zechiel was chosen as alternate.

We again wish to express thanks to the members of the Morning Star Church for making this year's Bible School possible.

(Mrs.) Erna McChesney, Secy.

Gleanings From the Field

"The field is the world."—Jesus.

"Youth Rally" students are arriving. Full enrollment will be published next week.

Bro. C. E. Lapp reports that Sr. Lapp is "progressing nicely" since her recent surgery. They plan to leave Tempe about July 21.

"Having a good time on my vacation. Sunday night (July 6), we went to church twice—to hear Gordon preach, and then we went to a negro church. Sr. Thayer is having a good Bible School at 'Happy Woods.'"—Shirley Logsdon, 109 E. Thomas St., Hammond, La.

Sixty-seven persons at the recent Michigan Conference had perfect attendance at the Bible classes, and the average attendance was one hundred ten.

Sr. Ida Hardesty, 1024 N. 33d St., Omaha, Neb., suffered a dislocated and fractured ankle several weeks ago, necessitating surgery, but she is able now to "get about" on crutches.

Bro. Vivian Kirkpatrick, now attending a summer session at the University of Minnesota, takes advantage of his opportunity, also, of attending the Minneapolis Berean meetings on Wednesday evenings. Their attendance ranges from eleven to seventeen students. "Keep going!"

The Editor plans to preach at Ripley, Ill., morning and evening of Sunday, July 20.

Hint for General Conference: "Our resolution during the month of July is to do less fault finding. It is an easy matter to see another fellow's shortcomings and forget one's own. This month, let us reverse the process: correct our own mistakes and be quick to forgive our brother of his."—L. W. Moore, 802 W. Jefferson, Macomb, Ill., in his local church bulletin.

Under date of July 3, Sr. Verna C. Thayer reported, "Having a fine Vacation Bible School here at Happy Woods, also,"—i.e., in addition to the one recently closed at the Blood River Church (La.)—"attendance now at forty-five. We have one more week here, then will go to Madison, Ohio."

Bro. and Sr. James M. Watkins motored to Hedrick, Ind., Saturday, July 5, where Bro. Watkins preached on Sunday. Sr. Etta Hurley returned with them to attend the Summer Bible Training School.

Sr. Maybelle Hanson, member of the Chicago Church of God, is nursing her mother, Sr. Sarah Demison, who is critically ill at her home, Oak Park, Minn.

Broken legs: Sr. C. H. Walters, 621 S. Gallena, Dixon, Ill., fell downstairs at her home some time ago, breaking an ankle. She is still bedfast. Also, Bro. Donald Mattison, Oregon, Ill., in an accident with a pony, recently suffered a broken kneecap. Both are members of the Oregon (Ill.) Church of God.

Bro. Norman J. McLeod preached, Sunday evening, July 6, for the Oregon, Ill., congregation, serving as guest speaker for the pastor, Bro. F. L. Austin. The message, about Peter's ministry, emphasized Acts 10:34, 35. . . . Remember the words!

"We're coming to General Conference."—Mr. and Mrs. Dale Rouch, 1710 Medora St., South Bend, Ind.

There's a difference between being level-headed and flat-headed. Which am I!

Conference Program: See the back page, this Herald, for the Conference Program, names of teachers, and other items of general interest.

Bros. Arnold Johns and Gerald L. Cooper motored from Oregon, Ill., July 12, to Ripley, Ill., for Sunday services. One preached in the morning; the other in the evening. Both these men are attending the Summer Bible Training School.

National Evangelist M. W. Lyon is working with our brethren in and near Washington, D. C. . . . Pray for an active church in the capital city.

Sr. Lilian Railton, resident of Golden Rule Home, visited last week at the home of her son John and family in Rockford, Ill.



# Illinois Conference and Bible School



July 29 marks the opening of the Annual Illinois Conference and Bible School, and General Conference at Oregon, Illinois. This is perhaps the most important series of meetings in our denomination, and in our State. Illinois State Conference will meet Friday and Saturday afternoons, August 8, 9, for its annual business meeting and election of officers. Make plans now to attend and participate in the classes, worship services, and business meetings!

#### General Program:

- 7:00 a.m. Breakfast
- 7:30-8:30 Ministerial Conference
- 9:00-9:45 General Assembly and Devotional Hour
- 9:45-10:55 Morning Classes
- 11:00-11:50 Church Problems Sessions conducted by the Sunday School Association and Bereans.
- 12:00 Dinner
- 1:30-3:00 General Assembly and Afternoon Classes
- 3:15 General Conference Hour
- 5:30 Supper
- 7:30 Evening Service and Sermon

Saturday, August 2, is Sunday School Day; and Monday, August 4, is Berean Day. Classes will be conducted as usual on these days, but all activities will be slanted toward the efforts of these two organizations.

#### Teachers:

- Bible School Superintendent—H. J. Doan
- Beginners' Class, Ruby Railton
- Primary Class, Verna Thayer
- Junior Class, Lulu Stilson
- Intermediate Class, Ruth Tomlinson
- High School Class, Otto E. Dick and Clarence Lapp
- Young People's Class, Linford Moore and Robert Hardesty

Adult Bible Classes, G. E. Marsh, Norman McLeod, and J. Arlen Marsh

A complete list of morning and evening speakers will be published later in THE HERALD.

#### Food:

Again, the cooks will be Sisters Lewis and Pritchard, who pleased our palates last year. Most of the food is purchased by the Illinois Conference, which is grateful for any contributions of edibles. Bring along a sample of your gardening and canning ability. Every little bit helps!

#### Rooms:

Those who wish to rent rooms away from the dormitory should contact Sr. Leota Hanson, Box 231, Oregon, Illinois. The dormitory will be used again this year, subject to the usual rules and restrictions which later will be published. Co-operation is necessary if the dormitory is to be maintained, and if the rights and feelings of others are to be respected. Courtesy must be the rule if everyone is to enjoy his stay on the Conference grounds.

#### Music:

Music for the Conference will be in charge of Sister Esta Starbuck. As usual, she will welcome special numbers for morning, evening, and Sunday services. If you sing or play a musical instrument, prepare a song or two for the Conference sessions. Do not hide your talent! Let your light shine! We need good music from the first day to the last. Begin to prepare soon!

Come to Oregon, Illinois, July 29-August 10, for a spiritual feast. Meet your brothers and sisters in Christ at Conference. Help conduct the state and national church business, which are important parts of the Conference. You need Conference, and the Conference needs you! Set aside time now!

- At

**OREGON**



**July 29 -**

**August 10**

# THE RESTITUTION HERALD

VOLUME 36

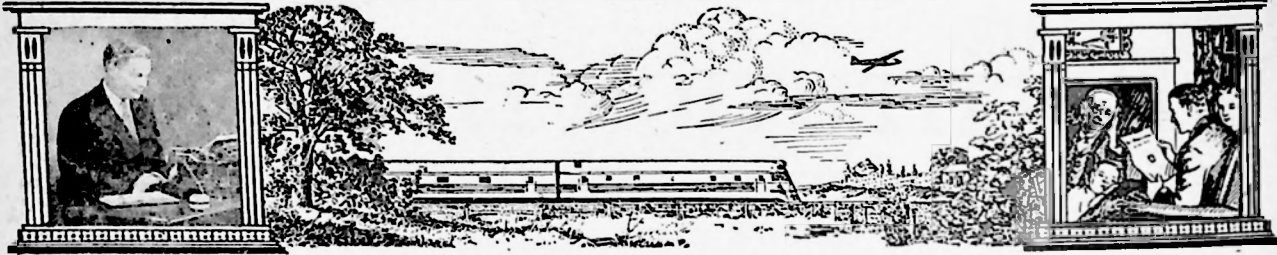
OREGON, ILLINOIS, JULY 22, 1947

NUMBER 42



—Authenticated News Photo.

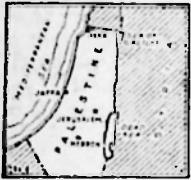
ROMANTIC SCENE ON RIVER ELBE, NORTH BOHEMIA



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 Sydney E. Magaw, Editor \$2.50 per year Paul C. Johnson, Associate Editor

## Jewish Prosperity in the Desert

The *Minneapolis Star*, dated June 28, 1947, reported a thriving Jewish colony deep in the desert land of South Palestine, using as a title these words, "Jews Coax Garden Miracle Out of Barren Desert." Down in *Negev Desert*, even south of Hebron (see map), thirty-three young men and twenty-seven young women, after four years of persistent Jewish effort, are producing fruits, vegetables, and flowers from



about one hundred acres of soil that has been desert wasteland for thousands of years. They intend to enlarge their garden-in-the-desert to include ten thousand acres.

Singularly, these young Jews are enjoying friendly relationship with the neighboring Arab tribes, and there is evidence that Zionism will center its activities in southern Palestine where Arab resistance is least active.

How and when God's prophecies are to be fulfilled, one seldom can foresee; but when they are fulfilled, the events frequently evolve so smoothly that one is likely to forget that a short time prior to fulfillment, the prophecy seemed incredible. Nothing is impossible with God. The rebuilding of Palestine is dependent neither upon British nor American interests. In fullness of time, God will fulfill His every promise concerning His people, Israel. "They shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; *they also shall make gardens*, and eat the fruit of them."

### "Meditation"—By Mary Mae Nedrow

Sister Mary Mae Nedrow here speaks of another type of "garden in the desert"—the *garden of prayer*: "There's a peaceful sanctuary where we love to go to pray: where there are no doors to open, in the night or in the day. In the grandeur of this garden where old-fashioned flowers grow . . . where hollyhocks sedately nod as though they truly know, the beauty of a garden that only God can make, and of His handiwork from us no one can ever take . . . and on this emerald carpet rare, we kneel . . . and bow our heads in prayer."

## Facts about the Bible

The Bible (Latin edition) was the first book printed from movable metal types—in the year 1455. The first Bible printed in America was in the Indian language, the work being done by John Eliot, 1663. In 1782, the first English Bible was printed in this country. The first Bible printed in New York City appeared in 1792, a copy of which was owned by George Washington.

There has been a close association between development of printing and circulation of the Bible, as though God blessed the invention of man for His own glory. Nearly a billion volumes of the Scriptures have been printed and scattered abroad through the world since printing was invented in the fourteenth century. It is reported that: "The entire Bible has been translated into 179 languages, and parts of it have been translated into 829 languages and dialects, making a total of 1008 languages and dialects.

Here listed are the several early English versions:

- 1380-84—John Wycliffe (in manuscript only). First complete translation of the whole Bible into English.
- 1525—William Tyndale. The first printed English New Testament.
- 1530—William Tyndale's Bible—Pentateuch.
- 1535—Miles Coverdale's Bible. First Bible printed in English.
- 1537—Matthew's Bible.
- 1539—The Great Bible.
- 1539—Taverner's Bible.
- 1557—Genevan Bible, New Testament.
- 1560—Genevan Bible, Old Testament.
- 1568-72—The Bishop's Bible.
- 1582—Douay Bible, New Testament.
- 1609—Douay Bible, Old Testament.
- 1611—The Authorized Version, or King James' Bible.

## Conference Fast Approaches

General Conference fast approaches. Opening day, July 29, is only one week away. Indeed, it will arrive as soon as some of you readers receive this final invitation. You are invited to this spiritual feast, July 29 - August 10.

# The Education of Peter

(A Sermon Preached at Oregon, Illinois, July 6, 1947)

By Norman J. McLeod, Pomona, California

**S**IMON PETER was dismayed with himself. He had done the thing that he had thought was impossible for him to do. He had betrayed the one Person whom he loved most of all in this world. He had denied his Lord and Saviour—the One to whom he had made that great confession a short time before, that confession which had given him his surname of “Peter.” With a look which was the signal to him, Jesus had told him that the prediction of desertion was fulfilled. Now Peter was a broken man: his spirit all gone, his mind in blackness. How could he face himself? ! How could he face those others? ! But they had fled, too, all except the ever-faithful John who followed Jesus to the place of crucifixion.

Jesus came forth from the grave, however, and Simon Peter was among the first to see Him and know Him afterward. His gloom was turned to joy—but not for very long. How soon the zealous Peter lapsed into irresolution! Not knowing what else to do with himself, he and his friends went to their old occupation, fishing. Then Jesus upbraided him again—this time for not going about the work of leading the new church. In language somewhat veiled, the Master three times told him to be about that work. One can imagine again how the heart of that burly fisherman must have been wrung when the Lord twice repeated the question: “Simon, son of Jonas, lovest thou me?” (John 21.) Peter, the brash direct-actionist, was full of indecision. He had to do *something*—and had gone fishing. One is reminded of that other time, on occasion of Christ’s Transfiguration, when Peter had suggested that they build tents for Moses, Elijah, and Jesus. Peter had showed himself to be confused: he had to do *something* to keep himself in hand. Now he had gone fishing to relieve that tension that was in the mind of one so full of energy as he was. He had to have a means of allowing the outflow of energy to escape. When confronted by the Saviour, though, he was confused as to *what* to do.

At the next appearance of Peter, however, what a *changed* man he was! He was the preacher with power. He spoke forth with all the authority of the spokesman of God through the Holy Spirit. He was a great evangelist winning souls by the thousands to the new Cause. No longer did he fear the displeasure of the “powers that be.”

He went about doing good, preaching Christ “in season and out of season” in spite of threats and persecution. He was miraculously delivered from jail in the face of prayer by his friends. Then again, apparently, the power suffered a lapse: for Peter was in Joppa, apparently not actively carrying the Word of Jesus forward.

A vision from the Lord was bothering him while he was asleep and fasting. A strange weird vision it was—about food. Eat those unclean things? Most certainly no! He always had been a devout Jew! Then came the answer: “What God hath cleansed, that call not thou common” (Acts 10:15). Then to that Jewish fisherman preacher came a new revelation: the messengers of a despised Gentile were without to lead him to their master. Still somewhat confused in his mind, Peter nevertheless obeyed the summons because of its apparently divine coincidence. Then came the pouring out of the Holy Spirit upon Cornelius and his household, and another step in the education of Peter was completed. “Of a



Norman J. McLeod

truth,” he said, “I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him” (Acts 10:34, 35). Later, when Peter stood before the conference at Jerusalem (Acts 15), there was no longer any confusion in his mind. The Gentiles were fellow heirs with the Jews in the great councils of God.

What, though, is this we hear again! Paul had withstood Peter to his face! Peter was again the narrow Jew. He had withdrawn himself from the Gentile converts. He would no longer countenance the work of Paul among the Gentiles. Had confusion again entered into the mind of the great sturdy fisherman preacher? Must he still have another lesson from the Lord? Certainly he who had so ardently proclaimed to Jesus: “Thou art the Christ, the Son of the living God” (Matt. 16:16), would need no further teaching! Certainly he who had denied the Lord and then repented with tears and great anguish of heart would need no other lesson! Surely he who had spoken with the power of the Spirit on the Day of Pentecost could not need further education in the things of God and His beloved Son. How could he who had seen the Holy Spirit of God descend upon the once-despised Gentile be in need of another lesson?

(Please turn to page 10)

# The Wages of Sin

By Glenn M. Birkey, Rochelle, Illinois

**I**N Weymouth's "New Testament in Modern Speech," Romans 6:23 reads: "The wages paid by Sin are death; but God's free gift is Life of the Ages bestowed upon us in Christ Jesus our Lord." James 1:15 reads, "Then the passion conceives, and becomes the parent of sin, and sin, when fully matured, gives birth to death." Webster defines "sin" as "a willful transgression of the divine law; neglect of the laws of morality or religion; violation of propriety."

Though "sin" is a very short word, its effects upon mankind are beyond description. God, in creating man, made him a free creature of choice. Man chose very unwisely, as one sees today by the mess he has made of self-rule, and many leaders of society are unhappy and worried over today's world conditions. Here is the sad part: when any agency that man has established to try to get himself out of the difficulty into which he has gotten himself is in session, very seldom, if ever, do these men gathered in assembly call upon Almighty God for assistance or guidance. In history, there were times that man did seek God's guidance, but he has become so sinful he is too proud to admit defeat. Willfully and entirely, man leaves out of his plans the *Creator* of the universe.

Recently, I heard a speaker who traveled in Europe before World War I. He said at that time many people attended churches in Europe. Having returned there *after* that War, he reported church attendance had fallen away to almost nothing. In France, church windows were boarded up. Today, one can see what happened, and is happening, to that nation and to many other nations that forgot God. Optimists here in America may say, "It cannot happen here," but, if God is left out of American life, it *will happen here*. People in both Russia and Poland said their freedom never could be taken away from them, but they have learned differently to their sorrow.

The word "sin" first appears in Genesis 4:7, regarding Cain's slaying of Abel. Adam and Eve, however, committed the first sin when they disobeyed God, thus placing man under the penalty of death. In examination of the scripture at the beginning of this article, one finds mention of two opposites—death and life. Death is the penalty for sin. Life throughout the ages is for those who love and obey God, but it is yet *a gift* by reason of God's Son who gave His life for sinners. How ridiculous to hear ministers at funerals speak of death as the "doorway of heaven" when death is the penalty for sin! It "just don't make sense!"

In the *Chicago United Mission Messenger*, Mr. West, Superintendent of the Mission, under the caption "Why Do Men Drink?" has this to say:

"So many times we are asked the reason for these men drinking, and the only answer we know is this little word called 'sin.' We may try to place the blame on any number of things, but when we come to the real cause of drink, it is sin. In the two years I have been at the Mission, I have talked with hundreds of men and asked them why they have become drinkers. About ninety per cent say they started to drink to try to forget some bitter experience in their past life. . . . I do not believe that ten per cent of the men on Skidrow are there because they want to be, but sin has such a hold on them that it is impossible for them to quit drinking in their own power. I have had men tell me they would give their good arm if they could only stop drinking. This is not only the 'down and outer,' but men who have had better positions in life, such as doctors, lawyers, bankers, and various walks of life. The only cure for these men from the drink habit is the Lord Jesus Christ. I could not tell you of one man who has stopped drinking by his own power, but I could name numbers of them who have accepted Christ and the desire for drink has left them."

In Romans 8:5-9, we read: "If men are controlled by their earthly natures, they give their minds to earthly things. If they are controlled by their spiritual natures, they give their minds to spiritual things. Because for the mind to be given up to earthly things means death; but for it to be given up to spiritual things means Life and peace. Abandonment to earthly things is a state of enmity to God. Such a mind does not submit to God's law, and indeed cannot do so. And those whose hearts are absorbed in earthly things cannot please God" (Weymouth).

Webster defines "carnal" to mean "pertaining to the body, its passions and appetites; animal; fleshly; sensual; impure; not spiritual, but essentially human." Therefore, we Christians have much to fight in this life to overcome the carnal that is in us. We need to use the "sword of the Spirit," which is the Word of God. We need Christ's influence upon our lives seven days each week. The Apostle Paul well summed up the matter in Romans 8:12, 13, saying: "Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule. For if you so live, death is near; *but if*, through being under sway of the spirit, you are putting your old bodily habits to death, you will live" (Weymouth).



According to reports coming in each hour through the press and radio, both man and nature seem to be on the rampage. It seems the whole creation is groaning because of the heavy load of sin upon the whole earth. On man's

part, there are killings, robberies, lack of natural affection. In nature, there are famines, floods, earthquakes, tragic weather conditions. How thankful we Christians should be that we have a God who has (*Please turn to page 10*)

## TRUTHS WE BELIEVE AND EMPHASIZE

By G. E. Marsh Tipp City, Ohio  
Pastor Brush Creek Church of God

*The Unity of God* as sole Creator, Sovereign, and Father of all. (Gen. 1:1; Deut. 6:4; Isa. 44:8; 45:5-7; Eph. 4:6; Acts 17:27-29.)

*Jesus the Christ*, the Son of God. (Psalm 2:7; Luke 1:30-35; Matt. 3:17; 1 Cor. 8:6; Rom. 1:1-4.)

*The Holy Spirit*, the power of God. (Gen. 1:2, 3; Rom. 15:19; 1 Cor. 2:10-14; Eph. 4:30; Matt. 12:18.)

*Man*, formed wholly of dust of the ground. (Gen. 2:7; 3:19; Eccl. 3:20; Psalm 103:14.)

*His life* dependent on the breath, or spirit of life, given him by God. (Gen. 2:7; Job 33:4; 27:3.)

*In Death* he has no memory or consciousness, being in no sense alive. (Psalm 6:5; 94:17; 115:17; Isa. 38:2; Eccl. 9:4-10; Rev. 1:18.)

*Future Life* comes only by resurrection from the dead. (John 11:25, 43, 44; 5:25-29; 1 Cor. 15:13, 14, 16-18, 32, 50-54; 1 Thess. 4:13-18; Col. 3:4.)

*The Earth*, the eternal home of the redeemed. (Matt. 5:5; Psalm 37:11, 18, 22; Dan. 7:27; Rev. 5:9, 10; Isa. 65:17, 18; 2 Peter 3:13, 14.)

*The Gospel*, which is the "power of God unto salvation to every one that believeth," consists of the good news of the Kingdom of God to be established on the earth when Christ comes. (Mark 1:14, 15; Matt. 10:7; Luke 4:43; Acts 1:1-3; 8:12; 20:25; 28:23, 30, 31.)

*Israel, the Jewish People*, are to be restored to Palestine. (Amos 9:11-15; Jer. 16:14-16; Isa. 11:11; 43:5-7; Ezek. 34:11-13, 28; 36:36; Isa. 62:1-4, 12.)

*The Apostles* are to be rulers over the twelve tribes of Israel. (Matt. 19:27, 28.)

*The Faithful Saints* of the church will be "kings and priests" over the nations under Christ. (Rev. 2:26; 3:21; 5:10; 20:4; Rom. 15:12; 2 Tim. 2:12.)

*The Kingdom* will include all nations and stand forever. (Psalm 2:8, 9; 72:8-11; Dan. 2:44; 7:13, 14, 27; Isa. 2:1-4; 9:7; 11:1-10; 35:1-10.)

*To Attain a Place in the Kingdom* as a co-ruler with Christ, one must a) believe the gospel (Mark 16:15, 16; Acts 8:12), b) repent (Mark 1:15; Luke 24:47; Acts 2:38; 3:19), c) be baptized (Matt. 28:19, 20; Acts 8:12; 22:16), d) lead a godly life in Christ Jesus (Rom. 6:4-6; 2 Peter 1:5-11).

## THE BREWERS' SLOGAN

Selected by R. H. Judd, Colborne, Ontario

"A million boys are needed."

Have you heard the brewers' cry?

Can you see the fearful vision

Of this army passing by?

"A million young men give us,

Who have never tasted beer;

For new customers are needed

For our business year by year."

"A million boys are needed."

Friend, have you a lad to spare

To fill dying drunkards' places?

Is it your son's "needed" there?

"A million boys are needed."—

(So the brewers plead their cause)—

"Our Trade's urgent and demands them,

And we need, too, freer laws."

"A million boys are needed."

'Tis your son, and mine, they claim

But—our daughters now they're asking,

Not our sons alone! O shame!

Shame on Christian men and women,

Who can fail to rise in might,

And forever banish from us

Every foe of Truth and Right.

"A million boys are needed."

Say, O Brewer, have you one?

Haven't you a lad to offer?

Why not give your own dear son?

Haven't you a baby daughter

You can spare to help your trade?

Never mind if she is ruined—

Think of all the wealth you've made.

Send her to your cursed beerrooms.

Let her drink your brew of hell—

If you haven't son or daughter,

Why seek mine your ranks to swell?

"A million boys (and girls) are needed!"

Yes, we need them, every one,

For a glorious clean tomorrow,

Where the cause of Truth is won.

—G. M. Cook.



# The Life of Christ—Part Two

## The Second Year of Jesus' Ministry

By Timothy Pearson, Oregon, Illinois

**T**HE REGION around the Sea of Galilee was the scene of Christ's second year's ministry. Galilee seemed to be the favorite place for the Lord to work. The people were slow to anger and kind to strangers. They were eager to hear the Word and flocked to see His miracles. In other parts of Palestine, Jesus was not so well received. Hence, we discover that Christ was interested more in the Galileans in His second year of ministry.

One Sabbath day in April, 28 A.D., Jesus and His disciples were walking through a wheat field. "His disciples were picking the heads of wheat, and eating them, rubbing them in their hands." Of course, the Pharisees took exception to this act and accused Christ of breaking the Sabbath laws. The Lord cited them to the instance when David was hungry and ate the shewbread which was sacred. It was permissible to eat on the Sabbath in David's day and it was not wrong in Christ's day. In fact, had it been necessary, the Lord could have worked on the Sabbath, for He Himself testified that He was Lord of the Sabbath.

Soon after that, on another Sabbath day, a man who had a withered right hand came to Jesus to be healed. At once, the scribes and the Pharisees began to crowd around. They wanted to see if Christ would attempt to cure the man on the Sabbath day. The influence of the priests in Jerusalem was coming even to northern Galilee, and, in the persons of the scribes and the Pharisees, was causing Jesus no little grief. The Lord cured the man who had a withered hand; then He left the multitude and went up on a mountain to pray. Jesus prayed there all night long—talking with God. How puny seem the little acts of devotion men practice today. Who has stayed awake all night in prayer? Who has had the strength and will power that prayer can bring, but Christ?

The next morning, having prepared Himself for an important decision, Jesus called His disciples to Him and chose twelve to be apostles. Those fortunate ones were Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the Less, Simon, Thaddeus, and Judas. Little did these twelve men know that John would be the only one to die a natural death. Judas was to dangle from a suicide rope and the remaining ten died because of their faith in Christ. As an example, according to tradition, Peter was crucified head downward.

Jesus and His apostles came down from the mountain,

and the crowds again took up His trail. The next record we have is that He ascended Mount Tabor and sat down to teach His disciples. The sermon that followed is only outlined here. It is, doubtless, the most instructive sermon ever preached.

### *Outline of Sermon on the Mount*

- A. Blessing for the good people
  1. The Beatitudes
  2. The salt of the earth
  3. The light of the world
- B. Clarification of the law
  1. The meaning of killing
  2. The meaning of committing adultery
  3. What it means to swear
- C. General exhortations
  1. To suffer wrong
  2. To love even enemies
  3. To be perfect
  4. To give alms correctly
  5. To pray properly
  6. To forgive brethren
- D. Cautions
  1. Against hypocritical fasting
  2. Against amassing wealth
  3. Against serving two masters
- E. Final instructions
  1. Dependency upon God
  2. Seeking the Kingdom of God
  3. Not to judge others
  4. Not to profane holy things
  5. Exhortation to prayer
  6. To enter the strait gate
  7. To beware of false prophets
  8. To be doers of the Word
  9. To be built upon a rock

When Jesus had given this memorable address, the people were astonished, for He taught them with authority. Jesus knew what He was talking about. (He was far better at this than modern ministers.)

From Mount Tabor, Jesus went again to Capernaum. This little town was the one in which He did so many miracles. For the account of how Jesus healed the Centurion's servant, the Bible narrative is the best. We quote: "A Roman captain had a slave whom he thought a

great deal of, and the slave was sick and at the point of death. When the captain heard about Jesus, he sent some Jewish elders to him, to ask him to come and save his slave's life. And they went to Jesus and urged him strongly to do it, and said,

"He deserves to have you do this for him, for he loves our nation, and it was he who built us our synagogue."

"So Jesus went with them. But when he was not far from the house, the captain sent some friends to him, to say to him,

"Master, do not take any more trouble, for I am not a suitable person to have you under my roof. That is why I did not think I was fit to come to you. But simply say the word, and have my servant cured. For I am myself under the orders of others, and I have soldiers under me, and I tell one to go, and he goes, and another to come, and he comes, and my slave to do something, and he does it."

"When Jesus heard this, he was astonished at him, and turning to the crowd that was following him, he said,

"I tell you, I have not found such faith as this even in Israel!"

"And when the messengers went back to the house, they found the slave well" (Luke 7:2-10; Goodspeed).

This story is typical of the strange circumstances continually arising when Jesus journeyed through Galilee. He met the situation with all the wisdom He could muster. The story of the centurion's servant is one of the most beautiful recorded in the Bible.

Next day, the Lord arrived at a little village called "Nain." It was located a few miles southwest of the Sea of Galilee. As He approached the gate of the city, a funeral procession filed out with a coffin that was carried on the shoulders of the pallbearers leading the procession. The only son of a widow of Nain had died, and the whole city had turned out to pay its respects.

At once, Jesus had compassion for the woman. He approached the coffin, and the bearers stopped. The Lord reached forth His hand and said,

"Young man, I say unto thee, arise."

Immediately, the corpse came to life, and the young man lived again. Jesus, still holding his hand, led him to his mother. Then the people began to praise Jesus, acclaiming Him as a great prophet.

Some of the disciples of John the Baptist were present when Jesus resurrected the widow's son. They went into the jail in which Herod had imprisoned John, telling him what they had seen. John sent them to Jesus to ask Him if He were the Messiah. Instead of giving

the messengers a direct answer, Jesus reminded them of many miracles and sent them back to John to tell him of all these miracles. Then Jesus turned to the people who had gathered to see His miracles and related to them all the things John the Baptist had been sent to do. He accused the Pharisees of saying that John had a devil because he came fasting and not engaging in the social events of the day, yet they were saying that Jesus was gluttonous and a winebibber, a friend of publicans and sinners, when He did not fast often and did engage in social events.

That evening, a Pharisee called "Simon" invited Jesus to dinner in his house. During the course of the meal, a wicked woman came in and sat at the feet of Jesus, washing His feet with her tears and drying them with her long hair. The Pharisees were astounded and became angry at the woman, but Jesus commended her for her humility and forgave her sins. Simon had not offered the Master water to cleanse His feet, but the woman had washed them, unbidden.

In the next few weeks, Jesus and His disciples, several of whom were women; Mary Magdalene, Joanna, Susanna, and others, toured Galilee ministering to sinners.

After a rousing sermon, in which Jesus condemned those who resist the Holy power of God to the extent that they are never able to repent and thus are lost, the disciples informed the Lord that His mother and His brothers were outside and wanted a word with Him. Jesus chose this opportunity to teach the multitude that all the world is related to Him. As He pointed to His disciples He said,

"Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother!" (Matt. 12:50).

Space forbids an exposition of all the parables Jesus spoke. He had watched people in their daily chores since He was a boy; now He used these illustrations in presenting the gospel to many others who knew about life in Galilee. Some of the illustrations Jesus used in His sermons at this stage of His ministry were the parables of the sower, the tares, the mustard seed, the leaven, the candle, the treasure, the pearl, the drawnet, the bridegroom, and the new cloth and new wine. Each of these little stories explains part of the gospel message.

One day Jesus and His apostles boarded a small fishing boat in order to cross the Sea of Galilee. Jesus went to sleep during the trip. He was exhausted from having worked so hard with so little rest. (Turn to page 9)





# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**GEORGIAN BAY.** Copy for this page is being prepared while we are vacationing on the south shore of Georgian Bay. The setting is restful and some of the natural beauty of God is much in evidence, and, with this background as inspiration, we meditate with you on some of the great prophecies of God concerning the end of the age and the coming of Christ. While for a few days we are separated from the current news of the world, one always can keep abreast of the times by keeping abreast of the Word of God, for God knows the end from the beginning.

Sitting at my typewriter, I can look out over the waters of Georgian Bay as far as the natural eye can see, where the law of perspective brings water and sky line together. As I look at this great body of water, my mind runs back to the days when God "divided the waters which were under the firmament from the waters which were above the firmament." To me, the natural explanation of this great work of creation falls far short. The majesty and might of it all has intrigued, and still does intrigue, the imaginative powers of the mind, and serves to create within me a faith in God that serves me well in the everyday affairs of life.

Then, too, there comes to mind the story of the day when the sin of man became so great and repugnant to God, that God repented Himself that He had made man on the earth; and with provision made for the safety of the righteous, the fountains of the great deep were broken up and the wickedness of man was brought to an abrupt end by the judgment of God through control of the very universe which He had created.

To this thought of past times we move ahead to the prophetic day of which it is said: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." God's ability to reckon with the wickedness of men is attested by His power to create and control that which He has created where such control is within the province of His righteous nature.

**WILLFULLY IGNORANT.** Of the days preceding the great deluge, it is written that men are to be willfully ignorant of the part which the Word of God played in those days. This class of folk are the ones that Peter described as being scoffers, who will be unable to see in the events of the last days any signs of the coming of the Lord; the reason being, "They are willingly ignorant." People who are unable to see and perceive the trend of events today in the light of prophecy, when such is available, are deluded by some cause. Inspiration places the responsibility for this ignorance upon the individual. Like the people of a past generation of whom Scripture speaks, it says, "So that they are without excuse." There is no reason for people who have access to the Word of God, and who have read such

descriptive passages of the last days as Paul's in his Second Epistle to Timothy, to be ignorant of the times. Daily events as are happening all about us today are coinciding in detail with what Paul said would happen in the last days to make the times perilous.

There are several reasons why so many folk are ignorant of the times and thereby become scoffers of the second coming of Christ. Most of these reasons are, of course, the outgrowth of a willingness on the part of the individual. Love of pleasure is blinding millions to the serious and eternal truths of life. A statement which I recently saw in print accused the people of the nation as being "pleasure mad." Pleasure is being put ahead of church responsibility, and certainly it must be plain to all that people as a rule are more interested in the pursuits of pleasure than they are in seeking first the Kingdom of God through the study of the Word. To pleasure must be assigned another reason for people being willfully ignorant of the scriptures pertaining to the signs of the times, and that is, the "cares of this world." Tearing down barns to build larger ones, for the purpose of laying up treasures on earth, is so occupying the minds of folk, they do not take time to acquaint themselves with the Word of God; and because they have purposefully and willingly chosen worldly things in preference to the things of the spirit, they are willingly ignorant of the coming of the Lord. Though they may not in so many words say, "Where is the promise of his coming?" yet by works they live it day by day.

**WALKING AFTER LUSTS.** One of the indictments of the generation that will be living when the Lord returns is that they will be "walking after their own lusts." These lusts to which the world is catering after today "war against the soul." Argue as long as one desires, the fact remains that the lusts of the flesh, unless subdued and brought into submission to the mind of Christ, work havoc with one's Christian life. The habits which are controlling the lives of untold millions in the nation today are habits of lust. Yielding to these habits has become so common, people no longer think strange concerning the practice of unseemly habits and actions. The practicing of lustful things in daily living, however, has all but stilled the voice of the Spirit in the lives of nominal Christians. The strength of the church is to be found in her purity from the world, and separation from the world, and her complete unity with Christ. A few years ago, the church in general looked with shock on the lustful practices of the worldly minded and the non-Christian. Today, the church in general is doing the same things which the world has always done, and in most quarters feeble efforts are put forth to justify a liberal attitude toward a broadened outlook on social living. The wisest choice in the whole matter is to follow closely the teachings of the

Lord and to "abstain from all appearance of evil."

**DAY OF THE LORD.** Peter, along with most of the authors of the Scriptures, affirmed that the "day of the Lord will come." He spoke with great firmness and conviction. Some time ago, we read an article in which the writer labored with a great deal of zeal in an effort to prove that there would not be a Millennium. In his efforts to dispose of the reign of the Lord to put down "all rule and all authority and power" over a period of time and condense this great restorative and judgment work of the Lord to a "moment and twinkling of the eye," he voided much of the beautiful language of Scripture and made the prophetic voice of God merely a counterpart of the history written by man. The volume of Scripture devoted to the coming of the "Day of the Lord," and the work which will be wrought through the direct and personal rule of the rightful heir to David's throne, portrays one of the most beautiful stories which God has given to man. Religionists may deny the restoration of Israel, yet the promise stands, "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." Men may scoff at the teaching of restitution and call it false, but the Word still stands in its declaration, "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." People may discount the importance of the saints being joint heirs with Christ; still the message in Revelation affirms, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations."

Thus goes the story of the Day of the Lord when the Lord reigneth most gloriously in Mount Zion.

**BE DILIGENT.** One of the purposes behind the prophetic message is that "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." I believe it has served such a purpose in our general church work. This past week end, I went to Oregon, Illinois, with a group of our church young folk who had enrolled in the Youth Rally now being conducted at church headquarters. While I was in Oregon only a few hours between trains, yet having in that time talked with several of our church leaders, I observed a unanimity of spirit and outlook for the church program of the future that gave me a fuller confidence in the ability of our leaders to give of their utmost, and with a vision that will augur well for the future days which are left for us to work before the Lord returns. May the Lord bless all for a greater Church of God.

## THE LIFE OF CHRIST—Part Two

*(Continued from page 7)*

The air currents above the Sea of Galilee are noted for their trickery. One minute the atmosphere will be clear and pleasant; the next a savage storm may be ripping at any unfortunate seaman who has ventured onto the water. It was one of these surprise storms that arose and threatened to swamp the boat that day. Some of the apostles were born sailors and they rowed hard to bring the small craft to land, but to no avail. Finally, they awoke the Master, pleading with Him to save them from almost certain death in the Sea.

"Why are you afraid? You have so little faith!" the Lord rebuked.

He then arose, looked out over the angry waves and commanded, "Peace, be still," and there was a great calm. Even the apostles, who were very close to the Master, were dumbfounded when they realized that even the wind and the sea obeyed Him.

The remainder of the trip was uneventful. At last, they arrived and disembarked on the east coast of the Sea of Galilee. The country there was called Decapolis in honor of ten large cities situated in the area. There was a city near the place where Jesus landed called "Gadara." As the Lord and His followers approached the city, they saw two men who were deficient mentally guarding the path to the tombs. They were fierce like wild animals, and men were afraid of them. The disease of the mind with which the men were afflicted is called "a devil" in the Bible. Jesus removed this disease from the men, and, to prove that they were cured, He transferred the affliction to a herd of swine eating near by. The hogs immediately went crazy and ran down a steep hill into the Sea and drowned. The farmers who had charge of the swine ran to the city and told what had happened.

Most of the people of the city came to see Jesus, and they asked Him to leave their section of the country. One of the men who had been cured wanted to go with Jesus, but Jesus asked him to stay there and tell others of the miracle. Jesus and His group then returned by boat to Capernaum.

Four more miracles are attributed to Christ at this time. A woman who was a bleeder touched the hem of Christ's garment and was made well. Jairus' daughter was resurrected, two blind men were given back their sight, and a man who could not talk was cured so that he spoke. It seems almost irreverent to the Scriptures to pass lightly over these miracles, but the Lord did so much that minute treatment would require many volumes.

Christ then called His twelve apostles together and gave them instructions for evangelizing the world. He gave them power to work miracles and to cure diseases.

It is here that John the Baptist re-entered the drama.

Since the beginning of the first year of Christ's ministry, nearly two years before, John had been whiling away the hours in Herod's prison. One day, there was a celebration at Herod's castle. It was Herod's birthday, and all the nobles of the province were gathered there to pay honor to Herod. During the festivities, Salome, the daughter of Herod's wife Herodias, danced for the drinking revelers. It pleased Herod much and he swore that he would give Salome anything she asked, even to half of his rulership. Herodias, the vulture, induced Salome to ask for the head of John the Baptist on a platter.

Now, Herod was a little reluctant to do such a dastardly deed, but he had sworn before all the important men in his country and he felt he had to perform his vow. So Herod sent his butcher who beheaded John in the prison and delivered his head on a platter to Salome who, in turn, gave it to her mother. Then the disciples of John took his body and buried it. They sought out Jesus and told Him the woeful tale. The Lord said nothing, but boarded a ship and sailed to a deserted place where He could be alone.

The crowds followed Jesus overland and came to Him to see Him heal the sick. He worked all day, and night approached. On the edge of the desert, His disciples asked Him to send the people to town where they could get food. Jesus discovered that there was just a little bit of food there, five loaves and two fish. He asked the hundreds of people who were there to sit down and the disciples to pass the food around. By a miracle, Jesus caused the food to multiply until all were fed, and twelve baskets were left.

Since this ended the day's work, Jesus asked the disciples to get the boat and to start back to Capernaum. He stayed there to get the people started home. After the crowd left, Jesus, being alone, prayed to the Father a long time. He then arose and walked out on the water to catch the boat which the Twelve had rowed nearly halfway home. When Jesus came walking on the water, out of the fog, the disciples saw Him and, not recognizing Him, said it was a phantom. The Lord called to them and said it was He. Peter at once climbed out of the boat and began to walk to Jesus on the water. As he realized what he was doing, and as the waves slapped around his legs, Peter began to be afraid and he slowly sank. When he cried to the Lord for assistance, Jesus reached out His hand and rescued Peter, rebuking him for his lack of faith. When the Lord set foot in the boat, the wind ceased and the sea became calm. The disciples who had seen these miracles exclaimed,

"You certainly are God's Son!"

As Jesus' fame spread, people from all over Palestine came to Him to be healed. As many as touched the hem of His garment were made well, perfectly whole.

The disciples suddenly awoke to the realization that the

second year of Christ's ministry had passed. The Lord had just one more year before His death to complete His tasks.

In Palestine, it was spring again and too little time remained, although the disciples did not know it, for Christ to be with His people. —*To be continued.*

## THE WAGES OF SIN

(Continued from page 5)

provided a way out of all this chaos! We should be much in prayer and remember God's counsel in Daniel's prophecy:

"Go your way, O Daniel! for the words are bound up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall carry on their wickedness, and none of the wicked shall understand; only the wise shall understand" (Dan. 12:9, 10; Goodspeed).

My prayer is that it may be the part of everyone who reads these words to be among those who, according to the angel, will be wise in the end time.

## THE EDUCATION OF PETER

(Continued from page 3)

He who had proclaimed the conversion of the Gentiles at the conference of Jerusalem must understand the mystery of the Gentiles: that the Gentiles should be fellow heirs

and of the same household with the Jews! But here was again Peter, the Jew, holding himself aloof from the Gentile converts. Yet another lesson was needed to weld the great Peter into unity of the gospel.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you . . . For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:12, 17.) Peter was speaking of the terrible persecutions that came on the church, beginning in his days. Many people, when reading this particular section of the writings of Peter, think that he was speaking of the judgment that will come when Christ returns. If the Letters of Peter are read along with the context of the times in which he lived, one sees that he was talking about the persecutions (judgment) that began at the church in Jerusalem and spread throughout the Roman Empire in the early days of the Christian Era. It was that persecution that welded the church together, so there was no longer a distinction made by either Peter or Paul as to Jew and Gentile Christians, for they were from that time forward all one united group called Christians. The Jews saw that the Gentile converts in their midst suffered along with them, and the Gentiles saw that there was now at last no difference between Jew and Gentile. At last, the great Apostle had been trained in the fiery trials of adversity to see that the Gentile believers were as much Christians as the Jewish converts.

## CONFERENCE PROGRAM

## HAPPY WOODS, LOUISIANA

7:00 a.m. Breakfast  
 7:30-8:30 Ministerial Conference  
 9:00-9:45 General Assembly and Devotional Hour  
 9:45-10:55 Morning Classes  
 11:00-11:50 Church Problems Sessions conducted by the Sunday School Association and Bereans  
 12:00 Dinner  
 1:30-3:00 General Assembly and Afternoon Classes  
 3:15 General Conference Hour  
 5:30 Supper  
 7:30 Evening Service and Sermon  
 Saturday, August 2, is Sunday School Day; and Monday, August 4, is Berean Day. Classes will be conducted as usual on these days, but all activities will be slanted toward the efforts of these two organizations.

### Bible School Teachers

Bible School Superintendent—H. J. Doan  
 Beginners' Class, Ruby Raitton  
 Primary Class, Verna Thayer  
 Junior Class, Lulu Stilson  
 Intermediate Class, Ruth Tomlinson  
 High School Class, Otto E. Dick and Clarence Lapp  
 Young People's Class, Linford Moore and Robert Hardesty  
 Adult Bible Classes, G. E. Marsh, Norman McLeod, and J. Arlen Marsh

Sr. Verna Thayer and Sr. Mabel Barnum have been a real blessing to our Sunday school here at Happy Woods, La., because of the Vacation Bible School conducted June 30 - July 11. Sr. Thayer's interesting lessons brought the children back day after day. Average attendance for the two weeks was forty-two, the enrollment being sixty-three. Our newly established Sunday school attendance record of sixty-seven, June 8, was shattered the first Sunday of Bible School, attendance then jumping to seventy-four.

Our two forty-five minute morning class periods were divided by a half-hour recreation period. At the end of this period, cold drinks and cookies were served by the Doreas Society. Much credit is due our Doreas ladies for taking charge of this part of the program. Much credit, also, is due Sr. Ella Siple, head of the Advertising Committee, and her helpers; and Bro. Albert Siple, head of the Transportation Committee.

All of us are convinced that Sr. Thayer's work with us was a definite boost for our Sunday school, and we hope she will help us again next year.

We were sorry, Monday, July 14, to say goodbye to the Ed Bauerle family who left for an indefinite stay at Wilcox, Ariz. If any Arizona brethren live near by, the Bauerles will be glad to see you.

We were glad to have Bro. Gordon Landry and Sr. Shirley Logsdon with us for a two-weeks' visit recently. Gordon spoke for us, July 6, his theme being the grace of Christ.

Several of our members plan to attend General Conference this year, namely: Bro. and Sr. Warren Landry, Bro. and Sr. Albert Siple, and possibly Misses Margaret and Marjorie Bauerle.  
 J. Mattison, Pastor.

## GOLDEN WEDDING

On Sunday, June 29, 1947, Bro. and Sr. Emory Dixon, 1712 N. 33d St., Omaha, Nebr., celebrated their fiftieth wedding anniversary by having "open house." They were married in Blair, Nebr., June 30, 1897. Their daughter, four daughters-in-law, and two sisters-in-law served cake and coffee to over eighty guests during the afternoon and evening. A very pleasant afternoon and evening were spent greeting old friends, making new ones, and receiving congratulations. One cousin and three old friends who had known the Dixons prior to their marriage were present. The honored couple received many beautiful flowers, a goodly purse, and many other gifts.

The day, their Golden Wedding Day, will be remembered with joy throughout their lives and by their many attending friends.

—Adapted by the Editor.

**ELDORADO, ILLINOIS**

The Illinois State Quarterly Conference was held at the Restitution Church of God at Eldorado, Ill., on Saturday and Sunday, June 28 and 29, Bro. Sydney E. Magaw being the guest speaker.

There was no board meeting, as some of the members could not be present, but aside from that fact the Conference was a success in every way. The meeting was opened with a Bible study on Saturday afternoon led by Bro. Harold Doan of Chicago. We were all glad to welcome Bro. Doan again to our June Conference.

This was Bro. Magaw's first visit to Eldorado and for quite a number of the brethren here it was their first opportunity to hear him. His sermons throughout the Conference were all ones to remember. On Saturday evening, he spoke on "The Sure Word of Prophecy." The sermon Sunday morning was, "Truths That Unify," and on Sunday evening his subject was, "One Lord, One Faith, One Baptism," in which he referred frequently to a beautiful chart showing God's plan of the ages. This sermon was given by special request and we thank you, Bro. Magaw.

At the close of the service Sunday morning, Bro. Walter Wiggins of Eden Valley, Minn., was in charge of the Communion service. We are always glad to have Walter and Grace come home for a visit.

Dinner was served in the church basement at noon and another Bible class was conducted at 2:30 p.m. Bro. Linford Moore of Macomb, Ill., led a discussion on the Book of Jonah. This was also Bro. Moore's first visit to Eldorado and everyone was impressed by the sincerity and earnestness of this young man. The class led by him was very interesting, and he helped very much by his beautiful voice.

There was good attendance throughout the Conference though we wished more could have been present. We were glad Sr. Magaw and Sidney David could be with us and were glad to see Sr. Leota Hanson and Sr. Logsdon, also. All of you come again.

Virginia Davenport, Reporter.

**THE RESTITUTION HERALD**

Published by

National Bible Institution, Oregon, Illinois

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

Subscription rate: 50 issues per year, \$2.50.

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

**HERALD RECEIPTS**

A. B. Lobell; Lucy E. Lansbery; Hildred Momsen; Mrs. Vivian France (14); W. W. Kirkpatrick; Reginald O'Neal; Mrs. Jack Kraft.

**SAINT CLOUD, MINNESOTA**

At the annual business meeting of the Church of God at Saint Cloud, Minn., officers elected were as follows: elders, Bros. Thomas Savage, Arthur Randall; deacons, Bros. George Savage, John Savage, Lloyd Erdmann; secretary, Sr. Mayne Jones; treasurer, Sr. Vivian Savage; Sunday school superintendent, Sr. Madge Savage; Sunday school secretary-treasurer, Sr. Bernice Savage; deaconesses, Mrs. Jensenia Teicher, Mayne Jones. All departments of the church are doing well, numerically, spiritually, and financially. There is a good growth of spirituality among us, which is in accord with the commandments of our Lord. We are all striving to "grow in grace."

On Wednesday evening, July 2, we met at the John Santzer home on Pleasant Lake for Bible study, about fifty being present. The study hour was employed by the adults in considering the "Symbolism of Baptism." The children sat on overturned boats at the water's edge and recalled the miracles of Jesus associated with the Sea of Galilee. At the close of the study period, we gathered on the shore in the late twilight. The moon rose slowly from the horizon, its path wide and shimmering clear across the lake, making a striking setting for a beautiful baptismal service. Four girls, Mary Savage, Sara Beth Savage, Dolly Erickson, and Norma Mitchell, took their places in the lake with the pastor, as we sang, "O Happy Day." As each made her public confession, she was baptized "in the name of the Lord Jesus Christ." On the following evening, we went to the same place, and assisted Robert Barnes in this beautiful service. It is indeed a happy day when young people early dedicate their lives to the service of their Master. May each and all have long, useful lives in His service. Mary Savage is the daughter of Bro. and Sr. George Savage, Waite Park. Her father's father, Elder Thomas Savage, Sr., long preached in this place; her mother's father, Elder Virgil Thoms, though not in active service because of failing health, still carries the banner of the Lord high in the vicinity of Emily, Minn.; and his father, Elder E. E. Thoms, was one of Minnesota's staunchest supporters of God's work. It is of interest that Elder E. E. Thoms performed the marriage ceremony of both Mary's grandparents, as well as of her father and mother. Sara Beth is the second daughter of Bro. and Sr. Thomas Savage. Bro. Savage, as his father before him, works tirelessly for the Lord. He makes long drives to carry strengthening messages to those who have no resident pastor. Dolly Erickson and Norma Mitchell (35th Ave. N., and 23rd and Cooper) are both very earnest in their desire to serve the Lord. Robert Barnes served in the United States Navy, and, when released from service, married Darlene Lästman, long a faithful member of the church. They live at 52-19 1/2 Ave. North.

Sunday morning, just before the Communion service, these young people were given the "right hand of fellowship" in a short but impressive service and welcomed into full fellowship of the church.

Our attendance at Sunday school, Sunday morning, was seventy-one. Twenty-two students were awarded pins for six-months' perfect attendance, the Thomas Savage family of six members being the largest family group

all to qualify. Since it was decided that State and General Conference were the only excused absences, there were several who missed their reward by only one day's illness. There were also two who received the first three-months' pins.

Our midweek services are inspiring: from thirty to forty, or even fifty, attending. We are divided into three classes, and all enjoy the study and the fellowship. "When people WORK together, STUDY together, and PRAY together, God's work is SURE to go forward."

During the serious illness this spring of the pastor, Bro. Thomas Savage supplied the pulpit for six weeks. It was wonderful for the peace of mind of a sick man that the work went forward without interruption. Attendance at all services remained steadfastly good, and, with exception of social functions and Deacons meetings, nothing suffered because of his enforced vacation. Our thanks to all the brethren here are earnest and sincere, for the prayers and assistance so cheerfully given were added incentive, and conducive to the complete restoration to health.

Ruth Del Savage, elder daughter of Bro. and Sr. Thomas Savage, has registered for the Youth Rally. This is a wonderful movement, and all who can make it possible should take advantage of the opportunity to attend.

Mrs. A. M. Jones, Secy.

**NATIONAL BIBLE INSTITUTION**

Ohio Conference of the Church of God	\$136.00
Church of God, Tempe, Ariz.	10.25
Mrs. A. E. Karnett	15.00
Mr. & Mrs. J. Arlen Marsh	15.00
Mr. & Mrs. George Rahn	100.00
Mrs. Virda Siler	5.00
Southlawn Tithing Fund (Gr. Rapids)	200.00
Happy Woods Church (Louisiana)	110.00
Mr. & Mrs. Lyle Doan	25.00
Mrs. Anna Cochran	5.00
Church of the Open Bible, Pomona, Cal.	10.00
Fred C. Smith	2.00
Alice Young	5.00
Any Young	10.00
Jessie M. B. Kauffman	5.00
Mr. & Mrs. Charles Jones	7.00

**ALLEN THOMPSON**

Allen Thompson, seventy-five years of age, died at his home near Visalia, Calif., June 22, 1947. He was a prominent leader in the Tulare County Farm Bureau, having been its first secretary-manager from 1921-1939. He retired in 1941, after serving two years as secretary-treasurer of the County Mutual Fire Association. He was married to Levona Watts, February 22, 1900. Surviving children of this union are Wayne, Georgia, and Clair Thompson, and Mrs. Bernice Roberson. Wayne and Georgia are known to the people of the General Conference. Mrs. Thompson, active member of the Church of God, preceded her husband in death, in May, 1934. Mr. Thompson remarried and is survived by his wife, Josephine Thompson.

Mr. Thompson was born in Peacatonica, Ill. Before moving to California, the Thompsons were well acquainted with Church of God families in northwest Iowa, having settled there for a time.

A very large gathering of acquaintances attended the funeral services which were conducted by the writer, pastor of the Los Angeles Church.

J. W. McLain.

## THE CHILDREN'S PAGE

*Prepared by Madge Savage  
Waite Park, Minnesota*



*"It shall be, when he shall be guilty of these things, that he shall confess that he hath sinned in that thing."*

### What Did God See?

"They utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. 6:21).

Joshua was given victory over Jericho. "They burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord" (Josh. 6:24).

Joshua's fame spread all over the land. What, though, did God see? A man, Achan, of the tribe of Judah, wanted something for himself. The garment was good to look at. The silver and gold surely would not be missed from the treasury of the Lord, thought Achan. So he hid them in the earth in the middle of his tent. No one would see them hidden there!—but God saw them! He saw Achan's evil heart. God always sees everything, and knows our thoughts. Since the gold and silver was to be kept for God's work, Achan was stealing from God, wasn't he?

Do you think of another man and wife who kept part of what they said was God's? Ananias and Sapphira sold their possessions. Then they kept back part of the price, but said it was all they had received. This they declared by their actions, for they brought the certain amount and placed it at the apostles' feet. Ananias fell down dead. (Acts 5:1-11.) Then the apostles questioned Sapphira, and she said, "Yea, for so much" was their possession sold. Then she also fell over dead. They lied not to men, but to God.

### Joshua Was Saddened

Joshua lay upon his face in mourning. God told him to get up, for Israel had sinned. Because of this sin, God did not help them in their second battle in the Promised Land.

God told Joshua He would not be with Israel any more until the wicked ones were totally destroyed. This also saddened Joshua, but he began to search out the tribe and family and persons God led him to find.

### A Man Condemned

Joshua said to Achan, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto

him; and tell me now what thou hast done; hide it not from me" (Josh. 7:19).

Achan answered, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done" (v. 20).

Joshua answered, "Why hast thou troubled us? the Lord shalt trouble thee this day" (v. 25). "So all Israel stoned Achan and his gold and silver, his sons, his daughters, his oxen and asses, his sheep, his tent, and all that he had" (v. 24).

Achan found no mercy, no one to whom he could go to hide from God's wrath. He died for his sin.

### Blessed in Christ

We who are in Christ are happy indeed. We have One to whom we can go for forgiveness. Jesus died for us. No more are Christian people stoned to death for their sins.

When we are Christ's, we walk in the spirit of Christ, not in the lusts of the flesh. We love others as we do ourselves. We do not harm anyone intentionally. True love causes us not even to seek or demand what is lawfully ours. Love "thinketh no evil" (1 Cor. 13:5). So, when we are Christ's, we will not do those things that might displease God. If we disobey, we cannot expect not to be punished. (Heb. 12:6.) So let us do what is right and good, trusting God to lead and guide us day by day, by His Son Jesus Christ.

### Happy Birthday Wishes

Robert J. Saatzer, July 22, age 8, Saint Cloud, Minn.

Betty Jean Foster, July 23, age 10, Hammond, La.

Wendell Rhodes, July 23, age 7, Hammond, La.

Leroy King, July 24, age 7, Lawrenceville, Ohio.

Kenneth W. Ward, July 25, age 4, Lawrenceville, Ill.





## THE CALF PATH

By Sam Walter Foss

One day through the primeval wood  
A calf walked home as good calves should  
But made a trail all bent askew,  
A crooked trail as all calves do,  
Since then three hundred years have fled,  
And I infer that calf is dead.

But still he left behind his trail,  
And thereby hangs my mortal tale,  
The trail was taken up next day  
By a lone dog that passed that way;  
And then a wise bellwether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bellwethers always do,  
And from that day, o'er hill and glade,  
Through those old woods a path was made.

And many men wound in and out,  
And dodged and turned and bent about,  
And uttered words of righteous wrath  
Because 'twas such a crooked path:  
But still they followed—do not laugh—  
The first migrations of that calf,  
And through this winding wood-way  
stalked  
Because he wobbled when he walked.

The forest path became a lane,  
That bent and turned and turned again;  
This crooked lane became a road,  
Where many a poor horse with his load  
Toiled on beneath the burning sun,  
And traveled some three miles in one,  
And thus a century and a half  
They trod the footsteps of that calf.

The years passed on in swiftness fleet,  
The road became a village street;  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis;  
And men two centuries and a half  
Trod in the footsteps of that calf.

Each day a hundred thousand rout  
Followed this zigzag calf about  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
They followed still his crooked way,  
And lost one hundred years a day;  
For thus such reverence is lent  
To well-established precedent.

A moral lesson this might teach  
Were I ordained and called to preach;  
For men are prone to go it blind  
Along the calf-paths of the mind,  
And work away from sun to sun  
To do what other men have done.  
They follow in the beaten track,  
And out and in, and forth and back,  
And still their devious course pursue,  
To keep the path that others do,  
They keep the path a sacred groove,  
Along which all their lives they move.

# The Calf Path

A CALF made a winding path and was followed by a dog and a flock of sheep which gave the path prominence. Men began to wander over the winding path, cursing its bends and the fact that one walked three times as far as necessary. Nevertheless, they followed because it was easy, and because other men did. Then, houses were built and then stores and large buildings along the winding road, giving men more reason to follow it, rather than make a new one.

This poem portrays marvelous insight into the human way of life. We follow along the crooked pathway of life, wearing ourselves by walking three miles in one, inwardly knowing we are wasting our time, for no better reason than that other men are doing it. We are trying eternally to be conventional, trying to be the same as other people, trying to walk as they walk, though deep down in our hearts we know it is foolishness.

The calf-path of sin was started thousands of years ago by Adam, who sinned in the eyes of God. The right way was put before Adam, but he wandered, and his trail of sin was picked up by every generation from his time till this. Adam was the wandering calf who made the trail, and we are the foolish people who follow. In the generations since Adam, permanent fixtures have been put along the way. We have built our lives and businesses along that path of sin.

Some men have tried, by one means or another, to find a new way. They have paved the crooked path and made it seem more desirable by trying to justify sin. They have put pretty scenery along the way to try to take their mind off the fact that they are in sin. The Hindus, for instance, have tried to root out this evil and get out of the rut of flesh by denying themselves all pleasures of life. But, they stand and argue for hours trying to get hogged positions in the parades they form to show off their humility. The Bible says, if the Ethiopian can change his color and the leopard can change his spots, then man can (by himself) change his evil nature and get out of his calf-path of sin. Pretty, petty, and glamorized as sin has become, we still know where it leads—to destruction. It would be a gloomy picture if it were not for one thing—Jesus the Christ, Saviour of men.

Jesus came to do what we could not do: make a new road which leads not to destruction, but to God. He came not to repair the old road or to make it more endurable. He came to build a new one, straight and narrow 'tis true, but one which leads to life. We could not do this, for we were born in sin, but Jesus could because He was the Son of God. Jesus was one lone pioneer who left the calf-path and blazed a new trail over which we can follow to share His reward. (Rom. 5:18, 19.)

Jesus spoke of this new road in John 14:5, 6: "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jesus said, I am the Way, I am the road to God. There is no other way to the Father but by Me. You cannot leave the old path and find God and life by any other means than by Jesus.

Yes, it would be a gloomy picture if it were not for Jesus, but He makes the picture bright. In Him we can have hope of life, but first we must accept Him and follow Him.



# AMONG THE CHURCHES

## CONFERENCE DATES

- July 29 - August 10 — General Conference at Oregon, Ill.  
 July 29 - August 10 — Illinois Conference and Bible School at Oregon.  
 August 9-17 — Missouri State Conference.  
 August 23-31 — Texas Conference at Ater.  
 August 14-24 — Virginia Conference, (G. E. Marsh and J. Arlen Marsh, guest speakers.)  
 August 17-24 — Western Nebraska Conference at Hollbrook, (Guest speakers—M. W. Lyon and Harvey E. Krogh, Jr.)  
 August 16-24 — Iowa State Conference at Waterloo, (Guest speakers—Sydney E. Magaw and Linford Moore.)  
 August 24-31 — Eastern Nebraska Conference (Grover Gordon, guest speaker) at Omaha — 34th and Seward Sts.  
 August 29 - September 7 — Evangelists meetings at Blood River (La.) Church of God, (Sydney E. Magaw, guest speaker.)

## EXPIRING TERMS OF OFFICE

Members of the Executive Board whose terms of office expire at the forthcoming General Conference are A. J. Hoke (second vice president) and Dale R. Dunbar (treasurer). The term length of each office on the Executive Board is three years. Election Day is scheduled this year, according to the "Working Rules," for Tuesday, August 5. Nominations must precede the election by at least one day, and there must be at least two nominees for each expiring office.

Sydney E. Magaw, Secy.

## BROTHER AUSTIN RESIGNS

Although some weeks ago the church membership voted to continue the present pastorate for another year, yet, at a meeting of the elders to consider the matter, the pastor informed them that owing to growing age he had decided to discontinue pastoral work as of August 31, next.

His present intentions are to respond to special requests as health may permit.

F. L. Austin.

## PARSONAGE PROGRESS AT HILLISBURG

From brethren of the Hillisburg (Ind.) Church of God, we have received the interesting and encouraging news that they soon will have a parsonage. A friend of the church has offered to sell a house at a very reasonable amount. The church plans to have the building moved on the church ground and improved when time and necessary funds permit.

Faithful ones of the church already have secured in cash and pledges more than one thousand dollars toward buying, moving, and improving the house. Our brethren from the Hillisburg Church invite you to rejoice with them and to help financially if you care to do so. Contributions to the parsonage fund may be sent to Mr. Don Huffer, Michigantown, Ind. Otto E. Dick.

## REPORT OF COMMITTEE ON LICENSE AND ORDINATION

At the present time, there are sixty-three ministers, who, having complied with the requirements of the General Conference, are recognized by the License and Ordination Committee and have full privileges usually devolving upon an ordained minister, and when in attendance at General Conference are entitled to delegate rights. Of this number of ministers, twenty-one are under license or ordination of the General Conference. The remaining ones are under license or ordination of some state conference or local church, but are recognized by the authorized committee of the General Conference.

Last year, the Illinois State Conference transferred the licensing of its ministers to the General Conference, and now all ministers operating under the Illinois Conference are under license of the General Conference. This is as it should be, and Illinois has set an example which other state conferences and local churches should follow. This would bring about a more orderly system of license and ordination.

C. E. Randall, Chairman.

## YOUR CHURCH REPRESENTED?

Delegate Forms have been returned to Headquarters by the following named churches and conferences: Indiana State Conference; Jordan, Mo.; Blood River, La.; National Berean Society; Los Angeles, Calif.; South Bend ("Morning Star"), Ind.; Hollbrook, Neb.; Tempe, Ariz.; Saint Cloud, Minn.; Rockford, Ill.; Omaha, Neb.; Eastern Nebraska Conference; Oregon, Ill.; Heaton, Minn.; Dixon, Ill.; Michigan State Conference; Minnesota State Conference.

We hope to see many other churches and conferences represented. Choose as delegates others than ministers, as ministers are delegates anyway, and each delegate can have only one vote.

Sydney E. Magaw, Secy.

## NOTICE TO SUNDAY SCHOOLS

All Sunday schools using David C. Cook material, and buying direct or through National Bible Institution, should notice new catalogue prices becoming effective with the fourth quarter, 1947. Price increases will range from 10 per cent to 40 per cent.

Constantly rising costs for both labor and material are forcing all publishers to take similar steps with regard to their publications. These increases are less in many cases than the general run of the industry and reflect the desire on the part of both David C. Cook and National Bible Institution to furnish your Sunday school materials at the lowest possible cost.

James M. Watkins.

## COLLEGE NEWS

Summer Bible Training School classes were organized at Oregon Bible College on Monday, June 30. To date, we have received much beneficial aid to more effective proclamation of the good news of the gospel. As the establishment of the Kingdom draws ever nearer, a slowly diminishing church is left to carry forward this work that Christ committed to our hands.

Valuable spiritual and doctrinal instruction along these lines has been received from our classes, as well as from our chapel speakers; among whom have been the College instructors, Sydney E. Magaw, M. W. Lyon, F. L. Austin, G. L. Cooper, and D. H. Moore. The Student Council consists of G. L. Cooper, chairman; Margaret Smith, vice chairman; and Bud Goodwin, secretary.

The students have enjoyed several picnics, plus all the well-prepared meals with which the matrons have supplied us.

Daniel Judy, Reporter.

## HERALD RECEIPTS

Tandy J. Stinnette; Mrs. Jane Lansberg; Leland Story; Alfred Sanders; Ruth M. Bauserman; Mrs. Homer C. Boyle; Alfred Buskela; Mrs. Mae George; Gospel Gleaners Class (2); John R. Fiske; Mrs. T. J. Ellis; George Kieffer; Mrs. Lola Clark; Mrs. Oda Hornaday.

## Meeting Our 1947 Budget 1948

Tentative Budget	Budget Received to date	Received to date
June 30, 1948	\$26,743.56	
May 31, 1948	\$24,514.93	
April 30, 1948	\$22,286.30	
March 31, 1948	\$20,057.67	
February 29, 1948	\$17,829.04	
January 31, 1948	\$15,600.41	
December 31, 1947	\$13,371.78	
November 30, 1947	\$11,143.15	
October 31, 1947	\$ 8,914.52	
September 30, 1947	\$ 6,685.89	
August 31, 1947	\$ 4,457.26	
July 31, 1947	\$ 2,228.63	

**\$1,461.55 to go by July 31!**

## CHURCH HISTORY COMMITTEE'S REPORT

Regarding progress made in the securing of material for a history of the Church of God, as we have been unable to get together and compare notes, Bro. C. E. Randall and I must each report for himself.

During the past year, I have secured much additional source material, including local, state, and national constitutions, statements of faith, photographs, miscellaneous records, etc., covering more than a century of our work in America, England, Scotland, New Zealand, and Australia. Some of this material I have had on hand for some years, but much has been added during the past twelve months. Our records, however, are yet far from complete, although they reach back to a period some years before the William Miller movement quite definitely, and show conclusively that the denomination as a separate body existed under the name "Church of God" prior to the Mexican War.

Such data must be analyzed and studied very carefully, especially those concerning the period from 1836 to 1883, as denominational lines were loosely drawn, and joint conferences were held by men who held very different ideas concerning such matters as time-setting, return of Israel, personality of Satan, limited or unlimited resurrection of the dead, destruction of the earth by literal fire, and even questions pertaining to baptism. Denominational lines were crossed and recrossed freely and records are often confusing.

In addition, much valuable historical matter has been lost or mislaid since 1838. At that time we had on file in Oregon, Ill., the original hand-written minutes on the first general conference held in Philadelphia, which had been given to us personally by Mrs. Anna Eychaner, whose husband was the secretary of that conference; a large frame containing the photographs of the delegates to that conference, which Sr. Chaffee had turned over to us; the original minutes and records of the General Conference held in Waterloo, Iowa, in 1921; records of the preliminary committee meetings held in our home in Iowa, at Chicago yet earlier, and at Oregon a little later; a bound copy of very early papers published by Elder Joseph Marsh before the establishment of the old Restitution; packages of the latter publication containing "Auntie" Wince's well-remembered "Story of a Happy Christian Life," covering much of the early history of the church in Indiana and Ohio; and other equally valuable material. We have tried repeatedly to locate this material but, owing to changes in office arrangement, have thus far been unable to do so.

The committee, and I know I can speak for us both in this, are grateful for the help that has been volunteered in our efforts to secure factual information and photographs having to do with our early work and workers.

G. E. Marsh.

(Editor's Note: The large framed picture of delegates to the first General Conference (1888), Volumes II and III of Joseph Marsh's "Advent Harbinger" (1850-1851), a bound volume of the records of the first two General Conferences (Philadelphia, 1888, and Chicago, 1889), the minutes of the 1921 "first" General Conference at Waterloo, Iowa, and other early records, are here, on file, in the Secretary's office.)

## Gleanings From the Field

"The field is the world."—Jesus.

Mr. and Mrs. Marvin Myers, their son Fredrick and daughter Marylin, Hillisburg, Ind., were guests of the Otto E. Dick family, Oregon, Ill., July 18 and 19. Mr. Myers, a song leader, came to serve at one of the evening meetings of the Youth Rally.

For exhilarating entertainment, and life of a party, call on Bro. Norman McLeod for a revue of Scottish songs. He's good!

Bro. James M. Watkins preached, Sunday, July 20, for the Rockford, Ill., brethren, in absence of their pastor, Bro. Arlen Marsh, who was preaching for a flood-postponed Iowa Quarterly Conference—presumably at Colo.

Sr. Leota B. Hanson motored to Chicago early Sunday morning, July 20, to meet Bro. Gordon Landry and Sr. Shirley Logsdon who were returning to Oregon, Ill., from their vacation trip in Louisiana. The three attended morning worship services in Chicago where Bro. Harold Doan is pastor.

Accompanying the Editor on his Ripley (Ill.) preaching trip, last week end, were Mrs. Sydney Magaw, Sr. Vena Logsdon, and two of the Magaw boys—Sidney David and "Jimmie."

"After reading the news and listening to the outstanding commentators, one feels depressed because of the unrest everywhere. One begins to dread the approaching winter days and cries out when he considers the suffering that may come to humanity. Then, one's mind turns to the Word of God, saying, 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh' (Luke 21:28). Am I ready for that great day?"—Mary E. Elton, 1508 E. 107 St., Cleveland, Ohio.

Their many friends will be disappointed to learn that Bro. and Sr. J. R. LeCrone, Woodstock, Va., are not planning to attend General Conference this year. Sr. LeCrone's physician forbidding her to make a long journey. Though recently a hospital patient, she is at home now, and her condition is improving.

"The Fredericktown (Mo.) church dedication services will be conducted, August 10, 1947, the first Sunday of the Missouri State Conference. Bro. C. E. Lapp will preach the dedication sermon."—Mrs. Sibyl Holshouser, Fredericktown, Mo.

Bro. and Sr. George Rahn, Cabazon, Calif., recently visiting in Indiana, came to Oregon, Sunday, July 13, bringing two girls to the Youth Rally. They are now visiting in Michigan, but will be back for General Conference.

Bro. Terry Ferrell, pastor at Halbrook, Nebr., arrived in Oregon, Ill., July 14, bringing four students for Youth Rally. He returned home the next day, but will be back for General Conference.

"Brush Creek Church had its annual business meeting, Friday evening, July 4. Officers elected were as follows: elder, Vivian Magaw; deacons, Harold Kessler and E. Smith; deaconess, Sr. A. J. Hoke; secretary, Sr. E. J. Demmitt; treasurer, Sr. Pearl Huston; pianists, Srs. Edna Smith and Lois Huston."—A. J. Hoke, 19 Ashwood, Ave., Dayton, Ohio.

What an oversight! We're in "sackcloth and ashes," Tim and LaVonne Pearson, for failing to report the birth of your firstborn—Jacqueline Sue on June 8. Congratulations and apologies.

Michigan leads all states in number of students enrolled in the Youth Rally—twelve young "wolverines" attending.

"Several from the Omaha area are planning to attend General Conference again this year."—Robert O. Hardesty, 1024 N. 33 St., Omaha, Nebr.

Thank you, Southlawn! Accompanying best wishes for the Summer Bible Training School, the Youth Rally, and the General Conference, the Southlawn Park Church of God Grand Rapids, Mich., recently contributed \$200.00 for the general work, plus paying the tuition of nine students attending the Youth Rally.

Bro. and Sr. Loren Burnett, Tempe, Ariz., recently visited at the home of their daughter, Marjorie, now Mrs. Walter Bolhous, Oregon, Ill. After visiting other relatives and friends at several places in Illinois—especially at their former home, Ripley—they will return for General Conference.

Bro. and Sr. Willard Naylor, Nappanee, Ind., came to Oregon, Ill., July 13, bringing four girls for the Youth Rally. They were overnight guests of the Otto E. Dick family.

Bro. and Sr. E. C. Railsback, Los Angeles, Calif., were in Oregon, Ill., briefly, July 13, having brought three young folks for the Youth Rally; then continued on their way into Indiana and Ohio, visiting relatives and friends. They will return for General Conference.

Bro. C. E. Randall, pastor at Fonthill, Ont., came to Oregon, Ill., July 13, with six students for the Youth Rally. Sr. Ida Eastman came at the same time, intending to stay for General Conference. Returning homeward the same day, Bro. Randall took along his grandson, David Randall, who with his mother had been visiting at the Zollinger home in Oregon. Bro. Randall will return for General Conference.

Sr. Mary Brown, Baraga, Mich., brought three youths to Oregon, Ill., July 12, for the Youth Rally.

Turn to pages ten and eleven for more news of the churches.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
God's Promises, Drew, 2pp.		.05	.30	Where Are the Dead? Bronson, 36pp.	.50	4.00
Diabulus, the Antiod, Haupt, 4pp.		.10	.60	The Nature of the Soul, Hardesty (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Words of Comfort, G. E. Marsh, 4pp.		.10	.60	Do You Believe That — (Berean)		
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved?				BOOKS		
Waggoner, 4pp.		.10	.60		Each	Per 6
Sin in the Church, Railsback, 6pp.		.15	.90	Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$.10	
Can You Believe? Reed, 6pp.		.15	.90	Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
The Coming of Christ, Curtis, 6pp.		.15	.90	Ancient Mysteries, Johnston, paper, 116pp.	.25	
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90	The Mystery of Iniquity Explained, Booth, paper, 229pp.	.75	
Kingdom of God, Gockler, 6pp.		.15	.90	The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90	The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
Resurrection, Magaw, 8pp.		.20	1.20	The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.	.25	1.25
Baptism, Lindsay, 8pp.		.20	1.20	The Visitor, Boice, paper, 212pp.	.35	
Pleasures of Youth, LeCrone, 8pp.		.20	1.20	The Way of Life Eternal, Booth, paper, 88pp.	.25	
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20	BEREAN STUDY BOOKS		
Hell—What Is It? 8pp.		.20	1.20		Each	
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75	The Hebrew People (Children's Lesson Book), 59pp.	\$.25	
What Is Man? Patrick, 12pp.		.25	1.75	Children's Bible Story and Study Book, 60pp.	.20	
The Sabbath, Lindsay, 13pp.		.30	1.85	Senior Berean Book One (Gospel Plan), 50pp.	.20	
First Principles, G. E. Marsh, 18pp.		.35	2.00	Senior Berean Book Two (Life and Immortality), 50pp.	.20	
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00	Senior Berean Book Five (The Church of God), 50pp.	.20	
An Open Letter, Judd	Free for postage			Senior Berean Book Six (Building for the Ages), 40pp.	.20	
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50			

**National Bible Institution, Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 36

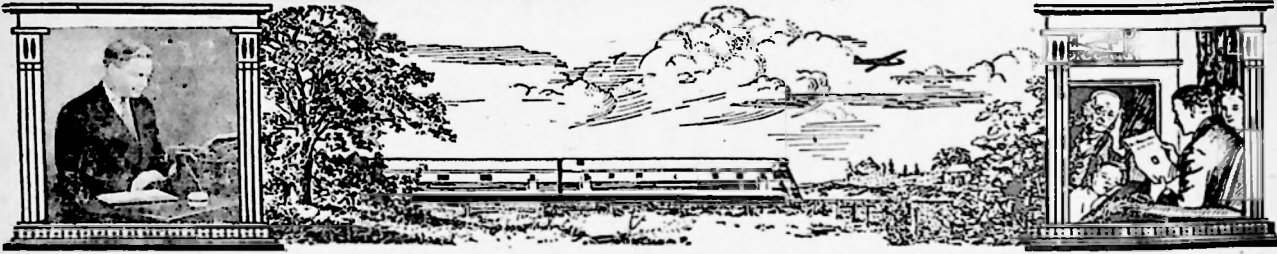
OREGON, ILLINOIS, JULY 29, 1947

NUMBER 43



## NATIONAL BEREAN YOUTH RALLY

Members of the National Berean Youth Rally, now convening at Oregon, Illinois, represent ten states and Canada. There are forty-six students. Shown in the picture, left to right, are: (back row) Patricia Andrew (Ill.), Lois Rahn (Cal.), Weldon Holland (Ont.), Elaine Cripe (Cal.), Joe Fletcher (Ont.), Sidney Hammond (Nebr.), John Overholser (Cal.), James Niles (Mich.), John McLeod (Cal.), Robert Johnson (Minn.), Diane Parkhurst (Cal.), Donna Uline and Jeanette Alexander (Ind.); (fourth row) Barbara Kump (Ill.), Mary Knapp (Mich.), John Raymer and Joe De Oss (Nebr.), Alice Franklin (Mich.), Joyce Overholser (Cal.), Pat Naylor (Ind.), Myrtle Misegan, Rosemary Spruce, and Don McBride (Mich.), Wesley Somers (Ill.), Ronald Dilamarter (Ont.), Eddie Louderman (Ill.); (third row) David Holquist (Mich.), Deloris Lewis (Ill.), Jo Ann Clark (Ala.), Harry Anger (Ont.), Helen Kitts (Ariz.), Louise Johnson (Ill.), Marion Otto and Ruth Savage (Minn.), Arlene De Young, Carol Walmer, and Ann Rice (Mich.), Arthur Fletcher (Ont.); (second row) Mildred Murphy (Okla.), Jim VeNard (Ill.), Inez Grzeskowiak (Minn.), Diane Le Masurier (Nebr.), Shirley Huffer (Ind.), Irene Ryno and Joan Hunter (Mich.), Mary Jane Sullivan (N. Y.); (front row, the staff) Otto E. Dick (Ill.), Norman J. McLeod (Cal.), William Dick, Mr. and Mrs. James Watkins, Norma Kirkpatrick (Ill.), Lucile Wilmot (Ariz.), and Mrs Paul Friebel (Ill.). . . . These many youths evidence that the Church of God will never pass away. /



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Youth Rally and Summer School

This issue of THE RESTITUTION HERALD gives special recognition of the Berean Youth Rally and Summer Bible Training School: a picture of the Youth Rally appearing on the front page, and a picture of the Summer School appearing on page 3 in an article written by one of its students. These Schools have brought a total of sixty-five students (most of them being young people) into Bible work and religious training at headquarters.

Those who attended the Youth Rally are named on the front page. Students who attended the Summer Bible Training School were: Arnold and Janice Johns and Ardys and Donna Johnson (Nebr.), Margaret Smith (Ohio), Bud Goodwin (Wis.), Dean Moore and Daniel Judy (Cal.), Irene Payne (Ont.), Leon Driskill (Mo.), Gerald L. Cooper (Ariz.), Rita Landry, Laura Mae Bankston, and Ella Lou Foster (La.), Billy Dick (Ill.), Henrietta Barbano and Grace Brown (Mich.), and Etta Hurley (Ind.).

All the staff of teachers and other workers express pleasure in having worked with the students of these Schools. Their labors will continue to bear fruitage over many years. *Thank you!*—Brother and Sister James M. Watkins, Brother Otto E. Dick and son "Billy," Brother and Sister Norman J. McLeod, Sisters Nora Pearson, Lucile Wilmot, Norma Kirkpatrick, and Sister Paul Friebel.

We hope and pray for even more successful Youth Rallies and Summer Schools in the future.

## A Suggestion for Conference

Brother C. E. Randall expresses a thought in his "News and Prophecy Digest" page that merits close consideration at this time of General Conference. He says:

"I believe our annual Bible School and Conference would serve a more useful purpose if it catered more to the attention of the body, as well as feeding the heart and mind. The program is so full, if one attends all the meetings, by the time Conference is ended, one's physical strength has been taxed to its limits. Most people use their vacations to attend Conference and Bible School, but it is not a vacation where one can rest and relax and be re-

freshed in mind and body. If the whole set-up were so arranged as to accomplish this purpose, its usefulness would serve a much wider area in life."

When people are tired, or even short of sleep, they become irritable, critical, and sometimes even a little quarrelsome. Forbid the thought that the General Conference this year be anything but a pleasant and happy and invigorating meeting of Christians, meeting together in goodwill and love.

## A Spiritual Feasting

Once crowds followed Jesus "on foot out of the cities" to hear him preach and to see His miracles. Seeing this "great multitude," Jesus "was moved with compassion toward them, and he healed their sick." As evening drew near, the disciples came to Jesus, saying, "Send the multitude away, that they may go into the villages and buy themselves victuals." Jesus said, however, "They need not depart: *give ye them to eat.*" Receiving five loaves and two fishes from a lad, Jesus "blessed, and brake, and gave" until all the multitude was fed—numbering "about five thousand men, besides women and children." That was not all! Twelve full baskets were gathered after all the multitude had eaten. What a feast Jesus gave!

What a feast Jesus always gives when, tired and hungry and willing to be fed, one turns to Him! May the Lord so feed us, His followers today, as we assemble here at General Conference.

## We Asked the Youth Rally:

1. Did God ever have a kingdom on earth? What?
2. What is the gospel? Did Abraham believe it?
3. Distinguish between "soul" and "spirit." Define each.
4. Why is death in the world? When will it cease?
5. Why do we call ourselves the Church of God?
6. Why is Christ's second coming so very important?
7. Why do not our ministers sprinkle babies?
8. Why is the Church of God interested in Zionism?
9. What part of man goes to heaven when he dies?
10. Name three requests for which the Bible says we should pray.

# The Gospel Identified

*By Gerald L. Cooper, Tempe, Arizona, one of the students attending the Summer Bible Training School*

**W**HAT is the gospel? If I were to ask any of my readers this question, the answer probably would be, "The gospel is the good news," and that would be correct. What, though, is the "good news"? My purpose in this article is to identify the gospel so there can be no doubt as to what it is.

There is only *one* gospel! It is the one that Jesus preached during His ministry on earth. There are many scriptures that present this thought, such as Matthew 4:23 which reads: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Similar passages are Matthew 9:35; 24:14; and Mark 1:14. Other scriptures identify the good news as "gospel of Christ" and "gospel of God." When Philip was preaching in the city of Samaria (Acts 8:5), he "preached Christ unto them." Verse 12 says that they believed Philip "preaching the things concerning the kingdom of God." Thus, the "gospel of Christ" and "the kingdom" are linked together.

The gospel of the Kingdom was not a new subject at the time of Christ and His apostles. Indeed, it was preached, in various ways, to many of the faithful men of the Old Testament. We quote Romans 8:19-21 as a suggestion that the gospel was preached unto Adam: "The earnest expectation of the creature [or creation] waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Hebrews 11:24-26 suggests the same concerning Moses: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." The most emphatic of texts showing that Old Testament characters under-

stood the gospel of the Kingdom is Galatians 3:6-8, showing that Abraham believed "the gospel." We quote: "Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." These Abrahamic promises, telling that God someday will bless all nations, were foreglimpses of the Kingdom of God. One readily can see that the gospel and the message about the Kingdom are one and the same; and that it was, of course, preached unto Abraham.

Many ideas are being preached today as "gospel." If you will read church advertisements in your newspapers, you will see what I mean. One clipping I have tells how Mary, the mother of Jesus, held the "baby God" in her arms. Another challenges Methuselah's age-old record, contending that the Kingdom already has been established and that those whom Jesus promised, "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom," would be older than Methuselah if the Kingdom was yet to come. Today, ministers enter politics and preach politics from the pulpit. They preach social justice and welfare, which are good in themselves, but they are not "the gospel." Other ministers spend their time giving book reviews, and I know of one who even puts on feats of magic. One of the greatest dangers, one that confronts us all, is the discovery of a church or minister that "believes almost exactly as we do." Sometimes, especially among isolated brethren, the desire to (Please turn to page 7)



# Aims and Opportunities of Our Berean Effort

(An address to the Berean Youth Rally  
at Oregon, Illinois, on July 14, 1947.)

By Linford Moore, Macomb, Illinois

I WANT to express my thankfulness to God for being able to be present at this opening evening session of this Berean Youth Rally. As I look out into the audience and see the faces of so many of you young people from one end of the land to the other, it makes my heart rejoice. It brings me joy to see you Bereans taking this interest in the Lord's work. It is my prayer that you will have a wonderful Rally and that you will profit so as to be better prepared to meet the trying days ahead.

This evening, we should like to call to your attention the text of Luke 2:52, concerning the boyhood of Jesus. There are four ways in which every young person should grow: he should develop physically, mentally, socially, and spiritually. Jesus was developed in all four of these ways. Our text tells us that Jesus increased in stature. This refers to His physical growth. There is evidence to show that Jesus was a strong, healthy, robust, young boy. You young people should seek to develop yourselves physically by getting the proper amount of rest, eating wholesome food, refraining from things which poison the body, and by exercise. God wants you to be strong and healthy. You parents, too, have a responsibility in looking to your child's physical growth.

We read, also, that "Jesus increased in wisdom." Jesus was well developed mentally. Today, America has one of the finest school systems in the world to see that our young people are properly developed mentally. Another thing we read concerning Jesus was that He increased in favor with man. This tells us of Jesus' social growth. Social growth has to do with one's ability to make friends and get along with other people. You Bereans should all seek to grow socially.

There is, however, a fourth kind of growth: Jesus increased *in favor with God*. This refers to His spiritual growth. His mother Mary had seen to it that Jesus was well instructed in the Scriptures and understood the importance of serving God. Spiritual growth is the most important of the four kinds we have mentioned. In spite of this, it is the most neglected of all. Many parents today are much concerned about whether their children are getting the proper diet; they are interested in their grades

at school; they help their child to get along with the neighbor's children; but the same parents take no interest at all in their child's spiritual welfare. They do not care if their children never attend Sunday school, and no effort whatever is put forth to teach them any Bible in the home. As a result, their children are spiritually sick. How it grieves me to see this happening in so many American homes! Over half the young people in this country are growing up without any church affiliation.

Parents and young people, let me urge you not to neglect spiritual growth. Your relationship to God is the most important thing in this life. Jesus increased in favor with God. Are you? I would far rather see you sick physically than to see you sick spiritually. So many young people of today are sick spiritually. They think nothing of telling a lie, or of using God's Name in vain, and they are ignorant of Bible teaching and hope. I hope you parents will realize your God-given responsibility

toward your child to develop him spiritually as well as physically, mentally, and socially. I hope, also, that you Bereans will seek to round out your lives in all four of these ways.

The remainder of our time shall be spent in speaking about spiritual growth. This afternoon, we discussed the aims and opportunities of our Berean effort. We brought out that our Berean organization should serve at least a threefold purpose: 1) to train young people in Christian service; 2) to win other young people to Christ; 3) to gain Bible knowledge by searching the Scriptures daily. All these are closely linked together and have to do with our spiritual development.

One of the ways that Bereans can develop themselves is by attending Berean meetings. At our Berean meetings there should be spirited singing and sound Bible teaching. The program should be varied as much as possible. The real way, however, for Bereans to be trained in Christian work is to *do Christian* work. Our Bereans should be encouraged to assist with the regular worship services. You brethren at Oregon are fortunate in having an active society of Berean workers who are willing and able to present a monthly service of their own. One of the aims of our Berean organization should be to encourage this prac-



L. W. Moore, Jr.



face throughout the country. If the Bereans are unable to take the whole service, they should take part of it by providing special musical numbers, Scripture reading, and prayer. It is only by *doing* that our Bereans can be trained in Christian service.

Bereans should be able to develop other activities which strengthen the church. They should be able, by various worth-while projects, to raise money for themselves and the church. The Bereans at Wenatchee, Washington, have raised more than \$388.00 for a new church organ. Other societies should be encouraged in such worth-while efforts.

A number of our societies are now printing Berean bulletins. Much good can be accomplished by these bulletins in the way of "stirring up" interest and bringing in new

members. Our national organization is now publishing *The Guiding Star*. We have needed such a paper for a long time. I feel that *The Guiding Star* is more or less one of our dreams come true. Now that we have it, we want you Bereans to be reading it, studying it, and supporting it. This publication is one of the signs of a new life that is awakening in our Berean organization. Another such sign of progress is the recent trend toward youth rallies—local, state, and national. You Bereans want to take an interest in these rallies. "It's up to you" to make a success of this one you are now attending. If you enjoy the Rally, tell others about it and next year we shall have a bigger and better one.

Every Berean society should (Please turn to page 10)

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## The "Inward Man"

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By W. G. Moffet, Magazine, Arkansas

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THE EXPRESSION "inward man" is used only twice in the Bible. The Apostle Paul called the mind the "inward man" in Romans 7:22, saying, "I delight in the law of God after the inward man." In verse 23, he explained it, definitely, as being the mind, saying, "I see another law in my members, warring against the law of my mind." Paul continued to explain that the lusts of the flesh constantly are warring against our knowledge of right and wrong.

In 2 Corinthians 4:16, Paul said, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The Twentieth Century Translation reads thus: "Therefore, as I said, we do not lose heart. No, even though outwardly we are wasting away, yet inwardly we are being renewed day by day." I am quoting some different translations on these verses, as I believe they will help us understand "inward man."

The Revised Standard Version renders the foregoing verse thus: "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day."

The Twentieth Century New Testament translates Romans 7:22-25 thus: "At heart I delight in the law of God; but throughout my body I see a different law, one which is conflicting with the law accepted by my reason, and which endeavors to make me a prisoner to that law of sin which exists throughout my body. Miserable man that I am! who will deliver me from the body that is bringing me to this death? Thank God, there is deliverance through Jesus Christ, our Lord. Well then for myself, with my reason I serve the Law of God, but with my

earthly nature the law of sin." Here the "reason" is what wars against the fleshly desires—the same thing that the Authorized Version calls the "inward man."

The Revised Standard Version gives these verses thus: "For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin." This Translation explains the "inward man" as being the mind. (which agrees with the word "reason") at war with the fleshly desires.

Moffatt's Translation gives these verses thus: "I cordially agree with God's law, so far as my inner self is concerned, but then I find another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!" Here Moffatt shows that it is the mind that is at war with the desires of the flesh, which is called "inward man" by the Authorized Version.

So, all these translators agree that the "inward man" is the mind, inward self, or reason, that is at war with the desires of the flesh—and not an immortal man inside of one, as some good people seem to believe. Nothing is said in the Bible about the "inward man" being immortal!

# National Bible Institution

## Treasurer's Annual Report--June 30, 1947

### NATIONAL BIBLE INSTITUTION June 30, 1947

Statement of Assets and Liabilities			
<b>Assets:</b>			
Cash—bank account	\$3,854.00		
Savings account	4,083.79		
Accounts receivable	1,366.63		
U. S. Gov't. Bonds	2,500.00		
Real estate contracts	2,992.71		
Notes receivable	1,580.00		
Merchandise inventory	2,044.45	18,421.67	
<b>Quick Assets:</b>			
Furniture & fixtures	\$7,201.87		
Less reserve for dep.	344.77	6,857.10	
Machinery & equip.	3,736.44		
Less reserve for dep.	186.82	3,549.62	
Trailer & cameras	1,045.66		
Less reserve for dep.	82.28	1,563.38	
Real estate, buildings & land		69,730.02	
		\$100,121.79	
<b>Liabilities:</b>			
Accounts payable	\$ 747.86		
Notes payable	9,895.90		
Trust Funds	28,903.30		
Net Worth	60,574.73	100,121.79	

GOLDEN RULE HOME Statement of Income and Expense			
<b>Income:</b>			
Rent	\$3,061.00		
Contributions	900.99		
Interest income	282.11		
Membership maintenance	786.79	\$5,030.89	
<b>Expense</b>			
Salaries	\$1,362.80		
Groceries	2,103.11		
Incidentals	458.02		
Insurance	120.25		
Light & fuel—Home	733.23		
Knapp	590.68		
Duplex	116.31		
Repairs—Home	203.86		
Knapp	69.78		
Ordnung	23.19		
Taxes	281.85		
Depreciation	122.09	6,185.17	
Excess Expense over Income			-\$1,154.28
<b>Statement of Assets and Liabilities</b>			
<b>Assets:</b>			
Cash	\$1,097.30		
Accounts receivable	26.00		
Bonds receivable	2,500.00		
Notes receivable	1,400.00		
Drew contract	1,466.19		
Phillips contract	1,526.22		
Furniture & fixt.	\$2,754.28		
Less depreciation	122.09	2,632.19	
Real estate		39,265.64	
		\$50,513.84	
<b>Liabilities:</b>			
Accounts payable	\$ 259.24		
Notes payable	5,395.90		
Trust Fund	28,903.30		
Net Worth	\$17,109.68		
Less loss	1,154.28	15,955.40	
		\$50,513.84	

### EVANGELISM

Statement of Income and Expense			
<b>Receipts—Contributions</b>			
		\$ 8,620.69	
<b>Expense:</b>			
Salaries of evangelists	\$4,500.00		
Traveling exp. evan.	1,442.32		
Salaries, pastoral aid	2,998.75		
Traveling exp. pas. aid	727.85		
Camera supplies	197.25		
Literature	155.88		
Incidentals	121.30		
Insurance	32.92		
Depreciation	82.28	10,258.55	
Excess Expense over Receipts			-\$ 1,637.86
<b>Statement of Assets and Liabilities</b>			
<b>Assets:</b>			
Cash		\$ 546.00	
Trailer & cameras	\$1,045.66		
Less depreciation	82.28	1,563.38	
		\$2,109.38	
<b>Liabilities:</b>			
Net Worth	\$3,747.24		
Less loss over period	1,637.86		
		\$2,109.38	

### OFFICE

Statement of Income and Expense			
<b>Returns from sales</b>			
Merchandise purchases	\$2,302.50	\$2,370.91	
Inventory 6-30-46	208.00		
Less inventory 6-30-47	816.36	1,694.14	
Gross profits on sales		\$ 676.77	
Contributions		2,911.88	
Total income		\$3,588.65	
<b>Operating Costs:</b>			
Salaries	\$2,160.00		
Postage & express	137.34		
Light & fuel	467.61		
Traveling expense	197.48		
Incidentals	279.52		
Repairs	93.69		
Insurance	30.85		
Taxes	117.14		
Depreciation	61.13	3,544.76	
Excess Income over Expense			\$ 43.89

Statement of Assets and Liabilities			
<b>Assets:</b>			
Cash	\$1,351.31		
Accounts receivable	39.75		
Notes receivable	180.00		
Inventory	816.36		
Furniture & fixtures	\$1,216.68		
Less depreciation	61.13	1,155.55	
		\$3,542.97	
<b>Liabilities:</b>			
Accounts payable	\$ 208.52		
Notes payable	2,000.00		
Net Worth	\$1,290.56		
Gain over period	43.89	1,334.45	
		\$3,542.97	

### OREGON BIBLE COLLEGE Statement of Receipts and Expenses

<b>Receipts:</b>			
Tuition	\$5,771.50		
Other income	789.62		
Contributions	4,225.82	10,786.94	
<b>Expenses:</b>			
Groceries	\$1,964.21		
Salaries	6,409.15		
Student wages	494.50		
Printing catalogue	161.77		
Rent	500.00		
Feed	260.28		
Traveling expense	264.33		
Incidentals	643.86		
Light & fuel	1,036.87		
Insurance	66.88		
Repairs & recreation	312.87		
Depreciation	161.55	12,276.27	
Excess Expense over Income			-1,489.33
<b>Statement of Assets and Liabilities</b>			
<b>Assets:</b>			
Cash	\$ 1,390.03		
Accounts receivable		1,041.77	
Furniture & fixtures	\$3,230.91		
Less depreciation	161.55	3,069.36	
Real estate		26,864.38	
		\$32,365.54	
<b>Liabilities:</b>			
Accounts payable	\$ 57.20		
Notes payable	2,500.00		
Net Worth	31,297.67		
Less loss over period	1,489.33	29,808.34	
		\$32,365.54	

### NATIONAL SUNDAY SCHOOL ASSOCIATION

Statement of Receipts and Expenses July 1, 1946 - June 30, 1947			
<b>Returns from sales</b>			
		\$1,964.95	
<b>Cost of goods sold</b>			
Merchandise purchased	\$2,195.34		
Inventory 6-30-46	105.00		
		\$2,300.34	
Less inventory 6-30-47	380.20	1,920.14	
Gross profit on sales		\$ 44.81	
Other income		453.68	
		498.49	
Expenses: Postage		47.73	
Excess Income over Expense			\$ 450.76
<b>Statement of Assets and Liabilities</b>			
<b>Assets:</b>			
Cash	\$ 325.12		
Accounts receivable	174.60		
Inventory	380.20		
		\$ 879.92	
<b>Liabilities:</b>			
Accounts payable	\$ 24.16		
Net Worth	\$ 405.00		
Gain over period	450.76	855.76	
		\$ 879.92	

**PRINT SHOP**

**Statement of Income and Expense**

Returns from sales		\$9,386.65
Cost of goods sold		
Purchases	\$1,323.96	
Inventory 6-30-46	598.10	
	1,922.06	
Inventory 6-30-47	260.17	1,661.89
Loss profit on sales		\$7,724.79
Operating cost:		
Salaries	\$4,166.81	
Insurance	113.70	
Postage	27.52	
Repairs	61.57	
Incidentals	60.14	
Taxes	59.00	
Depreciation	186.82	4,675.56
Excess Income over Expense		\$3,049.23

**NATIONAL BEREAN SOCIETY**

**Statement of Receipts and Expenses**

Return from sales	\$ 57.00	
Cost of goods sold		
Merchandise	\$130.65	
Inventory		
6-30-46	178.00	
	\$308.65	
Less inventory		
6-30-47	150.00	158.65
Loss on sales		-101.56
Other income		138.40
		36.84
Expense:		
Printing	222.13	
Postage	16.43	
Incidentals	16.50	255.06
Excess Expense over Income		-218.22

**AUDITOR'S REPORT**

The books of the National Bible Institution were audited as of June 30, 1947, and found to be correct. Bank balances were verified, the accounts were reconciled and found in agreement with the bank statements.  
The books were found to be in excellent condition, and kept very orderly.  
H. F. Engelbrecht, Auditor.

**THE GOSPEL IDENTIFIED**

(Continued from page 3)

hear the truth becomes so great that a member is led astray. Many times when one examines these preachings in the light of the true gospel, he discovers that they are only slightly similar to those truths we hold so dear. There is only one gospel. Paul was very emphatic about this in speaking to the people of Galatia, saying: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

In the small book of 2 John, there is much food for thought. John was speaking of one specific false doctrine, warning against those who "confess not that Jesus Christ is come in the flesh." Then, he warned that if any preach not the doctrine of Christ, he should not be welcomed into the home nor bidden God speed. This warning should apply to any who are preaching "another" gospel. We who know and believe the true gospel of the Kingdom should not preach such; neither should we approve or bid Godspeed to any who may be preaching a false doctrine.

As I have intimated, even the "Church of God of the Abrahamic Faith" may be led astray. Our ministers and teachers are human and are capable of error. Paul recognized the danger and warned the people that he might sometime preach "another" gospel; but, that if he did, for them not to believe him.

What must be done? We must come to realize the identity of the one gospel! It is the good news of the Kingdom of God. All other teachings of the Scripture are related to this one great, central theme. When we realize this, we can more easily recognize the false teaching and be ready to combat it.

**THE RESTITUTION HERALD**

Published by

National Bible Institution, Oregon, Illinois

Subscription rate: 50 issues per year, \$2.50.

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

**Statement of Assets and Liabilities**

Assets:		
Cash	\$3,416.32	
Accounts receivable	76.59	
Inventory	260.17	
Machinery & equipment	\$3,736.44	
Less depreciation	186.82	3,549.62
		\$7,302.70
Liabilities:		
Accounts payable		\$ 189.02
Net Worth	\$4,064.45	
Gain over period	3,049.23	7,113.68
		\$7,302.70

**Statement of Assets and Liabilities**

Assets:		
Cash	\$541.45	
Inventory	150.00	
		\$691.45
Liabilities:		
Net Worth		\$909.67
Less loss over period		-218.22
		\$691.45

**MINISTERIAL FUND**

Cash on hand 6-29-46	\$ 949.75
Contributions	436.43
Interest	78.46
Payment on note	226.27
	\$1,690.91
Less loans	1,600.00
Balance in savings acct. 6-30-47	\$ 90.91

**SUMMER BIBLE TRAINING SCHOOL**

Savings account balance 6-30-47	\$476.51
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**SONG BOOK ACCOUNT**

Savings account balance 6-29-46	\$1,060.37
Contributions	10.00
Interest	10.00
	\$1,080.37

Expense of preparing dummy	37.50
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Savings account balance 6-30-47	\$1,042.87
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**PRINTING EQUIPMENT FUND**

Savings account balance 6-29-46	\$1,490.50
Contributions	255.58
Interest	10.00
	\$1,756.08

Less equipment	495.28
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Savings account balance 6-30-47	\$1,260.80
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**OREGON BIBLE COLLEGE BUILDING FUND**

Cash in savings account 6-29-46	\$2,566.08
Contributions	5,343.06
Interest	5.00
	\$7,914.14

Less loan	6,895.90
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Cash in savings account 6-30-47	\$1,018.24
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**MISSIONARY FUND**

Cash in savings account 6-29-46	\$192.54
Interest	1.92
	\$194.46

Cash in savings account 6-30-47	\$194.46
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DALE R. DUNBAR, Treasurer.

**RESTITUTION HERALD**

**Statement of Income and Expense**

Returns from sales		\$3,862.58
Cost of goods sold:		
Merchandise purchased	\$5,211.47	
Inventory 6-30-46	107.10	
	5,318.57	
Less inv. 6-30-47	437.72	4,880.85
Loss on sales		-1,018.27
Other income		926.94
		91.33
Loss		91.33
Operating Costs:		
Salaries	\$2,769.00	
Cuts	290.90	
Postage	129.46	
Traveling expense	274.83	3,464.19
Excess Expense over Income		-3,555.52

**Statement of Assets and Liabilities**

Accounts receivable	\$ 7.92	
Inventory	437.72	
Real estate	3,600.00	
Cash minus	-3,559.41	
		\$ 486.23
Liabilities:		
Accounts payable		\$ 9.72
Net Worth	\$4,032.03	
Less loss	3,555.52	476.51
		\$ 486.23

**PROMOTIONAL**

Receipts		\$1,195.00
Expense:		
Salaries	\$2,086.65	
Postage	33.43	
Traveling expense	660.95	
Moving	146.11	
Film supplies	72.54	
Incidentals	49.35	3,049.03
Excess Expense over Income		-1,854.03



# The Life of Christ — Part Three

## The Last Year of Jesus' Ministry

By Timothy Pearson, Oregon, Illinois

**T**YRE AND SIDON were the destination of Jesus and His company, as they set out afoot across the rugged terrain. They had no more than set their feet in Phoenicia, the north section of Palestine along the Mediterranean Sea, than a Greek woman began following them. Her little daughter was ill, and this woman kept crying for the Lord to cure her. Jesus ignored the woman until she convinced Him she had much faith. As a reward for her faith, Jesus healed her daughter. The Lord had gone to Phoenicia to get away from the crowds, but the people flocked to Him there, too.

Returning to Galilee, Jesus went up on a mountain and sat down. There the multitudes found Him and for three days they brought their sick friends to be cured. At length, Jesus summoned the disciples, saying He wanted to feed the people. All the food the people carried was gone, and Jesus did not want His audience to fast. There were four thousand men, plus women and children to feed, but Jesus had only seven loaves of bread and a few fish. It was necessary for Him to perform a miracle to feed all those people, so He multiplied the food until all were fed—and seven basketfuls were left. Then Jesus sent the crowd away and hired a boat to take Him to Magdala.

The stop on the Lord's itinerary was Bethsaida, where He made a blind man see. Then He started westward to Caesarea Philippi. En route, He asked the disciples,

"Who do people say that the Son of Man is?"

Simon quickly told Jesus what His position is and Jesus thanked him by naming him *Petrus*, or "Peter" as it is in English. Jesus stated that *Petrus* meant rock, for the truth that Simon had stated, saying that Jesus was the Son of God, was a rock upon which Jesus would build His church. (Some have mistakenly understood this to mean that Jesus would build His church upon Peter, instead of upon Peter's solid statement of truth.)

Then Jesus began to inform the disciples of the suffering He should have to endure and the glory that would follow. He foretold His death, burial, and resurrection, even suggesting that He would come again to reward every man.

About a week later, Jesus returned to central Galilee and selected Peter, James, and John to go with Him up to the summit of Mount Tabor. Tabor is a rounded hill eighteen hundred feet high. It provides a good view of

nearly all Palestine. There are many varied kinds of trees on the mountain, and it provides homes for many wild animals. Jesus and His three companions went up to the top of the mountain to pray. As Christ prayed, His countenance was changed until His whole body glowed with a bright light. As Jesus was transfigured there, Moses and Elias appeared in glory, too, and prophesied of Jesus' death. The three disciples fell into a trance and, when they opened their eyes, they still saw Jesus, Moses, and Elijah. As they looked in amazement, Moses and Elijah disappeared and Peter suggested that they erect three tabernacles in honor of Jesus and the two prophets, although Peter spoke at the will of God and knew not why he said these things. Then a great cloud engulfed them and a Voice from heaven said,

"This is my beloved Son: hear him" (Luke 9:35, King James). When this had concurred, they came down from the mount with Jesus, but for a long time they did not tell what they had seen.

When these disciples returned from Mount Tabor with Jesus, a multitude had gathered. A man approached the Lord, begging of Him that He would cure his son who was a lunatic. It seems that the invalid son would throw himself into the fire and lie there, or would fall into the water and would have to be rescued. The father already had brought the son to the disciples, but they were not able to help the son. Jesus healed the boy and explained to the puzzled disciples that their lack of faith had prevented their curing the lunatic.

Now the Lord and His followers returned to the home base of operations at Capernaum. As they were in the market place, it happened that one of the collectors of the Roman tribute tax asked Peter if Jesus paid taxes. Peter answered in the affirmative but it began to trouble him, so he approached the Lord. Before he could ask the question, Jesus answered Peter's problem by proving that it was not God's law that His children should pay tribute. To avoid offending Caesar's taxcollectors, however, Jesus told Peter to go fishing, promising that the mouth of the first fish he would catch would contain a silver stater. This was a coin worth about sixty cents. (See page 73 in the *Emphatic Diaglott*.) So Peter caught the fish, obtained the coin from its mouth, and paid taxes for both Jesus and himself.

It was about time now for Jesus to go to Jerusalem to be delivered to the ones who were to persecute Him, so He sent His messengers to Samaria to prepare a place for Him that night. Being on His way to Jerusalem, however, the Samaritans would not house Him. At that time, the Jews and the Samaritans were far from friendly toward each other. The disciples wanted to call for destruction from heaven upon the ungrateful men, but Jesus reproved them for wanting revenge. So they went to another town.

The third and last spring that Jesus saw before His ascension arrived about this time. Jesus' disciples encouraged Him to go up to Jerusalem to the feast of the Passover, but He refused, saying it was not yet time for the Jews to know who He was. He sent the disciples, though, and a little later He, too, went but not openly as He would have had to do if the disciples were along. He was unknown in the Holy City, so He could teach in the synagogue without having too much abuse at the hands of the Pharisees. On the second day, however, the Pharisees sought to trap Jesus in some error, so they brought an adulteress to Him and asked Him what should be done with her. After a long, dramatic pause, during which Jesus wrote in the sand, He asked the man who was without sin to cast the first stone. One by one, the spectators recognized their guilt and slunk away. (It is interesting to observe that the eldest ones were the first to admit guilt and the youngest were last.) Finally, no one was left but Jesus and the woman. Jesus forgave her sin and told her to sin no more. From that time until Jesus escaped across the Jordan River, the Pharisees attempted to hurt Him, but the Lord was too wise and stayed out of their reach.

While He stayed in Perea, east of the Jordan River, He taught many people. Some of the themes He used in His discourses were: The Repentant Ninevites, God's Care of Birds and Flowers, Rich Coveters, The Murdered Galileans, The Barren Fig Tree. After one of His bold addresses, some of the Pharisees came to Jesus and told Him to flee, for Herod, who was governor of that territory, had heard about Jesus and they were afraid He would kill Jesus. (These Pharisees were a "far cry" from those in Jerusalem.) Jesus said they should tell that "old fox" (Herod) that He had three days left to teach in Perea and He would not leave until that time. He said to add that, for reasons Herod knew nothing about, He would have to return to Jerusalem the third day.

The last messages He gave to the Pereaans were the Parables of the Great Supper, the Lost Sheep, the Lost Coin, the Prodigal Son, the Unjust Steward, and the Rich Man and Lazarus. (The

rich man is sometimes called *Dives*, pronounced with both a long "i" and a long "e." This is the Latin term for "rich man.")

Now on the first of the three remaining days that Jesus allowed Himself in the trans-Jordan region, a messenger came with the sad news that Lazarus was sick and almost dead. Jesus knew that Lazarus could be raised again, so He spent two more days finishing His work where He was. At the end of that time, He told His disciples it was time for them to go. They were afraid of the Jews, but Jesus reassured them. Then He said, "Our friend Lazarus has fallen asleep, but I am going there to wake him."

The disciples complained that if Lazarus were asleep it was well, for he would awake feeling better; but Jesus was speaking of *death* when He said Lazarus was "asleep."

Lazarus lived on the side of the Mount of Olives, about two miles east of Jerusalem. Lazarus had two sisters, Mary and Martha. Mary was the woman who had washed Jesus' feet with her tears and wiped them with her hair. When Jesus had talked with the ladies and saw they had no faith that He could resurrect Lazarus, He wept. The Lord was not sorrowing for Lazarus; He knew Lazarus could live at any moment He desired. But there were people who had seen what wonderful things Christ could do, yet they doubted His power over death. The scene was too sad to go without feeling: the greatest Man who ever walked on earth was almost heartbroken.

After praying to God and giving Him due credit for the act that was about to transpire, Jesus called to Lazarus who arose and walked from the tomb.

The report of this last miracle soon reached the Jews in Jerusalem and a group of men led by Caiaphas the high priest plotted to get rid of the Lord. They were afraid that the people of Judea would believe Jesus and that the Romans would come to relieve the priests of their au-



thority because of it. From this time forward, Jesus could not go in public, unmolested, so He left the city to go to Ephraim.

Shortly, Jesus left to make the return trip to Jerusalem, for it was about time for the Passover feast. On the way, He stopped at a village where He healed ten lepers. A day or so later, He approached Jericho and a blind man called to Him. The man had faith that Jesus could restore his sight, so Jesus obliged.

As Jesus passed down Jericho's main street, a publican, or taxcollector, wanted to see Him. It happened that this man was very short and could not see over the heads of the throng: so little Zacchaeus climbed a sycamore tree to see Jesus. Espying the little man perched precariously in the tree, Jesus told him to come down and He would dine at his house. That night after the meal, Jesus and His disciples departed, trudging along the Jericho road toward Jerusalem.

With the exception of Holy Week, the last year of Christ's ministry was finished.

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#### AIMS AND OPPORTUNITIES OF OUR BEREAN EFFORT

*(Continued from page 5)*

be missionary minded. We should have the "Vit-Em-In" attitude of winning others for Christ. One of the goals toward which we should work is for each society to start another society or a Sunday school, such as the Byron Sunday School which the Oregon Bereans have so nobly begun. I believe that many of our societies are capable of doing the same, if they only will put forth a prayerful effort.

We wish to consider, next, our Berean motto which tells us to "search the Scriptures daily." When it comes to growing spiritually, there is nothing that can take the place of studying God's Word. The majority of people today are coming to neglect the importance of Bible truth. We hear the expression, "It makes no difference what you believe; it's what you are that counts." This is a false statement. We agree that what you are is important, but what you believe is also important. In fact, what you believe goes a long way toward determining what you are. If you believe that the Lord Jesus Christ is soon to return to this earth to reward the faithful, you will be living accordingly. Jesus once said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Surely, then, it does make a difference what we believe, for how shall we be made free from sin if we know not the truth?

The question naturally arises, "What is truth?" Were I to say that the Church of God has the truth, some would think I was narrow-minded. Narrow-mindedness is not believing that you have the truth, for you must know the

truth in order to be made free. Narrow-mindedness is being so wrapped up in what you believe that you are unwilling to listen to what anyone else believes. Bereans ought always to keep their minds open. Be willing to listen to the other fellow and then examine it to see if it be truth.

Let us not detract from the value of truth. I believe the Church of God has truth that others do not have. This is our reason for existing as a separate people. If I did not think that we are teaching truths that the Methodists are not, I would not be preaching for the Church of God. I speak no evil of the Methodists or of any other church. We should be tolerant of all faiths and willing to examine their teaching in the light of God's Word. Where, though, can you go to hear a sermon on "The Sleep of the Dead"? How many of the churches are emphasizing the return of our Lord to set up a literal Kingdom here on earth? Both these truths are taught plainly in the Bible. In what other church will you hear teaching concerning the regathering of Israel into the Promised Land? I have not encountered a single denomination, other than the Church of God, that is teaching the oneness of God, yet your Bible says, "The LORD our God is one LORD."

These are some of the reasons we continue to be a separate people. "What fellowship hath light [the light of truth] with darkness [the darkness of error]?" "Wherefore come out from among them and be ye separate."

We ought to remember the two qualities that made the first Bereans more noble than the Thessalonians. (See Acts 17:10, 11.) The first thing that Paul admired was their openmindedness. They were willing to hear. The second good thing about them was that they searched the Scriptures to see if what Paul said was true. They did not accept Paul's word. Rather, they used God's Word as the final authority to test his teaching.

So, I want to say to you Bereans, Study your Bibles, search the Scriptures, seek for truth. Do not take what I say, or what any preacher says, for truth. Truth is too important for one to do that, for "Ye shall know *the truth*, and *the truth* shall make you free."

In conclusion, let me say there are four sides to an individual's growth: the physical, the mental, the social, and the spiritual. None of them should be neglected, but most important is the spiritual. Our Berean societies are for the purpose of helping young people to develop spiritually. May you adults realize that and give them your support. May you Bereans realize, also, that your work for the Lord is the most important thing in life. May you continue to show the interest you now do, co-operating with the Berean effort in its local, state, and national work. May each of you study to show yourself approved unto God, a workman that "needeth not to be ashamed, rightly dividing the word of truth."



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**ISLANDS.** Last week our copy was prepared on the south shore of Georgian Bay. This week we are up in the famed Muskoka Lakes' District, where thousands of islands—little and big—beautify this area and make it one of the most beautiful vacation spots on the Continent. Here, people from all parts of the United States and Canada have summer homes where they enjoy one unending scene of beauty among the chain of lakes filled with islands of varying shape and size.

We are enjoying the hospitality of Bro. and Sr. W. Howard Beemer, Sr., and the comforts of their summer home which faces on Bala Bay. While enjoying the beauty which God has so richly endowed this area, my mind runs to the prophetic message of the Revelation, where it speaks of the time when the six seals will be opened, and under the sixth seal a great earthquake occurs, with the sun becoming black as sackcloth and the moon becoming as blood; and it is here that islands come into the picture, for it said that "every mountain and island were moved out of their places." The great cataclysm that will take place under the opening of the sixth seal will be of such great proportions that the ungodly in every station of life—"kings of the earth, and the great men, and the rich men, and the mighty men, and every bondman, and every free man" will seek refuge from the judgments of the Lord. Their efforts will be without avail. When the Lord arises to shake terribly the earth and to punish the inhabitants thereof for their iniquity, none will be able to escape. This will be the time of which Paul called the "terrors of the Lord." God's longsuffering for sinners will some day come to an end. To treat lightly the judgments of God is to discount large portions of the Scripture that warn of the wrath of God which will be poured out without mixture. "Seek the Lord while he may be found" is still good counsel, and wise are the people who heed the advice.

**ROCKS.** Wherever there is land in this country of lakes and streams, one can see rocks and large boulders jutting out of the ground. In some places, there does not seem to be anything else than solid rock. As one looks at these massive boulders, if he is at all filled with the Word of God, he cannot help but think of the places to which reference is made to rocks. On one occasion, Jesus rebuked the Pharisees for their complaint against the disciples in their praising of Jesus for the miracles which He had performed. Jesus replied: "If these should hold their peace, the stones would immediately cry out." Nature praises God, even though man, the highest act of God's creation fails. Then, there is that prophetic account of men in the Day of Judgment seeking refuge in the rocks and caves of the earth. They shall cry to the rocks to fall on them and hide them from the face of God. If people would seek to build on the solid

rock which is Christ, they would not have to seek for deliverance and protection in the movable rocks of earth. When men go into the clefts of the rocks for fear of the Lord, the very haven sought will become a place of destruction when the great earthquake takes place. There is no hiding from God or escaping from His presence. He is everywhere! Not hard to find, but impossible to escape!

**FISH.** While I do not do much fishing and would very much hesitate to put myself in the class of fisherman, yet I do love to fish. Both in Georgian Bay and here in the Muskoka Lakes, I have been doing some fishing, and thus far have been successful and will have some "fish stories" to tell when I get back into the ordinary routine of life. It is with Bible fish stories, however, that I am presently concerned. The Prophet Ezekiel spoke of the time when the salt waters of Palestine will be healed and a "very great multitude of fish" would come thither because of the healing of the waters. He saw the living waters issuing out from the throne and healing all the waters wherever they flow. On either side of the river will be the trees of life, whose fruit will be for meat and the leaves for medicine. Fishing always has been a means of livelihood from ancient days, and is prominent in the lives of many Biblical characters. Fishing will be a pleasant pastime in the Kingdom of God if the picture of Ezekiel finds literal fulfillment. There is something about fishing that draws one away from the cares of life and breaks down barriers between men; yes, and some of the finest revelations that have come to men have had a background of water filled with fish that have served to feed man with meat and with a spiritual lesson. Fishers will fish in the Kingdom of God according to the Prophet.

**DEATH.** Wherever man goes, the trail of the serpent is to be seen. The next day after we had left on our holidays, word came of the death of a friend at the place where we were vacationing. Of course, we attended the funeral, and one of the statements of the officiating minister attracted special attention—not for its truth, but rather for its untruth. Said he: "Death is God's means of destroying death."

He belittled death and made it the gateway to life—a time of rejoicing rather than a time of mourning. He remarked that he did not like to think of death as death but rather as life. What a distorted view of death! Where in all Scripture is death made the means of self-destruction? Tao, where is God made the author of death? The Apostle Paul put the onus of death on the one to whom it should be placed. Said Paul: "He [Christ] also himself likewise took part of the same that through death he might destroy him that had the power of death, that is, the devil." The Prophet very plainly said that God has "no pleas-

ure in the death of him that dieth." Sin is the cause of death. "The wages of sin is death." Many times I have heard it repeated, "It has pleased God to take from our midst our beloved so and so." Putting the cause of death on God has been the means of turning countless numbers of folk away from God. Several times I have known people who became embittered at God because they thought He had taken their loved ones in death. A proper understanding of death and the cause of death will throw new light on the character of God and the work and place of the Lord Jesus in the plan of redemption. Resurrection is God's means of redeeming men from the power of the grave, and the destruction of sin and sinners in the last analysis as the means of destroying death.

**KESWICK.** The Canadian Keswick Bible Conference, patterned after the world-famous English Keswick Conference, is held at Fennell, Muskoka, during the three summer months of June, July, and August. It is beautifully located in about the middle of the Muskoka Lakes' District. The grounds contain several acres and are bounded on the north and east by water. The main part of the land rises to considerable height, with an unobstructed view of Lake Rosseau in both directions. The property is worth many thousands of dollars, and people from all parts of Canada and the United States come there to enjoy their vacations with a Christian atmosphere. Speakers of world renown are engaged to bring messages twice daily to the large number of guests. The afternoons are kept free for rest and recreation. The landscape, the environment, the food, and the messages all contribute to a restful and helpful holiday. Those spending their vacations there go away feeling they have been refreshed in body and spirit.

What is true of Keswick is similarly true of many other Bible conferences throughout the country. I believe our annual Bible School and Conference would serve a more useful purpose if it entered more to the attention of the body, as well as feeding the heart and mind. The program is so full, if one attends all the meetings, by the time Conference is ended one's physical strength has been taxed to its limits. Most people use their vacations to attend Conference and Bible School, but it is not a vacation where one can rest and relax and be refreshed in mind and body. If the whole set-up were so arranged as to accomplish this purpose, its usefulness would serve a much wider area in life.

"Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. . . . Make haste unto me, O God: thou art my help and my deliverer: O Lord, make no tarrying" (Psalm 70:4, 5).

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day" (Deuteronomy 30:8).*

### What a Difference!

Joshua sent men from the city of Jericho to the city of Ai. They were to scout around and report the needed facts before Joshua sent his army to conquer the city. "They returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few."

Three thousand men went up to subdue and destroy the city. But they fled. A number of Israelites were killed. The Lord was not with them because of sin. The man who sinned, Achan, of whom we studied last week, was destroyed. Sin was destroyed in the Israelites' camp. Now God was with them again.

What a difference it makes to have God on our side! The Israelites knew they would win as they went against the city of Ai this time.

God said to Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai . . . see, I have given into thy hand the king of Ai, and his people, and his city, and his land" (Josh. 8:1).

When God is with us, we can be overcomers, too. We are able to win the victory over wrong by the aid of Jesus our Saviour. If we think we are strong and need no help, then sometimes we fail to win. When we are Christ's very own, we are temples of God, and the Spirit of God lives in our hearts and lives.

When sin controls, God's Spirit cannot live in our temples. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.)

For those who have become Christ's by obedience in accepting Him as their personal Saviour, we have a happy verse. Read Romans 6:22.

### Joshua Wrote

We know that Moses received two tables of stone on which were "written with the finger of God" the laws. Moses was angry when he found the Israelites worshiping

a golden calf, so he threw the tables down and broke them. (Ex. 31:18; 32:19.) The next time Moses wrote the laws on the stones. (Ex. 34:28.)

Now we read that Joshua also wrote upon the stones a copy of the law of Moses. He wrote in the presence of the people. (Josh. 8:32.)

How many years ago people have known how to write! Some doubters sometimes thought that writing was unknown in that day. Archaeologists, however, have found proof that writing was developed long before Moses' time. The ones who "live by faith" have enough proof in the Word to believe the things contained therein: "Joshua wrote."

When we consider the thousands of people gathered on the mountain side, "half of them over against mount Gerizim, and half of them over against mount Ebal," we wonder how Moses made them hear as he read. (Josh. 8:33.) Perhaps he had some kind of a megaphone. We just believe they understood, for Joshua would not read all the laws if they could not understand what he read. The women "and the little ones" were included as were the strangers who could understand their language. (Josh. 8:35.)

*Editor's Note:* No, neither Moses nor Joshua used a megaphone. The natural mountain acoustics in this region are surprisingly favorable. The voice at ordinary pitch and volume can be heard from one mountainside to the other, as frequently demonstrated today to visitors of Palestine.

### Happy Birthday Wishes

Anne A. Gaskill, July 28, age 3, Marshall, Ill.  
Curtis Kennedy, July 28, age 9, Hammond, La.  
Nancy Jean Boyer, July 28, age 7, Waterlick, Va.  
Gilbert Kennedy, July 29, age 12, Hammond, La.  
Jean M. McLain, July 29, age 9, Los Angeles, Calif.  
Martha Poland, July 29, age 14, Shady Springs, W. Va.  
Joan Barnett, July 30, age 7, Hickory Ridge, Ark.  
Janice E. Ward, July 31, age 7, Lawrenceville, Ill.  
Carolyn Uttech, Aug. 3, age 13, Brooklyn, N. Y.



# Humiliating Facts

By H. Gary France

(Reprinted from *Wenatchee Church Letter*)



CHRIST said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12). The quality of humility is essential to the Christian. "Humility" is defined . . . as "state or quality of being humble in spirit; freedom from pride and arrogance." "Humility" is often erroneously understood to mean the misrepresentation of oneself as being inferior to his actual quality. This latter understanding of the word includes self-depreciation, suppressing of one's personality, and an ill-tasting, offensive mental self-abuse. Webster's definition of the word is "quality of *being*," not "quality of professing a low spirit." Humility is the open, pure, and accurate recognition of oneself without unduly degrading oneself, without self-praise. The dictionary definition uses the phrase, "freedom from pride and arrogance." Why "freedom"? "Before destruction the heart of man is haughty" (Prov. 18:12). Pride and arrogance are recognized as offensive and distasteful traits. Only ignorant and unscrupled persons would betray themselves as arrogant.

In recognizing one's position before God, a person will not have to contend with pride. Though man can build huge machinery and buildings, many irritating problems confronting man are insurmountable. Death conquers man as inevitably as daylight conquers darkness. Though man recognizes war as a man-operated curse against man, and though man fears that war will blot civilization from existence, centuries of effort have proved fruitless in stopping that curse. How humiliating are these facts! In view of these facts, we "mighty" humans begin to resemble big fat mice.

The truth is, man is dust. This inescapable fact proves itself continuously in man's death. Paul recognized the true state of man with accuracy when writing of the gospel. The news of Christ being precious, the lowliness of man is emphasized in contrast. Wrote Paul, "We have this treasure in earthen vessels" (2 Cor. 4:7).

A worldly life testifies of the worthlessness of man. What is the purpose of a non-Christian's daily working? Money. What is the purpose of money? Food. What is the purpose of food? Strength. What is the purpose of strength? Work. This vicious and deceptive circle claims the lives and energy of a vast majority of the earth's inhabitants. These "aims," "purposes," and "ideals" of the world testify of the worthlessness

of godless humanity. Though Christians are only "earthen vessels," their status is much more desirable, because there is assurance of a future immortality.

Recognition of one's weaknesses constitutes humility. Recognition of weakness is the fundamental first step toward progress, correction, and improvement. Never was a product improved until someone recognized its weaknesses. The mighty *Titanic* was "unsinkable"! Lifeboat drills were unnecessary. Failure to recognize weaknesses or the fact that the *Titanic* could sink caused the loss of hundreds of lives! Recognition of weakness is essential in any endeavor! Football coaches are more afraid of overconfidence (failure to recognize the possibility of losing) than any other one factor, though the team be of the highest quality!

Humility is not without dignity. Cruden's *Concordance* defines "humble" as "not proud or assertive. The word does not have its modern sense of undue self-depreciation." Humility is the road to honor, though we would not expect loss of humility even in honor. "Before honour is humility" (Prov. 15:33).

The truth of Christ's statement that the humble would be exalted and the proud would be abased is apparent. A humble person recognizes his weaknesses, prays, corrects, and improves. Herein is progress and the value of humility. The self-exalted person supposes himself to be above correction and without need of improvement. "I'm satisfied with things the way they are. They have been like this for twenty-five years, and they can stay for another twenty-five." Stagnation is the result. Failure to improve is failure to progress. For his own protection, one should recognize his weaknesses accurately before God and man. Correction improves his condition. Correction is honorable and God-ordained.

"In the multitude of counsellors there is safety" (Prov. 11:14).

**BEAR**  
Department  
**REAR**

# AMONG THE CHURCHES

## CONFERENCE DATES

- July 29 - August 10 — General Conference at Oregon, Ill.  
 July 29 - August 10 — Illinois Conference and Bible School at Oregon.  
 August 9-17 — Missouri State Conference.  
 August 23-31 — Texas Conference at Ater.  
 August 14-24 — Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)  
 August 17-24 — Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)  
 August 16-24 — Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)  
 August 24-31 — Eastern Nebraska Conference (Grover Gordon, guest speaker) at Omaha — 34th and Seward Sts.  
 August 29 - September 7 — Evangelistic meetings at Blood River (La.) Church of God. (Sydney E. Magaw, guest speaker.)

## IOWA

A very enjoyable midsummer conference was held, Sunday, July 29, in the "Hickory Grove" community. The meeting was held in the Hickory Grove School, near Colo. Arlen Marsh from Rockford, Ill., was the very welcome guest speaker who presented two very splendid, enlightening sermons at 11:00 a.m. and 2:00 p.m. His morning message was "Thyatirans," based on Revelation 2, and in the afternoon, "Justice of God," his text being Deuteronomy 32:8, 9.

A bountiful repast was spread at noon from the baskets of those who attended.

The State board met in the afternoon to complete Iowa Conference plans.

We went our separate ways, filled with spiritual and temporal food, proclaiming our thankfulness to God for all His blessings. We surely were blessed with a beautiful day; such a sharp contrast to the floods which kept the members from meeting together earlier in the summer as previously planned.

Mrs. Eldridge Ellis, Cor. Secy.

## EDEN VALLEY, MINNESOTA

The Church of God at Eden Valley, Minn., is pleased to present seven new members. Sunday, July 6, three were baptized: Mr. and Mrs. Hamlin Nelson of Eden Valley, and Mr. Harold Lunderly of Litchfield. Bro. and Sr. Nelson have been very regular attendants at our services since moving to Eden Valley some two years ago. We wish them joy in their stand for Christ. Harold Lunderly is the husband of Dolores (Thoms) Lunderly. This unites husband and wife in Christ. Harold has been considering this step for some time.

Sunday, July 20, four boys were baptized: Meritt Magedanz of Lexington, Ky., Donald and Wayne Thoms and David Otto, all of Eden Valley. These boys need our help in this community.

We plan on attending General Conference, soon.  
 Walter Wiggins.

## CASEY, ILLINOIS

The Restitution Church of God of Abraham Faith (six miles south and two miles east of Casey, Ill.) held its annual picnic on the church lawn, Sunday, July 13. Sunday school services convened at 10:00 a.m., and preaching by Bro. John Mercer was at 11:30 a.m. A bountiful dinner at the noon hour was served with plenty of fried chicken and all the trimmings.

At 2:00 p.m., hymns were sung by all present. Then, a sermon was preached on Baptism. Special musical numbers included a duet by Mrs. Maud Thayer and Mrs. Elneta Hickox (with John Mercer at the piano), and a solo by John Mercer—"Sunrise Tomorrow."

At 3:00 p.m., Sr. Lennie Ragon, daughter of Mrs. Ora McFarling, was baptized. The evening service was at 7:30—a duet being given at that time by Bro. and Sr. John Mercer.

A wonderful time was enjoyed by all. We also had with us Bro. and Sr. Sylvan Richey, Mr. Murphy and son of the Marshall Church. Next preaching time will be August 10.  
 Mrs. Tincie Stephens.

## GOLDEN WEDDING AT GOLDEN RULE HOME

Open house will be held at Golden Rule Home, August 5, from 3:00 - 5:00 p.m., and from 6:00 - 7:00 p.m., in honor of Bro. and Sr. George Loudenslager who are celebrating their fiftieth wedding anniversary.

Present visitors in the Home were Mrs. Glen Hughes, Miss Joy Ann Pearson, Billy Stine, Gale Harleman (all of Ohio), and Peggie Pearson from Washington, D. C.  
 Mr. and Mrs. Charles A. Pearson.

## GOLDEN WEDDING ANNIVERSARY

On Friday, July 4, 1947, Mr. and Mrs. Bert Sheets of Blanchard, Mich., held open house to celebrate their golden wedding anniversary. All six of their children were present on that day, namely: Bro. Harry Sheets of Aurora, Ill.; Ada Simpson, Grand Rapids; Edna Lockwood of Hypertia, Vernon of Marion, Inez Diehn of Remus, and Frances Wood of Blanchard, Mich. Many friends and other relatives, including ten grandchildren, came bearing gifts to honor this couple who has spent so many years together. Ice cream and cake were served.

During most of their married lives, they have been active members of the Church of God and contribute much of their time and effort to promote the spreading of the gospel in this community.  
 Ellsworth Rounton.

## BLANCHARD, MICHIGAN

During this quarter, our Sunday school is having a contest to stimulate interest and increase attendance. Already, interesting results are being tabulated.

A series of strip films on the land of Palestine and the fulfilling of prophecy, loaned us by Bro. Harry Sheets, are being shown on Sunday nights, and on Thursday nights. They are very enlightening, and we are sorry to have anyone in the community miss these films.

Bro. and Sr. Richard Powell of California visited several weeks among friends and relatives in and near Blanchard. We were sorry to have them return to California, as they took with them Mrs. Powell's sister, Mrs. Jessie Marston, who is our faithful piano player. We hope she enjoys her vacation.

In May, we were happy to welcome home Sr. Ella Kelly who was absent from us for a year. She is planning to attend General Conference.

Mrs. Dora Ellsworth, who is recovering from a recent illness, also is planning to attend the General Conference.  
 Ellsworth Rounton.

## NATIONAL BIBLE INSTITUTION

Dorothy Magaw	\$ 4.00
A Friend	100.00
Jennie Salisbury	10.00
Mrs. Emma B. Coleman	10.00
George O. Renner	25.00
Mr. & Mrs. Roscoe F. Dunbar	100.00
Delta, Ohio, Bereans	50.00
Rockford, Ill., Church	50.93

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$1,111.52 to go  
by July 31!**

## PENNELWOOD CHURCH OF GOD

Grand Rapids, Michigan

Five persons came forward at the close of the morning service, July 20, in response to the invitation publicly to acknowledge Christ as their Saviour. In the afternoon, a goodly number accompanied them to the river at Alaska, Mich., where they were immersed in the name of Jesus Christ for the remission of sins.

Their names and addresses are as follows: Mr. and Mrs. Lewis Buskirk, 20 32nd St., S.E.; Miss Roslyn M. Kendall, 150 Celia St., S.W.; Mr. Verne E. Berry, 460 36th St., S.E.; and Mr. Charles E. Knapp, 3701 Francis Ave., S.E., all of Grand Rapids. These people have been faithfully attending our Sunday school and church services and are highly recommended to the brethren. May God richly bless them as they grow in knowledge and Christian service.

Harvey U. Krogh, Jr.

## ORPHEUS G. FRANCE

Orpheus G. France was born, July 29, 1858, in Sharon, Wis. He moved to Washington when a young man, lived fifty-eight years in Wenatchee, and died on April 15, 1947.

He was baptized in the Wenatchee Church of God in 1902 by M. W. Perrine. He leaves his widow, Mamie I. France; three sons: Herbert S., Richard B., and Gerald P., all of Wenatchee; nine grandchildren, and four great-grandchildren.

The funeral services were conducted by a grandson, Bro. H. Gary France, pastor of the Wenatchee Church of God, assisted by Bro. Lyle Rankin, pastor of the Cashmere Church of God. Pallbearers were six of Mr. France's grandsons: Vernon, Arden, Gary, Howard, and Clell France, and Maurice Salley.

Bro. France is remembered in the Wenatchee Valley as one of the first of the "old timers" who helped to build the valley and church. He specialized in apple raising, and, in later years, devoted nearly all his time to raising flowers.

He was not ill, but died suddenly and now awaits the call of the Master.

Vivian France, Secy.

## IN LOVING MEMORY

Enoch Enos Elton was born on May 26, 1872, at Omaha, Nebr., and fell asleep, July 10, 1947. He was the beloved father of Hazel Elton Connelly. Bro. Elton was struck by a passing motorist on his way home from work. He will be sadly missed in our community and church. For years, he has been a familiar figure, riding his bicycle to and fro from his work daily, despite his seventy-five years. He was preceded in death by his wife Carrie; more than two years ago. He leaves to mourn his loss Hazel, his daughter, Bobby, Johnnie, Carol, and Ray, all grandchildren, also his brother John in Nebraska.

We convey our heartfelt sympathy to those sorrowing ones, praying that God's comforting care may be theirs in this sad hour.

Our tribute to our brother can be summed up in the words written also of the Master, "He went about doing good."

Funeral services were held from the Shannon Funeral Home, Orange, Calif., on Tuesday, July 15, 1947, Pastor Frank Scott of the Advent Christian Church of Tustin, Calif., officiating. He was assisted by ministers C. F. Martin and A. E. Mills.

H. J. Stadden.

## CHICAGO, ILLINOIS

It was our privilege on the afternoon of July 20 to assist Toshinabu Furuta and Bob Misenheimer to put on the Lord Jesus Christ in baptism. The service was conducted in the Advent Christian Church.

Bro. Furuta is a native of Hiroshima, Japan, where he lived until 1940. "Tosi" is considering seriously entering Oregon Bible College, where he hopes to gain an English education, and to prepare himself as a missionary to his own people in Hiroshima.

Bro. Misenheimer is from Sullivan, Ill., attending the University of Illinois at Navy Pier. He has been active among the young people and in our music department.

It is our prayer that the Lord will help us to be an arm of strength to these men, helping to light the straight and narrow path which leads to God. May they continue to be strong and fruitful servants of the Lord Jesus.

Harold J. Doan, Pastor.

## MALONE - HICKOX

Nearly one hundred guests witnessed the marriage ceremony uniting Miss Genevieve Lillian Malone, daughter of Mrs. Flora Malone, Casey, Ill., and Lee N. Hickox, Casey. Rites were solemnized, Saturday evening, July 12, 1947, in the Restitution Church of God, Bro. John Mercer officiating in the double ring ceremony. The altar was beautifully decorated with palms and baskets of flowers.

Miss Inez Malone, Indianapolis, Ind., was bridesmaid and John Hickox attended the groom. Orley Godwin, brother-in-law of the bride, gave her in marriage. Proceeding the ceremony, Miss Arlene Redman sang "Always," accompanied by her brother, Dana Lee Redman, at the piano.

Following the ceremony, a reception was held on the lawn at the country home of Mr. and Mrs. Foster Thayer.

The newlyweds will reside temporarily with Mr. Hickox's parents.—Adapted.

## Gleanings From the Field

"The field is the world."—Jesus.

Several workers of National Bible Institution already have been re-employed by the Executive Board for another year's service: Bro. James M. Watkins as General Manager (starting September 1); Bro. Otto E. Dick as instructor and Registrar at Oregon Bible College; Bro. M. W. Lyon as National Evangelist; and Sr. Verna Thayer as evangelist for children and conductor of Vacation Bible Schools.

Members of the Credentials' Committee for General Conference are: Srs. Leila Whitehead (chairman), Vena Logsdon, and Evelyn Austin.

"I would like to see an article on John 12: 36 published in The Herald, showing that Christ did not tell Peter he could follow Christ to heaven."—W. G. Moffet, Rt. 2, Magazine, Ark.

Mr. and Mrs. C. H. Lagudry, New Orleans, La., are the parents of a son, Cecil Thomas, born July 9. Congratulations!

"We expect Bro. Richard LeCrone to be our special speaker at the Ohio Conference, August 27-31, at Brush Creek."—Vivian Magaw, Tipp City, Ohio.

Bro. C. R. Randall, returning home (Ripley, Ill.) from his recent evangelistic work at Lawrenceville, Ohio, visited relatives and friends in Oregon, Ill., July 22. Sr. Randall and their daughter, Lynda Sue, who had been visiting at the Zollinger home in Oregon, returned home with Bro. Randall. He reports good interest in the Lord's work at Lawrenceville.

"Darrell Maddock plans to enroll in Oregon Bible College this fall. We know that God will bless Darrell in his decision better to prepare himself for the Lord's work."—Linford Moore, pastor of the Church of God at Macomb, Ill.

Sr. Leota B. Hanson motored to Macomb, Ill., Sunday morning, July 27, to get Sr. Ben Pritchard and three of her children. Sr. Pritchard is one of the Conference cooks.

Those coming into Oregon for the Bible School and Conference now in session should keep in mind that the time schedule is based on daylight saving time.

College Enrollment Outlook. To date, July 29, we know of at least eight students who are planning, tentatively, to enroll as freshmen in Oregon Bible College when it resumes classes, September 8. Also, at least fourteen of last year's students plan to return. With several weeks intervening, it is not too optimistic to foresee an enrollment of twenty-five students, or more.

Sr. Dorothy Magaw, 194 Summit Ave., Saint Paul, Minn., is visiting at the Editor's home and attending the first part of General Conference.

Bro. M. W. Lyon recently returned to Oregon, Ill., from his evangelistic work in Washington, D. C.

First delegate to arrive for General Conference was Sr. Ellsworth Johnson, Hector, Minn.

Mr. and Mrs. Jesse Zechiel, Culver, Ind., were guests last week at the Frederick Clausen home, Oregon, Ill.

Bro. and Sr. Orval Lynd and son and daughter Orval Dale and Eileen, Altona, Ill., also Sr. Rosalie Ralston, Ripley, Ill., were guests, recently at the Albert Logsdon home, Oregon, Ill.

Sr. Mary E. Hatch and her son Paul visited relatives and friends, last week, in Indianapolis, Ind., and near the Hillisburg Church of God.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
God's Promises, Drew, 2pp.		.05	.30	Where Are the Dead? Bronson, 36pp.	.50	4.00
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	The Nature of the Soul, Hardesty (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Words of Comfort, G. E. Marsh, 4pp.		.10	.60	Do You Believe That — (Berean)		
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved?				<b>BOOKS</b>		
Waggoner, 4pp.		.10	.60		Each	Per 6
Sin in the Church, Railsback, 6pp.		.15	.90	Death Reigned from Adam to Moses, Robison vs. Conner — paper, 58pp.	\$.10	
Can You Believe? Reed, 6pp.		.15	.90	Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
The Coming of Christ, Curtis, 6pp.		.15	.90	Ancient Mysteries, Johnston, paper, 116pp.	.25	
Who Are Led by the Spirit of God? Jones, 6pp.		.15	.90	The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
Kingdom of God, Gockler, 6pp.		.15	.90	The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
The Nature and Hope of Man, Kirkpatrick, 6pp.		.15	.90	The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
Resurrection, Magaw, 8pp.		.20	1.20	The Book of Revelation Made Easy to Understand, Wilson, h. cloth, 96pp.	.25	1.25
Baptism, Lindsay, 8pp.		.20	1.20	The Visitor, Boice, paper, 212pp.	.35	
Pleasures of Youth, LeCrone, 8pp.		.20	1.20	The Way of Life Eternal, Booth, paper, 88pp.	.25	
An Important Biblical Discovery, Haupt, 8pp.		.20	1.20			
The Gospel Plan of Salvation, Railsback, 8pp.		.20	1.20	<b>BEREAN STUDY BOOKS</b>		
Hell—What Is It? 8pp.		.20	1.20		Each	
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.		.25	1.75	The Hebrew People (Children's Lesson Book), 59pp.	\$.25	
What Is Man? Patrick, 12pp.		.25	1.75	Children's Bible Story and Study Book, 60pp.	.20	
The Sabbath, Lindsay, 13pp.		.30	1.85	Senior Berean Book One (Gospel Plan), 50pp.	.20	
First Principles, G. E. Marsh, 18pp.		.35	2.00	Senior Berean Book Two (Life and Immortality), 50pp.	.20	
God's Covenant with Abraham, Lindsay, 19pp.		.50	4.00	Senior Berean Book Five (The Church of God), 50pp.	.20	
An Open Letter, Judd	Free for postage			Senior Berean Book Six (Building for the Ages), 40pp.	.20	
Coming Events in the Light of Prophecy, Corbaley, 60pp.		1.00	7.50			

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

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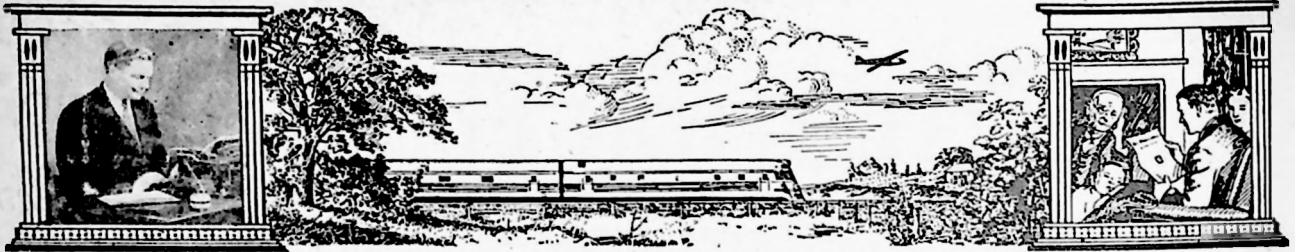
## THE CHURCH AT ATER, TEXAS

*Where the Texas Conference Will Convene*

*August 23-31, 1947*

Ater, Texas, is ten miles northwest of Gatesville, the county seat of Coryell County. Gatesville is forty miles almost west of Waco. It is reached from the east or west by U. S. Highway 84. Here will gather from all over the Lone Star State believers in the Abrahamic promises to meet with those of like precious faith in a joyous season of refreshing. Your presence is needed. Shall we meet you there at Conference time?

"Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee."



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## A Good Conference

The twenty-seventh annual General Conference and the fiftieth annual Illinois Conference of the Church of God are in full progress, there being a large attendance to enjoy the many interesting Bible lessons and sermons. There are at this writing (Saturday, August 2) three hundred fifty registered attendants, representing nineteen states, Washington, D. C., and Canada. Thus far, sixty-two delegates have answered the roll call. Everybody is having a joyful time in the Lord. It is good to worship God.

## Finishing the Christian Race

As David gave pattern of the Temple to Solomon, instructing him to proceed in the work of erecting it, he charged Solomon, saying:

"Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work."

True to David's prophetic blessing, God was with Solomon, not failing nor forsaking him, and with that divine help, Solomon "finished all the work." Similarly, a Christian who today leans heavily upon the Lord for courage and strength will be enabled to finish his appointed work. By divine strength, he will finish the Christian race, reaching the goal triumphantly and glorified with Christ.

Rejected of men, John the Baptist was directed and strengthened by the invisible forces of God until he had "fulfilled his course" (Acts 13:25).

Imprisoned, scourged, beaten, and knowing that God's Spirit witnessed in every city that "bonds and afflictions" awaited him, the Apostle Paul said, nevertheless: "None of those things move me, neither count I my life dear unto myself, so that I might *finish my course* with joy" (Acts 20:24).

Toward the close of the Apostle Paul's ministry, he cried in victory, "I have fought a good fight, I have *finished my course*, I have kept the faith" (2 Tim. 4:7). Hear Paul's plea, similarly worded to all Christians, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

The Apostle Peter, loyal unto martyrdom in his race to attain the prize of the high calling, admonished Christians in this manner: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (1 Peter 5:6, 7). He assured, too, that, "The Lord knoweth how to deliver the godly out of temptation," how to strengthen them until "the chief Shepherd shall appear," when we "shall receive a crown of glory that fadeth not away."

Even our Lord, the Saviour of us all, "endured the cross" only by the strength that God gave Him. It is written, "For the joy that was set before him," Jesus "endured the cross." He foresaw the goal, foresaw victory, and pressed onward daily, constantly, until on the cross He cried in truth and victory, "It is finished." Slightly earlier, He had asserted in prayer to God, "I have finished the work which thou gavest me to do" (John 17:4).

Like building a Temple worthy of the indwelling of God's Spirit, he who would run successfully in the Christian race for life eternal must be "strong and of good courage, and do it." He must "fear not, nor be dismayed," and he must have full assurance that the Lord God will not fail him or forsake him until he has "finished all the work."

During the first centuries of the Christian Era, men and women were so zealous in their quest for life and immortality that they marked themselves for all time as "faithful unto death." They *finished* their work! Hear Christ promise them, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Hear Christ promise all who are faithful unto death, "He that shall endure unto the end, the same shall be saved" (Matt. 24:13).

"Endure unto the end"? Yes, we who live in these "last days" preceding the coming of the Lord must run the race fully as faithfully as did the early-century martyrs. To help in these trying days of "the end," our victorious Lord assures, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). "Jesus never fails"! Finish the race with Him!

# What Is Predestination?

By M. W. Lyon, National Evangelist

**G**OD'S predestination of people and events is simply His planning ahead for the future, as we do in our limited way. As someone very fittingly has pointed out, "God is not an agent constrained by necessity. Wheresoever counsel is, there is election, or else it is vain; where a will, there must be freedom, else it is weak."

In many places in the Bible we are told that God foreknows events of the most distant future. Otherwise, He could not prophesy things to come. Multitudes of prophecies fulfilled in most minute detail are evidence of God's complete foreknowledge of the future. Jesus even went so far as to state that God knows of every sparrow that falls, and the number of hairs in our heads! Such knowledge is too wonderful for us, as David and Paul have both acknowledged. We cannot understand it. It is utterly beyond our comprehension. As well might a grasshopper try to comprehend how a radio works.

Yet this foreknowledge of God does not limit the free will of man. Every place in the Bible at which God appeals to the choice of men is an evidence that man has a choice to make, or the language would be meaningless. If all were of God, and man had no choice of his own, then God would be responsible for all of man's actions, bad and good. Yet the Scripture nowhere ascribes responsibility for sin to God, but always to man. This is brought out in such scriptures as these:

*Matthew 11:20-24.* Why would Jesus upbraid people who were predestined to unbelief?

*Matthew 13:10-16.* It was not because Jesus spoke in parables that the Jews could not understand. Just the reverse: because they refused to hear, He punished them by withholding the truth.

*Matthew 13:58.* Jesus' work was actually hindered by the people's unbelief.

*Matthew 16:24-26.* Here the choice is put squarely up to men to live or die.

*Matthew 23:29-38.* Jesus so wanted to bless His people, but they would not!

*Matthew 26:24.* Was Judas predestined to betray Jesus? Then by what rule of justice should he be condemned for doing God's will?

*Matthew 26:39.* Jesus' will was not always God's will, so neither is ours.

*Mark 3:5.* Was Jesus angry at the people for doing what God wanted them to do?

*Mark 3:35.* If all do the will of God, then all are Christ's brethren!

*Mark 8:17, 18.* Why should Jesus reprove those who are not responsible for their unbelief?

*Mark 16:14.* Were the disciples predestined to unbelief?

*Luke 10:42.* She could not have chosen if she was not free to choose.

*Luke 12:47, 48.* Even men do not punish men for what is not their fault.

*Luke 13:24-29.* To be saved it is necessary to *strive*.

*John 5:40.* God wants all men to be saved, but in spite of that some *will not come*.

*John 7:17.* We can learn God's will only by being willing to learn.

*Acts 7:51-53.* Men not only can resist God's will, but do!

*Acts 13:22.* David did God's will but not others, especially Saul. Yet not even David was pleasing to God in all respects.

*Acts 13:46.* Some refuse God's gift of life, and He does not force it on them.

*Romans 1:22-32.* Vast multitudes refuse to do God's will.

*Romans 2:6-11.* God's judgment of men is according to their conduct.

*Romans 11:22.* Blessing is conditioned upon obedience.

*1 Corinthians 9:17.* Paul had the option of choosing to obey or disobey.

*2 Thessalonians 2:10-12.* Note here especially that when God blinds men, or permits them to be deceived into error, it is always a punishment for sin or unbelief.

*1 Timothy 4:16.* We attain salvation by taking heed to God's Word.

*Hebrews 3:12-19.* What sense do these words make if the people were not responsible for their actions?

*Hebrews 10:26-31.* We can sin willfully! To do so is *not* God's will, and we are punished severely for it.

*Hebrews 11:24, 25.* What a glorious choice was Moses'! Yet he could have chosen otherwise.

*2 Peter 2:21.* God holds us all responsible for what we do.

*1 John 2:17.* If everyone does the will of God, then, according to this passage, all men will be saved. Hence, belief in predestination leads right into universalism.

These are just a sample of many like scriptures all through the Bible. The Old Testament has not been touched on, but it, too, is filled with such expressions as these. Hence, we must conclude (Please turn to page 10)



# The Life of Christ — Part Four

*The Passion Week; His Resurrection and Ascension*

*By Timothy Pearson, Oregon, Illinois*

**T**HE NIGHT Jesus and His disciples arrived in Bethany, they stayed at the home of Simon the leper. The next day, they visited Lazarus whom Jesus recently had raised from the dead. Many people had heard that Jesus was there and came in a large group, but they were more desirous of seeing Lazarus. That would be a spectacle even today. The next day, Jesus descended the Mount of Olives on a borrowed colt. The crowd saw Him coming and threw palm branches and their coats on the ground to make a royal path for the King of the Jews.

Jesus went immediately to the Temple where He discovered that the money-changers were cheating the people. There was buying and selling and all kinds of vice going on in the Lord's house. So Jesus went in as He had done before and drove out the wicked men. Then He sat down and taught the people until it was time for Him to return to Bethany for the night.

Two days before the Passover, the Sanhedrin (a council similar to a church board of elders, yet with much civil authority in addition) was meeting to plot a way to kill Jesus. Finally, they paid Judas thirty pieces of silver, less than twenty dollars, to tell them who Jesus was so they could have Him arrested.

On the first day of unleavened bread, Jesus and His twelve apostles were gathered in an upper room in Jerusalem. Following the feast, the Lord instituted the Communion service which has become so well known to all church members.

Following the service, they went out to a garden just outside Jerusalem, and Jesus spent most of the night in prayer. The seventeenth chapter of John records some of the trials Jesus had that night.

When Jesus had finished His meditations during which He was in great mental strain, Judas led a group of soldiers to Jesus and kissed the Lord to show which man He was. The soldiers led Jesus away to the high priest Caiaphas, and He never knew freedom again until His resurrection. Another noted priest, Annas, was there too, and between them the priests made it miserable for Jesus.

Finding no way of convicting Jesus, the priests sent Him bound to Pilate, the Roman governor of Judea. Pilate finally became convinced that Jesus was innocent of any wrong. It probably would have taken little encouragement to make Pilate a Christian, but He was afraid of the people

who were clamoring for Jesus to be crucified. According to custom, Pilate annually released one prisoner to the people. He wanted to release Jesus, but the public would not have it that way. Pilate then heard that Herod, his superior, was in Jerusalem, so he sent Jesus to him. There Jesus was abused much by the soldiers of Herod who then brought Him back to Pilate. Finally, Pilate yielded to the clamor of the throng and pronounced sentence upon Jesus by delivering Him to the mob.

Jesus was tortured and, at last, hanged upon a post made for crucifixions. There the Saviour of the world died and was buried in a cave near the city wall. The crucifixion scene is very well known, so we shall not describe it here. It was a time of agony for the Lord—an event that changed the whole course of civilization. Through the atoning blood of Christ, mankind may receive forgiveness of sin and hope of life eternal. "We have an advocate with the Father, Jesus Christ the righteous . . . the propitiation for . . . the sins of the whole world" (1 John 2:1, 2).

## VII

### *Jesus' Resurrection and Ascension*

The death of Jesus would mean little to the world today if He had not risen again. On the third day, the Lord came forth clothed in immortality and glory from above.

For forty days after the resurrection, Jesus, walking among His disciples, showed Himself as the immortal Son of God. He met with them in the upper room, entering the room mysteriously and soon thereafter eating like anyone else. He gave the disciples the Great Commission during this time, too.

"Go ye into all the world,  
and preach the gospel to every  
creature" (Mark 16:15).

Ten days before the feast of Pentecost, the day arrived for Jesus to leave the earth, to ascend to be with the Father. It was the last of May in 29 A.D. that Jesus stood upon the Mount of Olives and said His farewell. As He slowly rose and was lost to view in the cloud, the promise came that this same Jesus would return in the same way as He left. John wrote:

"Behold, he cometh with clouds; and  
every eye shall see him" (Rev. 1:7).

*The End*



## A COWBOY'S VISION

*By Marion McGinty, Plains, Texas*

Last night as I lay on the prairie,  
Silent in sweet repose,  
The stars twinkled brightly to cheer me—  
The dew drops kissed the rose.

I looked into the heavens:  
A vision I saw to inspire,  
That the love of God is kindness;  
His wrath a flaming fire.

You talk of hell and of heaven;  
You mention the soul to save.  
Heaven is the space above you;  
Hell is the depth of the grave.

Why do the clergy teach us  
That, when we come to die,  
Our souls take wings like the angels  
And ascend to a home on high?

Jesus paused while here to tell us  
In words that truly did blend;  
No man ever ascended into heaven  
But Him who will descend.

The Scriptures plainly tell us,  
In giving out God's plan,  
That heaven is the home of angels—  
The earth was made for man.

In them we have the promise  
That God has given to men  
Eternal life for obedience;  
Death the penalty for sin.

Will someone kindly tell me?—  
I should like to know  
Where the Bible tells us  
That ever to heaven we'll go.

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## WISDOM HIDDEN IN POVERTY

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard" (Eccl. 9:14-16). . . . Solomon surely was right: wisdom is often secluded by poverty, and men erroneously suppose that the mighty men of earth are the wise.

## AN OLD SONG

(Selected by Sister W. L. Robbins, Riviera, Texas. She says the words are those of an old song she used to sing when a child, and express her ideas better than she could herself. They have a ringing message for us today.—*M. W. Lyon.*)

Hark! the voice of Jesus crying,  
"Who will go and work today?  
Fields are white and harvest waiting—  
Who will bear the sheaves away?"

Loud and strong the Master calleth;  
Rich rewards He offers thee.  
Who will answer, gladly saying,  
"Here am I. Send me, send me"?

If you cannot cross the ocean  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help him at your door.

If you cannot give your thousands,  
You can give the widow's mite,  
And the least you do for Jesus  
Will be precious in His sight.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say He died for all.

If you cannot lead like Moses,  
You can do what heaven demands:  
You can be like faithful Aaron—  
Holding up the prophet's hands.

If among the older people  
You may not be apt to teach,  
"Feed my lambs," said Christ our Shepherd,  
"Place the food within their reach."

And it may be that the children  
You have led with trembling hands  
Will be found among your jewels  
When you reach the Better Land.

Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying and the  
Master calls for you.

Take the task He gives you gladly,  
Let His work your pleasure be.  
Answer quickly when He calleth,  
"Here am I. Send me, send me."

# "He That Hath No Sword"

By Gordon Landry, Oregon, Illinois

WHEN JESUS first sent His disciples to preach the Word of God, He sent them only to the region around Galilee and only for a short time. For this reason, there was no need of preparing for their journeys. Jesus and His apostles were just beginning to preach the gospel, and as yet there was little or no opposition from the common people. They gladly received the news of the coming Kingdom and welcomed Jesus as the King who was to be their ruler. Since this was the reaction of the people, Jesus told His disciples to "provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat" (Matt. 10:9, 10). The disciples were to worry about nothing. They were to trust in God, and that which they needed would be supplied. When they entered a city, the apostles were to abide in anyone's house who was willing to feed and lodge them. In that way, God cared for the co-workers of His Son. We also notice that some cities would reject the teaching of the truth and not care for the material needs of the teachers. There would be cities, however, that they could depend upon for support; and, if they were cast from one city, they could retire to another and friendlier city. Doubtless, some of the apostles went hungry more than one night because they were cast from one city, and it was too late to journey to another.

Villagers continued to care for the disciples until the vehement denunciation of Christ by the Pharisees caused them to lose faith in Him and His gospel or cast fear into their hearts. At any rate, support for the disciples became more and more meager as the betrayal day drew nearer and ever nearer.

On the night of the betrayal, Jesus confronted eleven of the disciples in the Garden. He asked them the question, "When I sent you out without any purse or bag or shoes, was there anything you needed?" (Luke 22:35, Good-speed.) After thinking for a moment, the disciples declared they had lacked nothing. Though there may have been no luxuries, all life's necessities had been supplied.

Now, however, Jesus gave them a new commandment, a new plan. "From now on you are to take those things with you that I told you earlier were not necessary. Then you went only to the region of Galilee; now I am sending you into the whole world; for a time the people received you because they received Me; now they will reject you because they soon will reject Me. No longer will others provide for you (though it would be better for the gospel's sake if they would), you must provide for yourselves." In enumerating those things which the disciples were to take with them, Jesus seemingly added swords to the list. "He that hath no sword, let him sell his garment, and buy one" (Luke 22:36b). Now combine the notes of Bullinger and Clarke, and read the last part of verse 36 thus: "He that hath not money, let him sell his garment, and buy." Notice that there is no mention of "sword." This is logical, for Jesus was telling the apostles to prepare for their journeys. "If you have a purse, scrip, and shoes, well and good, but if you have not these things, sell your surplus clothing and buy them." According to Clarke, the word "sword" was added so as to link this verse with verse 38, where the disciples stated, "Lord, behold, here are two swords."

A knife was an important part of every man's supplies in those days. It was used for various reasons, such as protection from robbers, protection from wild animals, or an instrument with which to secure food. If it be thought by the reader that subtracting the word "sword" from the text is subtracting from the Word of God, let him be assured (if the commentaries are correct) that this is not the case. The Greek term translated "sword," however, also can be translated "large knife."

Possibly, the apostles misunderstood Jesus' meaning, though, because they brought two swords to Him. They may have brought them to protect Jesus, however, since in verse 37, Jesus had quoted Isaiah's prophecy, "He was reckoned among the transgressors." The disciples may have thought as they produced the swords, "Not if we can help it." Thinking that Jesus' only hope for escape

## THE GOSPEL ARMOR

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

(Eph. 6:10-18.)

from possible capture lay in their ability as swordsmen, the disciples found what they could and prepared to protect Jesus to the very death if necessary. Later, Peter used his sword for this purpose.

Their plan was interrupted by a stern disapproval from Jesus as He exclaimed, "Enough of this!" (Goodspeed.) It was not the intention of Jesus that the disciples use violence. If the word "sword" is to be taken literally, there is a deeper meaning in the text than the writer can see.

Today, the Sword of the Spirit of God is sufficient for

the Christian. The Word of God is sharper than any two-edged sword. The Word of God can discern intangible things. It affects the heart of a person, and affects it in such way as completely to change the life of that person. Reliance upon the Word of God is the only way to spread that Word, and it is the only way to gain an entrance into God's Kingdom. Reliance upon the Word of God (which contains essential truths) will lead to action (baptism, followed by a life of continuous dedication and service to God). Christ is coming! Be prepared!

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## The Writing on the Wall

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By Mary Mae Nedrow, Oregon, Illinois

*"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall" (Daniel 5:5).*

**B**ELSHAZZAR felt serene and secure as he sat upon his throne in the beautiful city of Babylon, which city was famous for its walls and hanging gardens, one of the "Seven Wonders of the Ancient World." On this illustrious occasion, the king had invited a thousand of his lords to a great feast, and ordered his servants to bring the "golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and his princes, his wives, and his concubines, drank in them" (v. 3). Concerning this great feast, Flavius Josephus, the Jewish historian, had this to say: "He [the king] . . . sat down at supper in a large room, and there were a great many vessels of silver, such as were made for royal entertainments, and he had with him his concubines and his friends; whereupon he came to a resolution, and commanded that those vessels of God which Nebuchadnezzar had plundered out of Jerusalem, and had not made use of, but had put them into his own temple, should be brought out of the temple. He also grew so haughty as to proceed to use them in the midst of his cups, drinking out of them, and blaspheming against God."

The holy Scriptures tell us that on that night, as the king and his banqueters profaned these sacred vessels and sang in revelry and "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," a hand wrote on the wall. As they watched the fingers writing, they were filled with terror, for none could read the spectral words. "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," that they might interpret the

writing. Since none could interpret the writing on the wall, Daniel was brought to the king. Unafraid, he pronounced judgment, saying, "Thou . . . O Belshazzar, hast not humbled thy heart . . . but hast lifted up thyself against the Lord of heaven. . . . God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians" (5:22-28).

Daniel's words came true that very night when the Persian army came, besieged, and took the city of Babylon and killed Belshazzar. It was by stratagem and not by force that this strongly fortified city was taken, though it was supposed to have been impregnable. The plans had been well made and executed on this fatal night. Instructions had been given by Cyrus to turn the channel of the Euphrates River into an artificial lake not far away. Then at a given signal after the waters receded, they entered the channel and forded the river under the walls, thus gaining entrance into the city. Even after they had entered the city under the outer walls, there were the inner walls to encounter, these walls having huge gates of brass which were guarded by soldiers night and day, so no enemy could pass. The guards, though, had forgotten their duty that night, and were drunken to the extent that they had left the gates unfastened, thus allowing the enemy to pass into the city.

Whenever we feel we are secure, we can be sure danger is imminent, and it may be nearly upon us. We find by reading these interesting narratives in the Bible that God's Word *is*, and always *will* be, fulfilled, just as it was at the Belshazzar feast. We must always hearken to the call of God's Word.



## News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**CALM DOWN.** In the current issue of "Journal of Living" appears an article on how to "calm down." The article starts out with this sentence, "The world looks very black to you, and you are tortured by intolerable nervous symptoms." True, a great number of people see the world in this perspective. The second paragraph opens with these words: "Cheer up." To this great company of troubled minds, there is a way of escape from what has been termed an "intolerable situation." Many are seeking such an escape through psychological ways of life. Doubtless, some of the splitting and nerve-wracking individuals, who have had a jumpiness and jitteriness born of emotional causes, can find some relief by the real deliverance from the blues and other dangerous nervous conditions where people are inwardly frantically crying for help. Such relief can be found in a prescription given by Dr. Thomas Hyslop of the West Riding Asylum in England. In an address to the British Medical Association, he said: "The best sleep-producing agent which my practices have revealed to me is prayer. I say this," said he, "purely as a medical man. The exercise of prayer, in those who habitually exert it, must be regarded by us doctors as the most adequate and normal of all pacifiers of the mind and calmers of the nerve."

The Christian life and especially that part of the Christian life in which we resort to prayer gives one a new grip on life. The late Harry M. Warren, pastor of the Central Park Baptist Church in New York, was led to organize the Save-a-Life League, which has been instrumental in persuading thirty thousand people who are determined to end their own lives, to change their decision and seek this higher road to better living, better hope, with an objective in life that lifts one from the state of despondency and desperation to a determination that all things can be accomplished through Jesus Christ. Christ in you will calm you down.

**BAZAAR UNION.** An ex-West Point chaplain, John Buckman Walfour, in an acceptance address as being of Atlantis Cathedral of Saint Philip, gave a very brief but plain description of the type of church union that is gripping the minds of religious leaders today. Said he: "I live for the day when the Episcopal Church will sponsor a bazaar in a Baptist Church at which a Jewish auctioneer will sell goods for the benefit of a Roman Catholic orphanage."

This is about the only type of church union that can be successfully concluded. To achieve such a union, men throw to the four winds the basic faiths which they have held as fundamental, preferring to unite in a cosmopolitan bazaar union and enjoy the comradeship of their fellows rather than standing alone for the truths which they believe the Scriptures to teach. Chaplain Walfour, while believing in all so-called Christianity being forged into a sin-

gle religious family, has well described the only possible means of attaining such an end—a bazaar union.

**FUTURISM.** During recent months, there have been some attacks made on the futurist interpretation of prophecy. One such article appeared in the "Gnat" for April, 1947, and was reprinted in the "World's Crisis" as feature article. One of the paragraphs in this article sets forth three propositions as guides to a clear interpretation of prophecy. They are stated as follows:

"1. Each separate prophecy begins in the time of the prophet and extends to the time of the coming of the Messiah.

"2. There were two comings of the Messiah and hence two termini; namely, the first advent and the second advent.

"3. The correct view being had of the proper terminus, in the case of the given prophecy, the choice of an exposition becomes that much simpler."

We have no particular objection to people believing in the historical interpretation of prophecy, but it does appear to us that some of our brethren of adventful hope would not find it necessary to give their interpretation of prophecy to make such harsh jibes at those who believe in the coming Day of the Lord and who apply the scriptures that speak of that Day to that period of time. It rather looks as though they are afraid of the logic of scripturalness of futurist interpretation.

**A DEMONSTRATION NATION.** We have an old copy of the "Jewish Christian Community" in which thought is expressed: "In the center of this divine comedy stands God's demonstration nation, Israel. Israel is not the church, and the church is not Israel. Israel is the Jewish people. He who mistakes Israel for the church (and vice versa) closes against himself the door to important and decisive truths.

"The Jews are the demonstration nation of God. That is the meaning of the Jewish people being chosen. They are neither better nor worse than the other nations, and by shaping of their fate they have neither more advantages or disadvantages as compared to the others; for God is the God and Father of all nations that acknowledge Him—the Jews have only been set apart that in their national destiny, God's intentions, will and working may be demonstrated in a particular way and on a higher plane. God's people for demonstration, the Jews, are the hands of the world's clock."

This description of this special and peculiar people well fits into the Biblical description of God's purpose for this people who ultimately will become a royal nation and a kingdom of priests when ten men out of all nations will take hold of the skirt of him who is a Jew, saying: "We will go with you: for we have heard that God is with you."

There are many distorted interpretations of the Scripture because of people's failure to distinguish between Israel, the nation which is God's estranged wife, and the church, which is the bride of Christ and who eventually will become His wife.

**CHRIST'S RESURRECTION.** I have before me two publications. One is a young people's paper, and the other is a denominational church paper, and the editorials in both these papers seek to place the resurrection of Christ on Saturday. This effort, of course, is done to support their contention of the Jewish Sabbath being binding on the Christian church. The Scripture seems very plain on this question of the day when Jesus was raised from the tomb. Mark used the expression, "Early the first day of the week." Allowing him to define his own terms, he used the expression, "At the rising of the sun," to explain what he meant, "Early in the first day of the week." As in Paul's time, there are many today who would "frustrate the grace of God" and make void the death of Christ by requiring people to observe an old covenant that was a shadow of the new covenant founded on better promises and with a better hope.

**NOT FOR ADVENTISTS.** The Seventh Day Adventists in their General Conference in Los Angeles went on record as opposing their children accepting free transportation to and from their private schools at the expense of the state. They passed the following resolution: "For pupils to ride to and from Seventh Day Adventist schools in public buses is, in principle, contrary to the historic position of the Adventist Church, which holds that church and state should be kept separate.

"That Seventh Day Adventists in the United States refuse to use buses which are operated at public expense for the free transportation of their children to and from our church schools, because of the embarrassment such a course would bring to the denomination in view of our stand."

This great religious body is deserving commendation for its stand on this pressing issue. We feel sure its people will rise up to the occasion and refuse to accept free transportation, rather than embarrass their church. It would be well if all church folk would be cautious in their daily habits so as not to cause embarrassment to their church.

**THE NAVY LOOKS AHEAD.** The United States Navy has asked Congress to appropriate three million dollars toward construction of an ultimate seven-million-dollar "super high power" radio station near Seattle, Washington. The purpose is to provide communications for naval defenses in Alaska, the Aleutians, and the Pacific Northwest. The Navy recognizes that no permanent peace is in sight. Speed the day when nations shall learn war no more.—Editor.

# Genesis 1-3—A Key to the Scriptures

By A. J. Blakesley, Sumas, Washington

A KEY to the Scripture should be apparent to every Bible reader. There is no generally recognized standard of truth today, because there is no generally recognized standard of Biblical interpretation. Men are justifying a doctrinally divided Christianity by the unwarranted claim that the minds of men are so constituted that they cannot all see alike. True, we do not all see alike. It is not God, however, who has caused us to understand differently, but man by his many and diverse theories of interpreting Scripture. The Holy Spirit was promised to guide Christians into all truth. How can two, guided by the same Spirit, reach conclusions so at variance and violently antagonistic?

A key to the Scripture must be a correct standard of Biblical interpretation. Is there such a key? Yes, the key to the Scripture is in the Scripture. Every prophet and apostle had this key and used it. The key is, we believe, the first three chapters of Genesis. As one interprets the first three chapters of Genesis, he *must* and *will* interpret the whole Scripture. Here are the beginnings of revelation of which all succeeding revelations were mainly unfolded. Here are fountains that later became springs and rivers. Here are seed truths which, by inspired prophets and apostles, made great trees of knowledge. Notice how all Bible writers confirmed Genesis 1-3 in their literal interpretation of these three chapters.

## *The Genesis Revelation of God*

God begins revelation with Himself, "*In the beginning God*" (Genesis 1:1). God never argues His existence. He only affirms it. No Bible writer argues God's existence. All affirm it. Paul taught that God has form. (Phil. 2:6.) The writer of the Hebrews taught that God is a Person. (Heb. 1:3.)

No true Bible writer ever held the current concept of God as an impersonal principle. Every true Bible writer held the same concept of God as is presented in Genesis 1-3—that He is a personal Being with all the attributes of a divine Personality. The God of the Scripture is uncreated—self-existent and from "*everlasting to everlasting.*"

## *The Genesis Revelation of Creation*

Heaven and earth were created, not evolved. (Gen. 1:1.) To this agrees every inspired writer. To create is to make something from nothing, to bring into existence that which before had no existence. "Through faith we understand that the worlds were framed by the word of God,

so that the things which are seen were not made of things which do appear" (Heb. 11:3). We know nothing about the power to create. The process only is revealed. God spoke and it was done. When God said, "Let there be"—at once it *was!*

Nehemiah affirmed the Genesis account of Creation to the returned captives from Babylon. (Neh. 9:6.) Paul preached the Genesis account of Creation to the superstitious Athenians. (Acts 17:24.) Jesus affirmed the Genesis account of Creation, by His angel, to John on Patmos, crying with a loud voice, "Fear God, and give glory to him . . . that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:7).

## *The Genesis Revelation of Man*

Man was *created*; he did not evolve. "God created man in his own image, in the image of God created he him" (Gen. 1:27). No true Bible writer treats man as an evolution. Man is the product of a creative act—not a process. Genesis 2:7 and Ecclesiastes 7:29 show that man was created upright, but fell. Man's fall was not upward, as evolutionists teach. All this "cave man stuff" is silly imagination. God made man "after his own image" (Gen. 1:26). Man did not first bear the image of the brute. God created man to have dominion. God made woman to be "an help meet for him" (Gen. 2:18).

The account of man's creation (Gen. 1:26) states a fact in the concrete. God unfolded the facts in detail as follows: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [or creature]." The man of the dust became a soul by the breath of life that was breathed into his nostrils. That breath of life was not the soul; the man was the soul.

Man and all beasts have the same breath. (Ecc. 3:19.) The first man was "of the earth, earthy" (1 Cor. 15:47). In death, man has "no preeminence above a beast." They all "go unto one place; all are of the dust, and all turn to dust again" (Ecc. 3:19, 20).

Creation brought man from the dust. (Gen. 2:7.) Death sends man back to dust. (Gen. 3:19.) The resurrection will bring man back from the dust. (Dan. 12:2; John 5:28, 29.) "Awake and sing, ye that dwell in dust" (Isa. 26:19). In the meantime, the "dead know not any thing" (Ecc. 9:5).

## *Genesis Account of Man on Trial*

Why should God try the man He had made? To prove

his fitness to rule by his obedience. To acquire traits that God could not give him. God could, and did, confer His image and likeness by creation, but God did not create character. Character is the sum of one's moral and spiritual qualities. Character must be self-wrought. Trial is required in the formation of character. Temptation is necessary to being tried. Permission of evil is necessary to being tempted. God set life and death before our first parents. God sets the same before us—not heaven and hell for us. Men are candidates for immortality. This life is a probationary period for eternal life. Satan was in Eden, deceiving, and he has deceived the whole world. (Rev. 12:9.) His presence in Eden was confirmed by Ezekiel. "Thou hast been in Eden, the Garden of God" (28:13).

The woman fell first through the Serpent's subtilty (Gen. 3:1-5), and this is confirmed in Romans. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men" (5:12).

#### *Other Genesis Reckoning and Confirmation*

The Serpent was henceforth to crawl—things of the dust to be its diet all its days. (Gen. 3:14.) This would have been no penalty, had it always so crawled and eaten. Eve's conception was multiplied to "bring forth in sorrow." (Gen. 3:16.) Man was given rule over the woman henceforth. (3:16.) Paul confirmed the Genesis account of Eve's fall through deception. (1 Tim. 2:14, 15.) Paul affirmed the headship of man over the woman, saying, "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:22, 23). Because of woman's greater susceptibility to deception—cited in the fall of Eve in 1 Timothy 2:14—Paul who had the care of the churches (2 Cor. 11:28) suffered not the women to teach, nor to "usurp authority over the man" (1 Tim. 2:11-15; 1 Cor. 14:34, 35). This prohibition has not been removed, Scripturally, though widely disregarded. Adam's penalty was to toil under the curse of thistles and thorns in the sweat of his face for sustenance from the soil, until in death he should return to the ground from whence he was taken. (Gen. 3:17-19.) Man was driven from the Garden of Eden, "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 3:22-24). God guarded against man living forever in *sin*.

#### *Genesis' Foregleams of Redemption and Redeemer*

In the seed of the woman, not man, in the bruised *heel*, is seen *Christ's death!* In the bruised *head*, Satan submits to defeat. In the clothing of skins, God imputed righteousness, typifying Christ's atonement. Christ, our Redeemer, is the seed of the woman. If Christ had not come, died, and rose again, all men would have been lost in death by sin. (1 Cor. 15:18.)

## WHAT IS PREDESTINATION?

*(Continued from page 3)*

that God has not only permitted man to choose his own course of action, but has obliged him to make the choice.

Now, how can God permit men the freedom to choose as they will, and still foreknow how they will choose? This is as great a mystery to our finite understanding as the operation of a radio to a grasshopper; as great a mystery as how God can raise the dead and restore living bodies which have been scattered as dust the world around. These things we must take on faith. Yet both must be true: that God does foreknow all things and, also, that He leaves men free to choose right or wrong as they will. Otherwise, the Bible becomes a hodge-podge of meaningless contradictions.

Many people are puzzled by passages such as Ephesians 1:4, 5 and Romans 8:28-30. Such predestination as is meant no doubt has reference to the group and not individuals in the group. In the previous age, God purposed to create a people for His glory and did. Israel was predestined as a nation, but not each individual Israelite, for many were lost and purged out, and many more will be in the future. In fact, only a remnant eventually will be saved, yet Israel as a nation will be eternally before God. So God predestines that the bride of Christ shall have an eternal place in His plan, but those who have a part in that body are determined by the individual choices of each one.

In any such question as this, it is a dangerous thing to use only partial Bible testimony; only by using the whole Bible are we safeguarded against false and misleading conclusions.

There is scarcely any other doctrine so destructive of right living than this teaching that all we do is predestined of God. All kinds of sin can thus be condoned on the grounds that we are not responsible for what we do.

God lays down the conditions under which men may share in the high calling; then, "whosoever will may come" (Rev. 22:17).

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#### A LITTLE MORE, A LITTLE LESS

"A little more kindness; a little less creed;  
A little more giving; a little less greed;  
A little more smile; a little less frown;  
A little less licking a man when he's down.  
A little more 'we'; a little less 'I';  
A little more laugh; a little less cry;  
A little more flowers on the pathway of life,  
And fewer on graves at the end of life."

—Selected by Glenn M. Birkey.

## TO TEXAS MEMBERS

By Mrs. J. T. Gandy, Mullin, Texas

It is the duty of all members of the Church of God scattered about Texas to make the Texas State Conference a success. If we have faith enough to work and do our part, we can do this. If we are ever going to build up our church work, it is time we were starting. Other brethren are interested in us and trying to help us. It is time we were interested and helping ourselves. Let's everyone plan to come to Conference with a spirit of co-operation, ready and willing to help. Our Lord is coming again soon. Will He find us slack and unfaithful? I pray not. Let us all plan to go and we will be blessed for it. Being with brethren of like precious faith is a blessing few of us enjoy very often.

## MORE LIKE THE MASTER

By Mrs. M. G. Mitcheltree, Ysleta, Texas

**O**FTTIMES a phrase by repetition loses weight and some of its meaning. Since my childhood, songs and articles on this subject, "More Like the Master," were put before me, but only lately the meaning of the title "Master" really has been borne unto me.

When Christ was preparing the apostles for His departure, He gave them this blessing, "Fear not, I have overcome [or mastered] the world." Take time to read the three years of Christ's ministry: walking dusty roads, healing, talking until mortally weary, always serving and thinking of others first. One weary day, Jesus came to Peter's home. Before He could be offered hospitality, He must first heal the sick. It was ever thus: others first.

We know from the story in Genesis that Adam, the first man, was not a master. He was mastered by his own will and desires. Not so with Christ! How did He do these things? With a great measure of God's Spirit! What constituted this great measure of the Spirit? Love!

As one reads the Parable of the Talents, he is prone to moan, "I have none." There is one gift, or talent, given to everyone—love. Love, like any other thing with life, grows. Peter, one of the beloved apostles of Jesus, walked and talked with Jesus, performed miracles, and healed the halt, the lame, and the blind in Jesus' Name. Still, at Christ's meeting with them near His end of earth's walk, He had to take Peter and teach him the great lesson again, as one would teach a child his "ABC's." Three times, Jesus said, "Feed my sheep." Does it not mean, "Love these more than thyself"? Finally Peter mastered the phrase. He became a master for the Master's sake. We know from writings in the Book of Acts that Peter mastered himself in the days to follow.

Would you be more like the Master? Then, as Paul wrote, you must "die daily," overcome daily these things

not eternal but worldly and of short duration. It is a pearl of great price, this gospel, a prize worth striving for. If we accept Christ's words, "Love thy neighbour as thyself," and if we accept that the "greatest of these is charity [love]," the door will open to a more enjoyable life now and an eternal one when the Master comes. "For God so loved the world, that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

## "AS IN ADAM ALL DIE"

By E. M. Wilson

*"The author of this article was an able leader of our people in Goldthwaite, Texas, in years gone by. It is submitted by his daughter, Mrs. G. L. Bates, of Corpus Christi, in memory of one who loved the Truth, of whom she says, 'If this man were alive, he would be at the Texas State Conference at Ater in August.'"—M. W. Lyon.*

**T**HE APOSTLE PAUL wrote, "As in Adam all die, even so in Christ shall all be made alive." Some construe this text to mean that one has to get into Christ to be raised from the dead. If this were so, no one who lived before the time of Christ ever would be made alive again. Why? Because no one was in Christ before Christ came into existence.

Christ existed only in promise before He was born; therefore no one was in Christ (except by promise to be in Him in the resurrection) who died before Jesus came the first time. If one says none but those who get into Christ in this life will be raised, he either argues the pre-existence of Jesus, or he will have to say that those who died before Christ came will not be raised.

As the people who argue that no one but those that are baptized into Christ ever will come to a resurrection believe that Jesus did not pre-exist, they will have to take the other horn of the dilemma and say that they are honestly mistaken. Their arguments lead to the conclusion that one has to die in Christ in order to be raised in Him. In a sense, one does have to die, insofar as immortality is concerned; but there is another sense in which the Adamic race died in Christ when He died. Paul said, "I reckon that if one died for all, then were all dead." We died in Christ in the same sense that we sinned in Adam. Adam sinned for us, and brought death. Christ died for us, and brought life.

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to . . . eight; for thou knowest not what evil shall be upon the earth."

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Psa. 101:7).*

### Joshua Forgets

God had told Joshua utterly to destroy both people and their possessions as they went into Canaan. This they had done at Jericho and Ai. When one man failed to obey God, he and his family and possessions were destroyed.

Now the people of Gibeon, another city in Canaan, heard of the work of the Israelites, and they were afraid. They had reason to be fearful, did they not? The people of Gibeon decided to play a trick on Joshua. They dressed some men in shabby, old clothes. Their wine bottles were old, torn, and patched. Their food, the bread, which they took along, was old and moldy. Why did they do this?

They wanted Joshua to think they had come from far away. They said, "We be come from a far country: now therefore make ye a league with us" (Josh. 9:6).

Though Joshua had felt sorry for these messengers, he should have obeyed God, but the men and Joshua all forgot to pray for God's guidance. They thoughtlessly believed these men and made a peace treaty with them.

### It Is So Easy

It is so easy to forget the right way. It is so easy to forget we are under God's rules today. It is easy to try to figure our problems out without consulting God and the Word. We must remember to honor and respect God's laws for His people. Our laws as Christians are based on love. The royal law is to love our neighbors as ourselves. (James 2:8.) The golden law is, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

If we follow those two laws, we will be better than if we forget. Then remember also to ask God's guidance in all things however small our problems seem.

### Found Out

After the Gibeonites had been at Joshua's headquarters in Gilgal for three days, they were found out. They were near-by neighbors! They had been pretenders!

When Joshua heard about them, he called them to him. He wanted to know why they had tricked him. As usual, when judgment is nearing, the people were afraid. How fearful people are when they think something unusual is

happening in our world today! They, as a whole, are filled with fear, too. Only those who have peace with God in their hearts are not afraid of the things coming to pass upon the world.

Joshua asked, "Wherefore have ye beguiled us?"

They answered, "We were sore afraid of our lives because of you."

Joshua kept his promise. He did not destroy them, but they were not allowed to go free. He kept them as servants to the Israelites. (Josh. 9:23.)

### Keeping Promises

Christians today still keep their promises. Because that fact is true, one should be thoughtful about the things one promises.

There are big promises as the marriage vows, and the personal acceptance of Jesus as our Saviour, and the promise to follow Him all through life. We are to keep little promises, too.

Suppose you promise your brother or friend a longed-for toy if he will do a favor for you. Later you realize you like your toy. You had thoughtlessly promised something you did not want to do. What is the Christian way? Keep your promise. If one does not keep his word, the friends and neighbors soon learn this and finally no one will believe this person. Keep your word. Be true to yourself or you cannot be true to God.

### Common Sense

"If your nose is close to the grindstone rough,  
And you keep it down there long enough,  
You will soon forget that there are such things  
As a brook that bubbles and a bird that sings.  
Three things will your world compose:  
Yourself, the stone, and your aching nose."

—Selected from *The Church Letter*.

### Happy Birthday Wishes

Mary Lou Payne, Aug. 6, age 5, Fonthill, Ont.  
Glenn R. Kinney, Aug. 7, age 11, Meyers, Ark.  
Joyce Telschow, Aug. 7, age 9, Saint Cloud, Minn.  
Anne Pearson, Aug. 9, age 6, Troy, Ohio  
Martha Seabeck, Aug. 10, age 7, Cleveland, Ohio



# NEWS

# FROM THE BEREANS

## Silver Sunday in Wenatchee . . .

"One year ago, one would find in the July 17 issue of the Wenatchee Berean News this item: 'The Wenatchee Berean Society is aiming high . . . and they expect to hit the mark. . . . They plan to buy a Hammond Electric organ for the church.' With these words (plus \$50.00 from the treasury), the Bereans launched the organ fund.

"Since the Christian way is to 'pull the mote out of your own eye first,' the Bereans decided to find out how much money they themselves could raise in one week through a little self-sacrifice on their part." The proceeds were brought to the church service on July 13 in silver dollars, this being the Berean Silver Sunday.

"Although there are only about one dozen wage earners, in the local society, and those small wage earners, the one week of special effort and sacrifice on the part of the dozen Bereans produced 200 silver dollars." The fund now totals \$613.85.

Whoever said that young people cannot produce? You will notice, however, the words *effort* and *sacrifice*. That is exactly what is required of any worth-while Christian project if it is to produce results. You can do as much for your church by the same means.

## Library for Happy Woods . . .

Brother James Mattison reports that the Bereans of his Louisiana Church have been very active this past year. Their activity probably is sparked by their young missionary-minded pastor and their returned Summer School students.

In addition to helping to maintain and beautify the church house, they are working to establish a church library. An Emphatic Diaglott, Smith's Bible Dictionary, and Jamieson, Faussett and Brown Commentary already have been purchased, with a list of several other translations of the Bible, a concordance and other religious books in prospect.

This seems to us to be a project well worthy of the purpose and name of the Berean society. What better incentive to study the Scriptures, to prepare well-informed classes, and to gain saving knowledge of God, than a well-appointed church library? Few of our churches have such an asset! Here is a project worthy of repetition in every Berean society.

## The New *Nobler* . . .

The *Berean Nobler*, official organ of the Minnesota Bereans, has acquired a new staff and a new appearance. Ernest E. Graham is the editor, and Grace L. Johnson the publisher. The paper has eight neatly mimeographed

pages in a colorful binding. It is chock full of news, articles, poems, and clippings.

A gold star to the *Nobler* staff for an attractive and useful paper. It might be astounding to know the amount of good done in maintaining interest, uniting the workers, and spreading the gospel, by the *Nobler* and other Berean publications.

## Young People's Church Service . . .

Bereans the country over have been increasing their influence by taking charge of their churches' evening services occasionally. The Oregon Bereans have complete charge of every third Sunday evening's service. Their program problems are somewhat simplified by the presence of Oregon Bible College students. They offer a varied program, however, with new ideas quite prevalent. Recently the young people presented an all-musical program with the Berean orchestra and choir carrying most of the burden. They also have had ladies' night and men's night.

The Eldorado Junior Bereans also have conducted an evening service in the absence of a pastor. The Cleveland young people had charge of the last Sunday's services in Cleveland for the summer, presenting sermonettes by Kenneth Davidson, Jack Hearp, and Charles Jones. Perhaps other groups have been doing the same thing.

It has been our observation that these services, led by youth and geared to young ideas, are enjoyed as much, if not more, by the adults in the congregation, as by the youth. With good preparation, you young people can present a lively, vibrant program which has in addition an elevating spirit rare in church services. Nothing is more impressive to a church than the sight of devoted young people leading in worship of God.

## Youth Rally Successful . . .

The Oregon Berean Youth Rally was very successful and profitable to all who attended. There were forty-six students enrolled, which is an excellent beginning. Much credit goes to Brother James Watkins and the staff of the Rally for the good attendance and interesting meetings.

This is a pioneer rally and we hope the first of many to follow. Whether we have more and bigger rallies will depend upon the reports taken home by those who attended this year's meeting. Talk it up when you go home, young people, and encourage those who stayed home this year to send a large delegation to the Rally next year.

If you like the idea of meeting with other young people of your church, why not have some local and state youth rallies between now and next summer? Let's make the Oregon rally pay—all year!

# AMONG THE CHURCHES

## CONFERENCE DATES

- July 29 - August 10 — General Conference at Oregon, Ill.  
 July 29 - August 10 — Illinois Conference and Bible School at Oregon.  
 August 9-17 — Missouri State Conference.  
 August 23-31 — Texas Conference at Ater.  
 August 14-24 — Virginia Conference, (G. E. Marsh and J. Arlen Marsh, guest speakers.)  
 August 17-24 — Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)  
 August 16-24 — Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)  
 August 24-31 — Eastern Nebraska Conference (Grover Gordon and Richard Smith, guest speakers) at Omaha—34th and Seward Sts.  
 August 29 - September 7 — Evangelistic meetings at Blood River (La.) Church of God. (Sydney E. Magaw, guest speaker.)

## BAPTISM—HOPE CHAPEL (South Bend, Indiana)

We are happy to introduce to the household of faith Mr. and Mrs. Robert Follin of 317½ Center St., Michigan City, Ind., who were baptized, July 25, 1947, in Diamond Lake, Mich. Mrs. Follin was formerly Miss Joan Kirkley of Plymouth, Ind.

Although they are isolated, we are glad to enroll them as members of Hope Chapel and pray God's blessing on them as they begin the new life in Christ. Floyd A. Stilson.

## COLLEGE NEWS

The Summer Session of Oregon Bible College concluded on July 25.

The last two weeks, especially, were filled with activities, both school work and recreation. Although we students were kept busy preparing term papers for Bros. McLeod and Dick, we managed to find time to entertain the Youth Rally at a social gathering and also to give a barbecue supper for the members of the Oregon Church in appreciation of the way they welcomed us and made our visit an enjoyable one. The Youth Rally also was invited.

Our work here in Oregon has helped all of us better to understand God's great love and the Christian way of life. We long will remember the things we have learned and the acquaintances we have made. We are indebted to our instructors, Bros. McLeod, Dick, and Watkins, for their guidance and understanding of our undertakings.

Now we are separating. Some of us are going home to our families and friends; others are staying for Conference. Wherever we may go, however, I know we have a greater understanding of God's great plan of salvation, and we are thankful for this school where we can study that we might help others to salvation through Christ.

Laura Mae Bankston, Reporter.

## ARKANSAS-OKLAHOMA CONFERENCE BAPTISMS

During the Arkansas and Oklahoma Conference at Bear, Ark., July 24-27, two requested baptism of Bro. Fred Hall. They were Jesse Roberson and David Hall of Cleveland, Ark. Six others came forward and requested baptism of the writer. They were: Roy, Ishmael, Robert, and Ruby Humphreys of Bear; also Mary Esther and Kitty Ruth Sprinkle of Cheyenne, Wyo.

This was indeed a happy privilege to assist them in putting on Christ by baptism. Sunday, at 9:30 a.m.

H. Scott Smith, Conf. Pres.

## HERALD RECEIPTS

Vada Griggs; Hattie Long; Mrs. Gordon C. Guiles; M. R. Caldwell; Chas. E. Good; Mrs. Jack Pense; George M. Hoke; Mrs. J. W. Grimsley; Maurice Fairbrother; Mrs. Harry Titman; M. C. Brake; C. E. Randall (2); Wm. Fey; Mrs. J. A. Irons; Don C. Huffer; Francis Burnett; Harlan Bell (4).

Irvin L. Barnhart; Mrs. Arthur Barnett; M. W. Lyon (8); Mrs. Ida Eastman (2); Jessie M. Wilson.

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948			\$26,743.56
May 31, 1948			\$24,514.93
April 30, 1948			\$22,286.30
March 31, 1948			\$20,057.67
February 29, 1948			\$17,829.04
January 31, 1948			\$15,600.41
December 31, 1947			\$13,371.78
November 30, 1947			\$11,143.15
October 31, 1947			\$ 8,914.52
September 30, 1947			\$ 6,685.89
August 31, 1947			\$ 4,457.26
July 31, 1947			\$ 2,228.63

**\$2,840.20 to go  
by August 31!**

## MEDITATION

By Mary Mae Nedrow

Have you ever watched the people who choose to wend their way to some friendly little church early on a Sabbath day? Have you noticed the smile on their faces and the buoyancy in their walk . . . and never for a moment is there discouragement in their talk . . . And are not hearts made lighter as this happiness all can see, radiantly shining in the hearts of humble folks like you and me?

## ROSEY ANN COOLEY

Rosey Ann Hawley, daughter of David and Mary Hawley, was born near Yale in Jasper County, Ill., August 2, 1865, and died, April 5, 1947. On March 12, 1884, she was married to Thomas Cooley of Clark County, Ill. To this union, eight children were born, four boys and four girls, namely: Luther of California, Sylvester of Martinsville, Ill., Mrs. Minta Snyder of Nowata, Okla., Mrs. Tineie Stephens of Martinsville, Otto Cooley of Casey, Dewey of Robinson, Mrs. Fay Stephens of Annapolis, and Mrs. Dessie Thompson of Dennison, Ill. Soon after marriage, she and her husband were baptized into Christ, becoming members of His body; and, in her long life that followed, a life of hard work, mingled with joys and sorrows, her faith never wavered in God's promises, but grew stronger as the days went by. After her family was grown, and she began to find a little time on her hands, nothing pleased her better than to be in the services of her Lord.

She cared for her husband during a long affliction. Fourteen years ago he died, leaving her alone. Although sixty-seven years old, she refused to break up her home which she maintained to the end. In the last few years of life, she was a great care to her children, but Aunt Rose Ann did not think so. A great amount of credit is due these children who, at the disadvantage of their own homes, allowed Mother the satisfaction of having her own home.

Those who mourn her death are her entire family of eight children, before named, thirty-three children who called her "Grandma," forty-one children who called her "Great-grandma," one brother, Monroe Hawley of Detroit, Mich., one sister, Louise Lorena Hamblin of Saint Louis, Mo., her neighbors, and a host of friends.

Here appended is a little poem by her granddaughter, Mrs. Merle Cooley Fuson:

She has not gone, but is sleeping today;

We will miss her sorely each passing day.

The vacancy will always stay,

Until we meet again some Better Day.

Charles Hickox.

## NATIONAL BIBLE INSTITUTION

Rockford, Ill., Church	\$ 31.43
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. J. W. Donaldson	5.00
Mr. & Mrs. Clarence Dimmick	25.00

**LOOKING AHEAD**

Special Christian greetings to the General Conference: its officers, ministers, and delegates in the Lord! I send you loving regards, and my prayer to God is that He will bless each of you and fill your hearts with joy, gladness, and overflowing love for the truth. The Church of God in Christ are the people with the greatest responsibility of all peoples on earth today, because we must teach God's one-and-only plan of salvation to fallen mankind.

I desire an interest in your prayers, as my health will not permit me to come to the Conference. My doctor advised that I rest in bed part-time until fall; then I can renew my gospel work. I thank God for His blessings. The cards and letters I received while in bed for more than six weeks were greatly enjoyed and were a great help to me.

Looking ahead, I am sure the General Conference will see the need for a radio station. It would be a great factor in the College work and in sending out the great gospel truths to millions of people that can be reached only by radio. Some of these are the blind, aged people, the sick in hospitals, and the many isolated ones of the Faith.

When and if this radio station is built, there will be a demand for phonograph records with gospel discourses, songs of truth, Bible-study subjects, readings, essays, many good quartets, and fine programs in church work which can be recorded on blank records by a recording machine.

Oh! If we only could reproduce the voices of the teachers of the early Churches of God with their fine discourses on Bible subjects: men who dared to speak the truth! They were Bros. Wiley Jones, W. H. Wilson, J. M. Stephenson, and others. Who would not also be delighted if they could hear the voices of Bros. L. E. Conner, S. J. Lindsay, J. H. Anderson, and others who sleep in death. In a very few years, the voices and Bible discourses of dear Brothers C. E. Randall, G. E. Marsh, Alfred Anthon, Sr. Emma C. Railsback, Bros. J. A. Marsh, M. W. Lyon, J. M. Watkins, F. L. Austin, Sydney E. Magaw, and many others of the Faith will be hushed in death. Why not leave on record some of their fine discourses on Bible subjects, with their voices reproduced for later broadcasting?

Looking ahead, I plan this fall, if God so directs, to buy a phonograph recording machine. Everyone who sends a donation for this gospel and song-recording work of the Lord will receive a phonograph record free.

I am happy to report that the one thousand sets of five volumes are "off the press" and soon will be ready to mail. Please order your set by sending a small donation, if you have not already done so. I pray God will bless each of you and give us endless life in the ages of endless joy.

I hope this letter will be read and that all will discuss the radio need. I will be happy if, by motion and recording, the Conference will have its president appoint a committee of five members to give this radio-station subject full consideration, with the great good and lasting benefits in mind that can be accomplished by a radio in the gospel field.

J. M. Morgan, Bristow, Okla.

Full report of the General Conference will be published next week.

**HERMAN GROVILLE COCKREL**

Mr. Herman Groville Cockrell was born at Hillsboro, Tex., September 20, 1877, and died at his home in Modesto, Calif., July 11, 1947. On May 27, 1916, he was united in marriage with Miss Dessa May Anderson at Big Spring, Texas. Residence was maintained in Texas until some four years ago when the family removed to Modesto, Calif.

Mr. Cockrell had been in ill health for some time, but the end came very suddenly on July 11 by reason of a hemorrhage of the lungs.

Besides his beloved companion, he leaves a daughter, Mrs. Donald Adkins of Ceres, Calif.; a son, Harold W. of Modesto; three brothers: Willis and Sylvester of Texas, and Sollic of San Diego, Calif.; a half-sister, Mrs. Ricie McGee of Texas; also two granddaughters.

Funeral services were conducted on July 14 at the Sovereign Funeral Home in Modesto, and burial was made in the Modesto Cemetery. Mrs. Cockrell is a member of the Church of God at Itan, Tex., and requested the writer's services.

Lee E. Baker.

**NATIONAL BIBLE INSTITUTION**

Mr. & Mrs. George Hoke	500.00
Mrs. R. Overholt	100.00
Norma Kirkpatrick	30.00
Mrs. E. R. Burk	100.00
Mr. and Mrs. Alden Johnson	10.00
Church of God, Madison, Ohio	33.00
A Sister	5.00
J. W. Grimsleys	10.00
Mrs. Ruby Randall	6.50
Brush Creek, Ohio, Sunday School	17.98
Omaha, Nebr., Church	15.50

**PROCRASTINATION**

By W. R. Simmons  
Hartshorne, Oklahoma

O Lord! how I would love Thee,  
But my heart just won't beat true;  
The way is just too narrow,  
The gate I can't squeeze through.

The ways of the world so brilliant—  
I just can't bid them adieu,  
O Lord! love me, a sinner,  
For we are not a few.

If only I could take my sins  
And go sweeping through the gate,  
I'd love Thee then, dear Lord—  
Or will it be too late?

Dear Master, I hope to serve Thee  
When with this world I'm through,  
So, Lord, You just keep waiting—  
I'll try to turn to You.

But at last the race was run,  
And he found he was too late;  
He went down in destruction—  
Outside the Golden Gate.

You cannot serve God and mammon;  
There is one you have to "hate."  
Why not choose eternal life  
Before it is too late?

All sinful pleasures will fade away,  
And you'll be left alone;  
No one there to love you—  
No place to call your home.

It will be so sad and lonely  
When you have to say "Good-by"—  
To Father, Mother, to Sister, Brother—  
"My time has come to die."

**Gleanings From the Field**

"The field is the world."—Jesus.

"We are planning to attend the Texas Conference every chance we can get and to take everyone with us who wishes to go. We have a baby girl about two months old, so that will make it unhandy for us to stay very long at a time, but we are going as much as possible, the Lord being willing. I do hope the conference will be a success and some good be accomplished by it."—Mrs. J. T. Gandy, Mullin, Texas.

Bro. Daniel Judy, a student of the recent Summer School at Oregon, Ill., served in pulpit duties at the Southlawn Park Church of God, Grand Rapids, Mich., July 20 and 27, while the pastor, Bro. John Deuchfield, was on vacation.

Bro. Fred Hall reports the baptism of Hubert Bradford and William Poteet, both of Cleveland, Ark., on Monday, July 21.

We are sorry to learn of the death, July 31, of Sr. Esta Osborn, wife of Bro. Melvin Osborn, Culver, Ind.

Have you recently sent The Herald to a new reader?

"I wish I could come to the General Conference, but the way does not seem clear. . . . God bless you all."—Mrs. H. H. Kent, 1132 Euclid Ave., Pueblo, Colo.

"The Restitution Herald's are very good reading. I hope to use one article, 'The Church Is Not the Kingdom.' Our pastor is always preaching about the Kingdom increasing in the hearts of men. . . . We are asked to 'contend earnestly for the faith,' and Jesus questioned, 'When the Son of man cometh, shall he find faith on the earth?' Is the true faith really just evaporating away?"—J. E. Wardle, Chester Villa, 51 Norfolk Rd., Haddenhead, England.

"In the thirteenth century, one of every fifty persons in England was a clergyman; today the ratio is one in a thousand."

"The fields are white unto harvest." It is time now for Christians to labor in these fields. Soon, the sickle of judgment will cut asunder.

It's hot at Conference!

# The Texas Conference Page

## Conference Time Is Almost Here

The first service of the Texas Conference will be a meeting on Saturday night, August 23, and there will be preaching each night and Bible classes during the day, with meals served on the grounds.

We are glad to announce that Brother Timothy Pearson, graduate this year of Oregon Bible College, will assist in the meeting, and also Brother and Sister Emory Macy of Kokomo, Indiana. It will be a special privilege to have the services of these three devoted workers. Brother M. W. Lyon, of course, will be there also, and, we hope, other preaching brethren as well.

Reports are coming in of folks who are planning to attend from Mullin, Corpus Christi, Riviera, Palestine, San Angelo, and San Saba.

At this first conference, officers will need to be elected, plans for a state program worked out, decision made as to whether to employ an evangelist, funds raised to carry on the work, and many other important matters acted on. Your counsel is needed. This is your conference, and its success or failure may depend on you. Let's all be there!

### NOTICE

#### To All Who Plan to Attend the Texas Conference:

Those who desire and can conveniently, bring your camping equipment. There are plenty of large shade trees on the grounds and a good well of water and windmill. For those who cannot bring their camping equipment, we have the use of the schoolhouse with two large rooms and two cloak rooms, in which we plan on setting up some beds and cots. We also have the use of the teacherage, which has four rooms. We plan to use this house for preparing and serving meals. Sister Edie Wisenbunt will be in charge and oversee the cooking.

Ater is about ten miles northwest of Gatesville, or farther if one travels highway 36 part of the way. At Gatesville, call 2405 or 126 for information, or stop at the Allis Chalmers store, 215 W. Main St., operated by Ernest McCorkle, and ask for me. His dwelling is next to the store.

I might add, bring your pillows and sheets, if you can. It will help us if you will let us know if you are coming, when to expect you, and your needs when you arrive, so we can plan ahead for your accommodation.

So far, we have lined up for teachers, Brothers M. W. Lyon and Timothy Pearson, Brother and Sister Wayne Yows, Brother Hubert Choat, Sister Wilda McCorkle, and Sister John Guthrie. We hope to add to this list by conference time. We are glad to have Brother Pearson come to Texas and hope we will be able to keep him in the State, to help build up the work with our young folks.

Now I wish to dedicate the success of this state meeting to Sister W. L. Robbins of Riviera, Texas, and also to the people out of the State who made it possible for Brother Lyon to come and work with us. It is Sister Robbins' unselfish desire that the Word of God, through His Son Jesus Christ, should be brought before not only her children and grandchildren but to the people of Texas in all purity, that as many as possible may hear, and accept Christ as their Saviour before it is

too late. She comes forth with all her influence, work, and desires, being also liberal with her means of support.

Let us all imitate this good sister, and come with an unselfish determination to do, and make amends for what we have neglected the last few years.

A. R. Wolfe, Chairman of Arrangements.

#### FROM SISTER W. L. ROBBINS.

I have just read Brother Randall's "News and Prophecy Digest" and enjoyed it very much, especially his comment on what could be done if we really are concerned about the spiritual welfare of our neighbors and felt the responsibility that must rest upon each one of us. People are thinking more seriously now than ever before. I have had two young mothers come to me for help in study on Bible subjects. They are badly confused, and seem to be asking for the old paths and seeking the good way. They are not satisfied with their old teaching. It shows how badly we need laborers in the field. If we only can have faith as a grain of mustard seed we can move this mountain that has been in front of us so long. Pray for the conference, that we can make it a success. We hope to see you all there, and will gladly welcome anyone from anywhere that can come.

#### CHRISTADELPHIAN CONFERENCE

The Christadelphian gathering will begin in San Saba, Texas, August 10, and continue through August 17. Brothers H. P. Zilmer and Norman Zilmer of Chicago, Illinois, will do the speaking. Everyone is cordially invited to attend this meeting and take part in it.

If there is anyone wishing camping reservations, please write to Mrs. Gladys Sowers, Box 409, San Saba, Texas.

We are glad to give space to the preceding announcement from these good Christadelphian brethren who have shown such a fine spirit of co-operation, and have twice wel-

comed us to the pulpit of their church. Their conference will be in session by the time some of you receive this issue. We hope some of our folks can go. You will enjoy meeting with these brethren at San Saba.

#### RENEW YOUR HERALD NOW!

One hundred fifty-nine Texas people subscribed to The Restitution Herald the past year. Many of these will be expiring soon, and some already have expired. Do not forget to send in your renewal promptly, so as not to miss any of the splendid issues that you have been enjoying the past months. \$2.50 in an envelope, addressed to The Restitution Herald, Oregon, Illinois, will do the trick, and keep this weekly messenger of truth coming into your home for another year.

#### LISTEN! TEXANS!

##### To All Texans Wherever You May Be:

The Texas Conference is only a little while off. We must all plan to be there with our prayers. It will be such a great privilege to be together to meet our old friends and new members of our Faith. This is an occasion for which we have all longed. Let us all enjoy it together and be blessed.

Mrs. Martha Willhite, Palestine, Texas.

#### "BRING YE ALL THE TITHES . . ."

The real test of whether we actually want the Lord's work to go forward will lie in how much we are willing to back it up with our pocketbook. Some, with a deep and true interest in putting the conference on a solid foundation, have contributed heavily of their limited means. Surely there are many more in the State who easily could put in a hundred dollars, as some already have done. How much do we spend weekly on such things as pleasure? movies? juke boxes? gas to go riding? Have we money for new cars, new homes and farms, new machinery, and no money for the gospel of salvation?

Remember Brother Wolfe's appeal of several months ago. Have you responded with a gift? We want enough in the treasury to employ a minister to give his entire time to work in Texas. We know the laborer is worthy of his hire. There are enough members in the State of Texas to pay the salaries of several ministers, if everyone did his utmost. There is no limit to what we can do when we entirely are consecrated to God's cause.

How many of us are giving one-tenth of our incomes for God's work? This is what He expects of us. When we acknowledge that obligation, He will prosper us. He has blessed our people with material prosperity. Let us lay up for ourselves treasures in heaven, for soon, very soon, and "the fashion of this world passeth away." Let's have a flood of contributions before conference time that will cheer the heart of Brother Wolfe and assure the means of paying a preacher, if we get one.

Let every member in the State send a gift, whether large or small, as the Lord has prospered him. Send your offering to Miss Wilda McCorkle (temporary treasurer) 215 W. Main St., Gatesville, Texas. The Lord will add His blessing, and you will have a part in the great program of evangelism in Texas.

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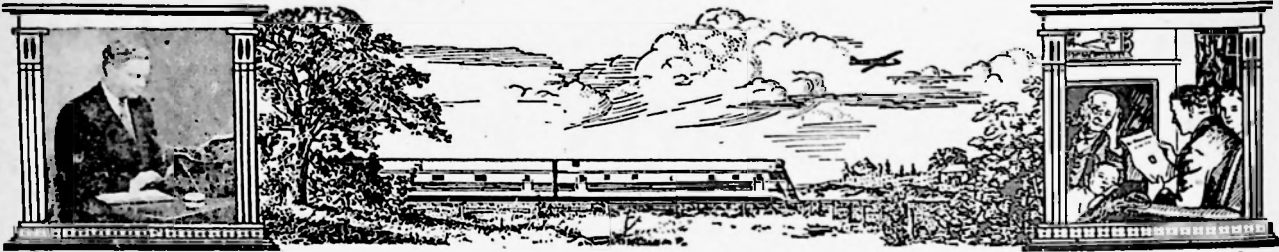


—Authenticated News Photo.

## HARVEST IN PRINCE EDWARD ISLAND

Prince Edward Island, Canada, situated in the Gulf of Saint Lawrence, is the smallest of Canada's provinces, but has excellent farms. Jacques Cartier, who discovered the Island in 1534, described it as a land "low and flat, and the fairest that may possibly be seen, and full of beautiful trees and meadows."

Harvest time in fields of golden grain remind one of Jesus' words about another harvest. "The harvest truly is plenteous," said Jesus, "but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37, 38). . . . It is time to harvest: to reap grain and to win souls for Christ. *To the golden fields!*



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Special Conference Number

This issue of THE RESTITUTION HERALD presents to our readers at large a picture of activities at the recent General Conference. As official record of this Conference, the Secretary's minutes are published in full.

Twenty-two states, Washington, D. C., and Canada were represented at the Conference. There were eighty-eight delegates (including alternates) officially registered, and a total of more than five hundred attendants. Ministers in attendance were: Mrs. C. R. Appleby, F. L. Austin, Francis Burnett, Gerald L. Cooper, John Denchfield, Harold Doan, T. A. Drinkard, T. M. Ferrell, Grover Gordon, Ernest Graham, Robert Hardesty, Alva Huffer, William Huffer, J. Arthur Johnson, Paul C. Johnson, Delbert Jones, Harvey U. Krogh, Jr., C. E. Lapp, M. W. Lyon, Emory Macy, Sydney E. Magaw, Arlen Marsh, G. E. Marsh, James Mattison, Linford Moore, C. Alan McLain, Norman J. McLeod, Timothy Pearson, Emma C. Railsback, C. E. Randall, C. R. Randall, Lyle Rankin, Ellsworth Routson, H. Scott Smith, F. A. Stilson, Mrs. Verna Thayer, James M. Watkins, and Walter Wiggins.

Everybody enjoyed the Conference!

## Alumni Honor Mrs. Brewer

On Sunday afternoon, August 3, alumni of Oregon Bible College honored Sister Edna Brewer, first matron of Oregon Bible College, in a service attended by many of the College friends. Alumnus C. R. Randall, Ripley, Illinois, was master of ceremonies. The Editor spoke briefly about Sister Brewer's services from 1939 to 1944, during which time she served faithfully, and in sacrifice, to make the College a success. Alumnus Linford Moore, Macomb, Illinois, in behalf of all the alumni, presented a bronze plaque in appreciation of Sister Brewer's matronage of the College, the plaque being placed conspicuously in the College parlor. "A woman that feareth the Lord, she shall be praised" (Prov. 31:30).



Mrs. Edna Brewer

## Come to College

Oregon Bible College will begin its ninth consecutive year at 8:30 a.m., September 8, when all students should be present for registration. Nearly all students attending last year's school are expected to return. At least seven or eight freshmen students are expected, and the College is able to accept more freshmen. Brother Otto E. Dick and the Editor will serve, again, as the leading instructors. Other instructors probably will be Sisters Benjamin Carpenter, Edna Brewer, and Miss Alta Samelson.

The College moves forward in service to the Lord and in service to the Church of God. If interested, write for a catalog and for further information.

## "Inasmuch"

"Never has it been our privilege to own a boat or an outboard motor. By the kindness of friends, however, we have enjoyed many motorboat rides on lakes and rivers. One especially comes now to mind: a trip of several miles at sunset on Stillwater River in Ohio. Up and down the winding river beautifully fringed with flowers, ferns, and trees, a friend guided his craft on this scenic trip, revealing to us such places of beauty as we had not imagined, though having lived several years in the community. . . Thank you, Jim!

The expense of that trip was trivial, for the boat was small and the motor required so little gasoline. I recall, too, that Jim seemed to enjoy the trip as fully as did we—it being "more blessed to give than to receive." Hundreds of other people, I suppose, have enjoyed similar boat rides on the Stillwater; our chief pleasure came from something different, something intangible. *Why* did Jim ask *us* to accompany him that evening? He had many closer friends. At this particular time, though, Jim had thought of us. That there is no explanation for his kindness makes his kindness all the richer. I guess, as a Christian, Jim just wanted to do something good for somebody—maybe for *anybody*. . . Be not too busy for kindness—somebody may be hungry, thirsty, sick, or in prison.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

# Minutes of the 1947 General Conference

Oregon, Illinois, July 29 - August 10, 1947

## TUESDAY, JULY 29

The first business session of the 1947 General Conference of the Church of God was called to order at 3:15 p.m., July 29, by President Leland T. Hanson. Superintendent of the Bible School, Brother H. J. Doan, led a devotional song service and read Colossians 3:1-10. Brother G. E. Marsh offered prayer.

President Hanson called for seating of the delegates. Sister Leila Whitehead, chairman of the Credentials Committee, called the roll of all certified delegates, forty-three being present and properly seated. (At the first business session last year, fifty delegates were seated.)

The Chair heartily welcomed the delegates and requested they attend as many business sessions as possible.

Upon call of the Chair, Brother Harvey U. Krogh, Jr., presented a dummy of the new songbook, leaving same for inspection, criticisms, and comments by the Conference in session.

Upon call of the Chair, the Secretary read the motion passed at last year's General Conference relative to reports of committees, officers, and employees being presented in printed form prior to General Conference, the Secretary informing that all such reports have been published in THE RESTITUTION HERALD.

### Announcements

The Chair announced that the Conference in session should be ready for new business at its next meeting—at 3:15 p.m., on the morrow.

The Chair gave opportunity to the delegates to make announcements or brief comments. Brother M. W. Lyon, chairman of the Motion Steering Committee, requested that motions and resolutions be presented to him, or to his committee members, as soon as practical, to avoid congestion of business toward the end of Conference. Brother C. E. Randall recommended that the delegate blanks be mailed earlier, hereafter, to facilitate getting them returned properly and on time. Brother James M. Watkins, chairman of the Constitution Uniformity Committee, presented mimeographed copies of a pattern church constitution as directed by last year's Conference.

The Chair announced that there would be a meeting of the Executive Board on the morrow, the time later being designated as 1:00 p.m.

Brother C. E. Randall and Gerald L. Cooper moved to recess until 3:15 p.m. on the morrow. *Motion carried.* Brother Norman J. McLeod dismissed the meeting in prayer.

## WEDNESDAY, JULY 30

The second business session of the 1947 General Conference opened at 3:15 p.m., July 30, President Leland T. Hanson being in the chair, and Brother Harvey U. Krogh, Jr., leading the devotional service—consisting of singing, a Scripture reading from Proverbs 3, and prayer.

President Hanson called for seating of delegates. Sister Leila Whitehead called the roll, fifty-four delegates being seated. (Sixty-nine delegates answered the roll call at the corresponding session last year.)

Brother Benjamin Carpenter inquired as to whether or not baptized members of the East Oregon Chapel could be recognized with the membership of the Oregon Church, inasmuch as the Chapel membership is not yet organized as a church and is operating as a subsidiary of the Oregon Church—all this with the view of qualifying the Oregon Church for four delegates, whereas it could be represented by only three delegates if the Chapel members were not recognized.

Brothers C. E. Randall and T. A. Drinkard moved to recognize the East Oregon Chapel members along with the Oregon Church membership. There was considerable discussion: Brothers M. W. Lyon and F. L. Austin giving reasons for believing the motion to be somewhat out of order, and Brother C. E. Randall favoring the motion. *The motion carried* by a vote of 18-15.

The Secretary's minutes of the preceding meeting were read and approved.

The Chair appointed, as members of a Property-Survey Committee, Brothers F. A. Stilson (Ind.) (chairman), Almus Dimmick (Ariz.), Albert Siple (La.), W. S. Tomlinson (Ohio), and George Rahn (Cal.)—it being understood that Brother A. J. Hoke, Business Manager, would accompany the committeemen on their tour of the Institution's properties.

Brothers F. L. Austin and Francis Burnett moved to receive for consideration the reports of committees, officers, and employees of the Institution, which reports appeared in THE RESTITUTION HERALDS of July 15, 22, and 29. *Motion carried.*

Brothers C. E. Randall and M. W. Lyon called for brief consideration of the Treasurer's report, particularly on matters where the Treasurer might wish to make comments. Brother Dale Dunbar, treasurer, spoke briefly about his report but thought it best to postpone extended comments until the delegates had sufficient time to study the report and present specific questions.

Brother Norman J. McLeod asked for Promotional Di-

rector James M. Watkins to explain changes that had been made in the general outline of the Treasurer's report since his report of a year ago. Brother Watkins called attention to several of these changes, showing that the present report presents a clearer picture of the financial status of the various departments.

There was general discussion regarding the budget, Brother Watkins explaining that the Institution had operated during the past year at an over-all loss of about \$3,000.

During further discussion, mention was made that considerable College tuition is in arrears, and explanation was made that some of this results from delay on the part of the Veterans' Administration in sending the "G.I." allowance for tuition for our three veteran students. Brother F. A. Stilson asked if the veteran students could expect these allowances, eventually. The Secretary replied that there is every good reason to believe the tuition will be paid, especially in view of the fact that the veterans have been receiving their "G.I." allowance for board and room while attending the College.

Brothers F. A. Stilson and A. J. Hoke moved to postpone further discussion of the Treasurer's report. *Motion carried.*

Brother Benjamin Carpenter and Sister Emma C. Railsback moved to recess until call of the Chair at 3:15 p.m., on the morrow. *Motion carried.*

Brother James M. Watkins dismissed the meeting in prayer.

#### THURSDAY, JULY 31

The third business session of the 1947 General Conference of the Church of God opened at 3:15 p.m., July 31, President Leland T. Hanson being in the chair, and Brother Otto E. Dick leading the devotional service. Opening song was "Standing on the Promises." Brother Dick read Psalm 15, and Brother C. E. Randall offered prayer.

Sister Leila Whitehead called the roll, there being fifty-three certified delegates seated. (At the corresponding meeting one year ago, there was an attendance of sixty-nine delegates.)

The Secretary read his minutes of the preceding meeting and they were approved.

The Secretary read a letter from Brother J. M. Morgan to the General Conference, expressing his good wishes for the Conference and recommending that the Conference appoint a committee to study the possibilities of doing radio broadcasting.

Brothers C. E. Randall and Walter Wiggins moved to receive and to place on file Brother Morgan's letter, also to instruct the Secretary to make reply, expressing the Conference's appreciation of his letter and best wishes for his full recovery to health. *Motion carried.*

Brother C. E. Randall, recalling last year's action relative to having reports prepared in printed form, questioned, nevertheless, the procedure at this Conference of almost disposing of the reports insofar as their being considered on the Conference floor. He believed the delegates were not quite satisfied, that the rule had been followed too rigidly, and that the printed reports should not so nearly eliminate consideration of same on the Conference floor.

Brother M. W. Lyon asked for explanation of the apparently excessive expenses at the College, mentioning that in former years the College had operated, annually, with a balance on hand, while this year it shows a deficit. The Secretary explained that in former years, especially prior to the Institution operating on a budget system, he had maintained a healthful balance for the College by editorials and other publicity, but that now the College receives only its allotted percentage of the contributions, unless they are especially specified as being for the College. He called attention furthermore to the fact that the grocery bill at the College this last year was almost twice as much as the budget had allowed, this being due, primarily, to the increase of food costs.

M. W. Lyon also made inquiry about the Treasurer's report on Golden Rule Home relative to the style of the statement in showing how money is used in maintaining the membership. The Chair replied that bookkeeping rules apparently make the present style of statement advisable, and Sister Leota B. Hanson explained that the Auditor recommended the present system of figures. The Chair and Brother Watkins explained that Golden Rule Home is in very good financial condition and that, actually, there is no loss: that what appears on the statement to be loss is nothing more than the proper expenditure of funds placed in the Home for the express purpose of maintenance.

Brother Watkins felt that Golden Rule Home operates, not on a life-time fee of \$5,000.00 and that the life-time fee is at fifteen years. Thus, an expenditure of \$1,000.00 per year is a normal expenditure. The income of Golden Rule Home is \$10,000.00. During the past year, the actual trust funds used was about \$1,000.00 less than the amount used the preceding year. Both he and Brother A. J. Hoke pleaded for developing the Home to that extent where it would have sufficient income to be entirely self-supporting and, therefore, be available for more charitable purposes than it is at present.

Brother C. E. Randall questioned about electric and fuel expenses at the "Knapp" residence, also about similar high costs at the College. The Secretary and others explained that these costs are somewhat excessive and that steps are being taken to reduce them: particularly, by insulation of



the College attic. Brother Dale Dunbar explained that the lowest possible electric rates are in force at the College. Brother Hoke mentioned that the hot-water heating system at the College is unsatisfactory and non-economical and that improvement is contemplated.

Brother Norman J. McLeod asked the meaning of the "traveling expense" item in the College department, the Secretary explaining that the item includes some of his traveling expenses, also Brother Otto E. Dick's traveling expenses for the College, and that this item of expense is more than offset by the income from these trips, as indicated under the item of "other income" in the "receipts" section.

Brother Walter Wiggins inquired concerning the feed bill at the College, the Secretary replying that the expenses were for a cow or two and for chickens.

Brother M. W. Lyon questioned as to whether or not the various departments were each receiving their share of contributions as provided by the budget. Brother Watkins replied in the affirmative and continued to explain that during the past year the Institution's earned income increased over that of the preceding year by about \$7,000.00, though contributions had decreased about \$4,000.00.

Brother C. E. Randall and Dale Dunbar engaged in a little lively wit. Those not attending the business sessions never know what they miss.

Sister Emma C. Railsback inquired about the "rent item" in the College section of the Treasurer's report. Brother Dale Dunbar explained that the item was charged against the College as a part of salary paid to Brother Otto E. Dick.

Sister Lucille Appleby inquired about the item of "student wages." The Secretary replied that the budget adopted for the fiscal year allowed a College expenditure of \$800.00 for this item, it being the intent that each student wishing work at the College should be provided with sufficient work to earn at least \$10.00 per month.

Brothers C. E. Randall and Francis Burnett moved to accept the Treasurer's report. *Motion carried.*

Brother F. L. Austin asked for information regarding the expenses of Brother and Sister L. E. Conner at Golden Rule Home. The Chair explained that the General Conference had voted to grant them board and room at the Home during their lifetimes.

#### *Business Manager Hoke's Report*

The Chair then recognized Brother A. J. Hoke who gave a report of his work as Business Manager during the last fiscal year. We summarize it here: Following resignation of the McLains at Golden Rule Home, he had employed Brother and Sister Charles Pearson as superintendent and matron, respectively. Sister Nora Pearson had served, temporarily, until the Pearsons were available. Later, Sister Nora Pearson was employed at the College to assist Sister Albert Logsdon.

During last September, he had insulated the attic at Golden Rule Home, calked the windows, and had given considerable study to increasing living space at the Home. He reported that it had been disappointingly necessary to refuse entrance into the Home to at least five prospective residents, each of which had \$3,000.00, or more, to offer as entrance fees. He recommended that the Home be conditioned to care for more residents.

On September 30, he, as Business Manager for the Institution, purchased a residence in Oregon, remodeling it into a duplex. This required considerable time and effort on his part, but the house has been occupied since February 1, 1947.

He reported receiving somewhat less than \$2,000.00 via the will of Sister Elizabeth Benjamin, Rensselaer, Indiana, this being an added asset to Golden Rule Home.

On June 11, he made a trip to Saint Louis, Missouri, to make arrangements for sale of a property there owned by National Bible Institution.

At Oregon Bible College, he had installed a new and larger stoker for the boiler, also had repaired and revamped heating pipes and radiators to attain more efficient heating. He insulated the College attic, replaced practically all the gutter and spouting. He spoke of need of a barn at the College, mentioned that consideration had been given to moving the barn at Golden Rule Home out to the College, but that this idea had been dropped like "a hot potato" when it was learned that the expense would approach \$2,000.00.

Brother Hoke reported the purchase of a garden tractor, with a lawnmower attachment, which is being used both at the College and Golden Rule Home. He urged the delegates to visit both the Home and the College and to observe the "picture gardens" being attended with this tractor by Brothers Charles Pearson and Raymond Brown.

Brother Hoke reported having revamped the heating pipes at the "Knapp" property, installing a new radiator, and installing natural gas from the street into the basement and throughout the building. For his further report, we quote:

"We have found managing National Bible Institution properties to be a much larger work than one would suppose. We enjoyed the work very much this past year, however, having made eight trips from Dayton, Ohio, to Oregon, Illinois, all of which were planned in conjunction with our attendance at meetings of the Executive Board, of which we are a member. Also, we made one trip to Ripley, Illinois, to attend a joint meeting of the General Conference board and the Illinois Conference Board when plans were made for this General Conference.

"Because of our living so far away from headquarters, we are resigning our work as Business Manager.

"We are glad that the Brush Creek (Ohio) Church of God is having so large a representation in the work of

National Bible Institution and its departments of Golden Rule Home and Oregon Bible College. Our own services as Business Manager were given free to the Institution, except for actual necessary expenses."

Brother C. E. Randall and Sister Emma C. Railsback moved to receive Brother A. J. Hoke's report with a rising vote of thanks. *Motion carried* by the house rising to its feet.

Brother M. W. Lyon questioned where in the treasurer's report one could see the less-than \$2,000.00 item that Brother Hoke mentioned in his report. Sister Leota B. Hanson explained that it was included in the "savings account" of Golden Rule Home.

The Chair called for items of new business.

Brothers Harvey U. Krogh, Jr., and Francis Burnett moved that the report of the Songbook Committee be accepted and that one edition of at least five thousand copies be published as soon as the necessary work can be done.

Several delegates spoke to the motion, all favoring it. It was explained that the new book will cost about \$1.50 per copy; that only about \$1,000.00 is now available for the printing of said book; that it would be helpful for churches wishing the book to place orders in advance. Brother M. W. Lyon called attention to the fact that more money would have been available for publishing the book if the budget had been raised, as an allowance of \$500.00 had been designated for that purpose. *Motion carried.*

A motion was presented relative to requiring Conference delegates to be at least eighteen years of age, but was withdrawn because of suggestion by Brother C. E. Randall that this regulation might better be made as an amendment to the Working Rules and thus appear with the other regulations governing representatives.

The Chair reported that nominated for the President and Treasurer.

Brother John Denchfield questioned the entrance fee at Golden Rule Home mentioned as the figure, and quoted in such a way as to be inefficient. Brother Hoke replied that the amount was \$1.00, but that that amount was not necessarily at the date of entrance, that the entrance fee was made for later. The Chair also gave special and personal reading exactly alike, variations arising from differences in age, ability of paying, manner of paying, and so forth.

Sister Leila Whitehead, chairman of the Credentials Committee, announced that delegates must be certified during the day if they wished the privilege of voting on the morrow.

Brother M. W. Lyon questioned the wisdom of adver-

tising Golden Rule Home when there are no living quarters available for prospective members. Everyone apparently enjoyed the strength of the Lyon question, but was too anxious to recess to enter into further discussion.

Brothers Walter Wiggins and Benjamin Carpenter moved to recess until call of the Chair at 3:15 p.m., on the morrow. *Motion carried.* Brother F. A. Stilson dismissed the meeting with prayer.

FRIDAY, AUGUST 1

The fourth business session of the 1947 General Conference was called to order at 3:15 p.m., Friday, August 1, President Leland T. Hanson being in the chair, and Brother Francis Burnett leading the devotional service. Brother Burnett read James 1:1-16, and Brother Walter Wiggins offered prayer.

The roll call was answered by sixty-three delegates. (At the corresponding meeting last year, seventy-four delegates were present.)

The Secretary's minutes were read, corrected, and approved.

The Chair called for nominations for the office of Second Vice President. Brother Charles Pearson nominated Brother A. J. Hoke. Sister Emma C. Railsback nominated Brother Glenn M. Birkey. Brother W. S. Tomlinson nominated Brother Grover Gordon.

Sister Emma C. Railsback and Brother Willis Rose moved that the nominations be closed. *Motion carried.*

The Chair then called for nominations for the office of Treasurer. Brother M. W. Lyon nominated Brother Dale Dunbar. Sister Emma C. Railsback nominated Brother Benjamin Carpenter.

Brothers H. Scott Smith and Albert Siple moved to close the nominations. *Motion carried.*

The Chair announced that there would be no business meeting on Saturday or on Monday, and that the election would be conducted on Tuesday, August 5.

The Chair announced, too, that the dummy songbook was on exhibit, and he requested delegates to examine it and offer their criticisms and suggestions.

Brothers C. E. Lapp and Arlie Townsend presented a motion that had been written by Brother F. L. Austin, the latter being unable to present same by reason of a call to Indiana. The motion follows: "Inasmuch as the General Conference voted to give Brother and Sister L. E. Conner board and room in Golden Rule Home for life; and,

"Inasmuch as those placed in Golden Rule Home must be admitted by cash or guarantee; and,

"Inasmuch as Golden Rule Home has been bearing the expense to the loss of those who are paying their way;

"Therefore, Be It Resolved that the General Conference refund to Golden Rule Home the per capita expense rate for the time that Brother and Sister Conner have respectively occupied Golden Rule Home, and from now on

bear any further expense regarding Sister Conner there."

Brother C. E. Randall and Gerald Cooper moved to table Brother Austin's motion until his return when he could have opportunity to support it. *Motion to table the motion carried.*

Brothers M. W. Lyon and Walter Wiggins presented the following motion:

"Inasmuch as the Constitution and, or, By-laws of a church mean very much relative to the Christian progression of the church; and,

"Inasmuch as all of the local churches of any given church-denomination should be based upon general principles common to all; and,

"Inasmuch as throughout a period of years the Golden Rule Church of God of Cleveland, Ohio, has, by a series of amendments over a period of years, developed a tried, tested, and proved constitution of workable worth:

"We hereby move that, as a model for consideration by this body, side by side with model now in hand, Brother James M. Watkins be requested to reproduce at once said Golden Rule Church of God constitution in similar form for immediate consideration at this 1947 session of Conference."

Following considerable discussion, pro and con, Brothers M. W. Lyon and G. E. Marsh moved to table the motion. *The motion to table the motion lost. The motion lost.*

The Secretary addressed the Conference relative to the possibility of its convening next year at some other location than at Oregon, Illinois, showing from the Working Rules that there is nothing in them that requires the Conference to meet at Headquarters. Several delegates supported the thought, especially Brothers Walter Wiggins, Francis Burnett, Willis Roose, and Sister Evelyn Barr. Brother C. E. Randall spoke favorably, too, but called attention to several disadvantages and recognized that the question would demand very thorough study.

During this general discussion, Brother Walter Wiggins and Sister Evelyn Barr moved that the General Conference consider holding the 1948 Conference in Minnesota, or elsewhere other than Oregon, Illinois.

Brother G. E. Marsh, speaking to the motion, called attention to the fact that many of the state conferences are conducted at specific dates so as not to interfere with General Conference; thus he saw difficulty in getting a satisfactory date for the General Conference if it should be held in Minnesota at some other time than that now being used. Sister Lucille Appleby foresaw that the expenses involved would almost certainly be more than if the Conference were held here at headquarters. Sister Emma C. Railsback, observing that financial support of National Bible Institution appears to be on the wane, recommended that the Conference continue to meet at Oregon, Illinois, thus to avoid unnecessary expense.

Brothers C. E. Randall and Walter Wiggins moved to table the motion until next Tuesday. *Motion carried.*

Brother James M. Watkins expressed the opinion that tabled motions should have precedence over other business, and he questioned if there would be sufficient time to act on the motions tabled prior to election of officers at coming Tuesday's meeting. The Chair replied that there should be sufficient time.

Brother Walter Wiggins and Sister Emma C. Railsback moved that "the General Conference arrange for the selling of refreshments to Conference attendants, either by granting concessions or otherwise." Brothers Walter Wiggins, Dale Dunbar, and several others supported the motion. President Hanson called First Vice President Harvey U. Krogh, Jr., to the chair while he, President Hanson, expressed himself as being heartily in favor of the motion. *Motion carried.*

Brothers Robert Hardesty and John Denchfield called attention to the very full program of the General Conference as it is now operating, showing that there really is not sufficient time for recreation, Brother Denchfield suggesting that the Conference have a committee to plan and sponsor tours, hereafter, whether or not the Conference is at Oregon.

Brother M. W. Lyon announced that he had motion pictures, representing his field work, that he should like to show if the brethren were interested in seeing them. Suggestion was made that he consult with Brother Harold Doan, superintendent of the Conference program, for a convenient time to show the pictures.

Brothers C. E. Randall and Norman J. McLeod moved to recess until the call of the Chair at 3:15 p.m., Tuesday, August 5. *Motion carried*, and Brother G. E. Marsh dismissed the meeting in prayer.

## TUESDAY, AUGUST 5

The fifth business session of the 1947 General Conference was called to order at 3:15 p.m., August 5, President Leland T. Hanson being in the chair, and Brother Harvey U. Krogh, Jr., leading the devotional service of singing, Scripture reading, and prayer.

The Chair then asked for roll call, the same being given by Sister Leila Whitehead. Seventy-five delegates responded, this number being two less than the number present at the corresponding meeting in 1946.

The Secretary's minutes were read, corrected, and approved.

The motion relative to Brother and Sister L. E. Conner's maintenance at Golden Rule Home was removed from the table. Brother F. L. Austin supported the motion, explaining that the General Conference, having voted their keeping in Golden Rule Home, should bear this expense, rather than for it to fall on assets of the Home as con-

*(Please turn to page 9)*



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**HASTY MARRIAGES.** There are about a half million divorcees in the United States every year which amounts to one out of every three marriages. This great evil is being recognized by religious and social workers, and a great many people in various walks of life have endeavored to contribute to a solution to this ever-increasing evil. Perhaps one of the best steps in preventing so many divorcees comes to us through the efforts of Dr. Henry A. Bowman of Stephens College. Two words give the heart of his solution. They are: "Wait," or "Don't." Without doubt, love at first sight with the subsequent early marriage causes more divorcees than anything else.

When a person is preparing for any of the professional trades, he realizes he must wait until he has trained himself, or completed his training, before he can hope successfully to pursue his chosen profession. He knows that his profession will wait his proper training. The same thing is true respecting marriage. Couples should wait until they fully are acquainted with each other and have proved and tested their abilities to get along with each other and to work together in a full measure of harmony. As Dr. Bowman has said: "Successful marriage is not something that comes full blown to every young person who has a romantic impulse. It is not a gift of nature offered free to anyone who will but pluck it easily from an uncultivated vine. It is a creative achievement. As such it demands effort, requires sound knowledge and healthy attitudes, and it is grounded in solid idealism."

Some years ago, a young lady came to me seeking my advice about her marrying a certain young man with whom I was acquainted. Both of these young people were Christians with well-formed characteristics of an unquestionable nature. Yet their habits, ambitions, temperaments, and general traits appeared to me as not being susceptible to easy blending. As a result, I advised her to wait and think it over more carefully. A couple of years afterward, I received a letter from her, thanking me for counseling her to be cautious and prayerful in her decision.

It is easy to get married and is getting to be very easy to get the marriage voided by some action, but the effect always remains. "Don't" and "Wait" are two words that young people contemplating marriage need to keep constantly before them.

**LOWERING THE BARS.** Sometime ago, this page recorded the action of the Episcopal Church in this country as changing its historical stand on remarriage of divorcees. When the canon covering rules concerning divorce was liberalized at the general convention in Philadelphia last fall and authority was invested in the bishop of the Diocese to determine whether a divorcee should be permitted to remarry, the way was opened to permit what Bishop Manning declared to be "ecclesiastical and moral Renus, and the consequent

abolition of any Christian standard of marriage in the church."

What seemingly is developing in the Episcopal Church in respect to marriage is true of all other social problems. When the Christian's stand of full abstinence from the questionable evils of our time is relaxed in order to avoid offense to some who engage in such questionable practices, or to approve of some modified form as preferable to full in restraint for participation, the bars have been thrown down; and the way has become open for an apostate condition that will become more injurious and devastating to the spiritual and moral standards as set up and adhered to by the church from the day of its beginning. If the church is to maintain its spiritual integrity and be persuasive in moral matters, it must be uncompromising in its determination to keep the standard of Christian character untainted and maintain courage and resoluteness in keeping the bars up.

Current news items tell us of two Episcopal clergymen recently marrying divorcees, by bishop's consent, because the bars were lowered. Hereafter, it can be expected that those who are influential or have financial means will be able to remarry at will within the liberal interpretation of Episcopal canon law.

**NEW THINGS.** In the current issue of "Moderns," appears two pages of new articles that are on the market or soon will be marketed. Almost all the things listed will add to the general welfare of the people. New inventions from time to time have made this nation a land of creative power. We recognize and appreciate the blessings that come to us through creation of new things that can be adapted to individual and mutual well-being.

In the field of religion, many seem to have the idea that the only way that progress can be made and interest aroused is by bringing out some new thought or new teaching. It must be apparent to all that if progress is to be made in the church that the church must keep itself abreast of the times in its usefulness and in its message. This does not mean that a new message is needed, nor does it require the introduction of some sensational and untried methods and customs. The gospel of the Kingdom is definitely created; it was and is a world message and its content is of such a nature that it has been readily adaptable to the needs of people covering the whole period of time. It is not a new message that we need but rather an adaptation of that message to the needs of the people. This requires no legislation or the backing of the state but the presentation of the message after the manner of a self-sacrificing life as exemplified in the life of Jesus.

**GYPSY SMITH.** Word has just come of the death of the great evangelist, Gypsy Smith. The writer was personally acquainted with

Gypsy and found him to be a friendly, congenial, and sincere man. He was orthodox in many of his religious convictions, but apart from his alien beliefs with those of my own, I, nevertheless, feel that he did a great deal to promote love for the Lord Jesus and respect for the Word which reveals Him.

Gypsy was not what would ordinarily be termed a well-educated man. Neither was he a self-made man. He was more than this. He was a Christ-transformed man. In his early days with his parents he lived a typical, nomadic life as practiced by the gypsies, and until well into his teen years, he could neither read nor write. Handicap as this was, he developed into an evangelist of world renown and carried his message to all continents. His life reveals what a person can do when he has a will and what the Lord can do with a man when the man permits the Lord to work in him that which is well pleasing in His sight. While Gypsy is dead, he leaves behind him a heritage of accomplishments that should inspire many a young man who finds himself in lowly surroundings and without much acquired ability.

**FRUSTRATION.** The Galatian brethren, after having been released from the curse of the law, went back to observing the works of the law. In his letter to them, the Apostle Paul stated that they were frustrating the grace of God and making the death of Christ void and that they themselves were fallen from grace.

Recently, a couple of papers published by a certain religious group came to my desk. One copy was a young people's paper, and the other was for adults. The content in both papers was centered around the general thought that it is necessary to observe, as Paul stated, the keeping of "an holy day . . . or of the sabbath days." It seems strange why some folks spend so much time trying to bring people under bondage to an old covenant that was ratified by the blood of bulls and goats and, in so doing, prevent them from coming under the grace and salvation of the new covenant which Biblically is termed a better covenant established upon better promises.

Every once in a while someone approaches us with the perennial argument that unless one observes the seventh-day Sabbath that he is under the stigma and curse, the mark of the beast. We have no objection if some people desire to take on themselves the Jewish faith which cannot steadfastly look to that which is abolished, but we do find it necessary sometimes to point out for the benefit of those who are less informed that law is not made for a righteous man; and, if there had been a law that could have given life, verily righteousness would have been by law.

Every time one seeks to establish the law by obeying it, by that very act he denies that Christ has come. The reason for this statement is in Paul's pronouncement that the law was added to the promises because of transgressions "till the seed should come."

## MINUTES OF THE 1947 GENERAL CONFERENCE

*(Continued from page 7)*

tributed by its regular members. Upon question as to Sister Conner's plans for the future, Brother A. J. Hoke reported that Sister Conner is now in a convalescent home in Indiana, that it is not likely she will wish to return to Golden Rule Home, yet, if she regains her health, there is that possibility. *Motion carried.*

The motion to consider moving the General Conference to Minnesota or some other location than Oregon, Illinois, was removed from the table. The motion was supported by Brother Walter Wiggins who also gave information regarding the probable costs per person to attend the Conference, if it should convene at Lake Koronis. Report was made, too, that only one week would be available next year at that location, but that two weeks would be available if the venture was postponed until 1949. *The motion carried.*

The Chair announced that Brother Glenn M. Birkey had written him a letter asking not to be considered by the Conference for the office of Second Vice President. The Chair appointed Sisters Virginia Davenport and Mabel Andrew as tellers for the election of Second Vice President and Treasurer.

The balloting for the office of Second Vice President resulted as follows: A. J. Hoke, 40; Glenn M. Birkey, 6; Grover Gordon, 24. Brother A. J. Hoke, Dayton, Ohio, receiving a majority of the votes on the first ballot, was declared elected.

The balloting for the office of Treasurer resulted as follows: Dale Dunbar, 59; Ben Carpenter, 15. Brother Dale Dunbar, Swanton, Ohio, receiving a majority of the votes on the first ballot, was declared elected.

Brother Linford Moore reported a motion passed by the National Berean Society at its recent annual business session, stating the Society had gone on record "as opposing the idea of a concession during the General Conference next year." Reasons given for the Berean action were that local stores look forward to the Conference trade, some of them withholding vacation periods for their clerks until our Conference is ended, the concession idea might develop a bad name for the local church, and the venture would require refrigeration facilities or a company to furnish same.

Brother C. E. Randall and Norman J. McLeod moved that the Berean communication be received and placed on file. *Motion carried.*

*Property-Survey Committee's Report*

The Chair called Brother F. A. Stilson (chairman) to report for the Property-Survey Committee.

Brother Stilson explained that the Committee's report pertained only to Golden Rule Home and its properties here at Oregon. He gave hearty approval and appreciation

for the work Brother A. J. Hoke had done during the last year in caring for these properties. The report here appears summarized:

1. "O'Byrne" property—estimated valuation \$ 4,500.00
2. "Ordnung" property—estimated valuation 6,000.00
3. "Knapp" property—estimated valuation 6,000.00
4. "Duplex" property—estimated valuation 9,000.00
5. "Golden Rule Home"—estimated valuation 15,000.00

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\$40,500.00

The report included several recommendations for improvement, these recommendations being presented for consideration by the Executive Board. Recommendation was made that a committee, including the Business Manager, be appointed to investigate the advisability of enclosing the present south porch to form two more rooms, each approximately eight by twelve feet, for more members. Also, the Committee suggested possibility of "converting the old barn at Golden Rule Home into a residence for rental purposes, if and when funds are available." Brother Stilson reported that his Committee had looked at the eight vacant lots and estimated their value at \$2,000.00. He reported that Golden Rule Home is in excellent condition and that there are eleven members at present.

The report was signed by Floyd A. Stilson, Almus Dimmick, W. S. Tomlinson, Albert Siple, and Brother Stilson signed also for George Rahn.

Brother F. A. Stilson and Sister Emma C. Railsback moved to accept the report. *Motion carried.*

*Consideration of the Budget*

Brothers Harvey U. Krogh, Jr., and F. A. Stilson moved to adopt the proposed budget, and the Chair called for discussion on the same. A summary of the budget was written on the blackboard, and Brother James M. Watkins offered "cost sheets" to the delegates that they might better understand how he had planned the budget.

Brother M. W. Lyon inquired about the size of the budget: whether it represented an increase or a decrease over last year's budget. Brother Watkins replied that this budget could be reached, though contributions would be approximately \$7,000.00 less than last year. Later, he showed, however, that this year's operating deficit, if added to the budget for the ensuing year, would make the over-all budget slightly more than last year's budget.

Brother F. A. Stilson inquired about the \$5,350.00 item in the budget of THE RESTITUTION HERALD. Brother Watkins explained that THE HERALD always has been published at a deficit, but that no provision for this deficit has been made in preceding budgets, that factor contributing to this year's operating deficit.

Brother W. S. Tomlinson asked if adoption of this budget would bar any other expense items that might be proposed at later business sessions. The Chair replied that

adoption of this budget should limit the Board, at least, in its expenditures.

Brother Linford Moore inquired as to the possibility of all departments eventually becoming self-supporting. Brother Watkins replied optimistically, expressing the hope that all departments would become self-supporting except THE RESTITUTION HERALD and Evangelism.

The Chair explained that this budget had been presented to the Executive Board several weeks ago, and, tentatively, had been approved, pending further action by this Conference. Also, he showed that the budget should be raised easily by our membership: that a contribution of about \$5.00 from each member would more than raise the proposed budget. He pleaded, too, for more time and thought being given to more important questions than are so commonly considered on the Conference floor—such questions as relate to expanding our work: the number of evangelists and children's workers to be sent out into the field.

Brother M. W. Lyon supported the Chair, giving an illustration of a young people's society in Washington, D. C., which, though having only fifty or sixty members, adopted a budget of \$5,000.00.

Brother Dale Dunbar explained that the Executive Board gladly would have done more work during the past year, but that it was handicapped by loss of contributions.

Brother W. S. Tomlinson mentioned how that for many years the General Conference has been using the Illinois Conference hall, and that very few improvements on the building have been made—it being his thought that facilities were inadequate.

There being no further discussion, vote was taken on the proposed budget and the *motion to adopt carried*.

The Secretary addressed the assembly relative to the work that Brother R. H. Judd, Colborne, Ontario, has been doing over the past year or so on a contemplated book entitled, "One God: the God of the Ages." Explanation was made that, though no definite decision has been made to publish the book, the Executive Board had encouraged Brother Judd to do this work, with thought in mind that the book would preserve this senior writer's best thoughts and that the book might be used as a textbook in Oregon Bible College. He reported, too, that the copy for this book is now on his desk; also, that there is a Publications Committee which will consider the matter of publishing this copy, but that the Committee would not likely feel free to go forward with the work unless it is so recommended by the General Conference.

Brother Francis Burnett, observing that Brother Watkins had indicated less contributions would be needed this year to reach the budget by reason of the several departments being self-supporting, recommended, nevertheless, that more contributions be encouraged, that the Lord's work might be advanced.

Brothers C. E. Randall and F. L. Austin moved that this Conference go on record as favoring tithing as a means of church finance and that such a method be publicized and constantly stressed by all departments of the General Conference.

The motion received hearty support from Brothers M. W. Lyon, Dale Dunbar, Robert Hardesty, Sister Leila Whitehead, Harvey U. Krogh, Jr., H. Scott Smith, and John Denchfield. *Motion carried*.

Brothers James M. Watkins and Norman J. McLeod moved that the price of "Truth Seekers' and Intermediate Quarterlies" be increased to twenty cents per copy, and that the children's quarterlies be increased to twenty cents per copy. *Motion carried*. (Originally, the motion also included raising the subscription price of THE RESTITUTION HERALD to \$3.50, but so numerous were the objections to this part of the motion, that it was withdrawn.)

Brothers Benjamin Carpenter and Gerald L. Cooper moved to recess until call of the Chair at 3:15 p.m., on the morrow. *Motion carried*. Brother C. E. Lapp dismissed the meeting in prayer.

#### WEDNESDAY, AUGUST 6

The sixth business session convened at 3:15 p.m., Wednesday, August 6, President Leland T. Hanson being in the chair. Brother C. E. Lapp led the singing. Brother F. L. Austin offered prayer.

Roll call was answered by fifty-three delegates.

The Secretary's minutes were read, corrected, and approved.

Brothers M. W. Lyon and John Denchfield moved that "after this Conference of 1947, no person under eighteen years of age be recognized as a General Conference delegate or alternate delegate."

Supporting the motion, Brother Lyon spoke of the large volume of business being transacted by the General Conference, and importance of its work, necessitating, he believed, a minimum age limit for delegates. Brother Norman J. McLeod supported the motion, but explained why very young delegates sometimes have been chosen—it being difficult, at times, for adults to go long distances to the General Conferences, whereas youth has more available time for such trips. Sister Leila Whitehead suggested that churches co-operate with financial assistance to send delegates to the General Conference, especially those churches more distant from headquarters. *Motion carried*.

Brother G. E. Marsh reported that both he and Brother C. E. Randall are continuing work on the History Book Committee, but that their assignment is stupendous. He thanked those who have been assisting him with information and pictures. He had in his possession a photograph album recently received from Sister A. J. Eychaner, the album containing many pictures of historical significance

to our church history. He explained that preparation of the history book would require several years of full-time work for one man, if the work were to be done properly, so requested the brethren to be patient as they look forward to the completed work.

Brother C. E. Randall, explaining that he has insufficient time for working on the history book project, asked to be relieved from his place on that committee.

Brother Norman J. McLeod spoke praisingly of Brother James M. Watkins' work in developing the first National Berean Youth Rally. Brothers McLeod and Gerald L. Cooper moved that the General Conference sponsor another Youth Rally next summer. James M. Watkins and F. L. Austin supported the motion. *Motion carried.*

W. S. Tomlinson and M. W. Lyon moved that the General Conference present a gift of \$2,000.00 to the Illinois Conference to provide more adequate care of Conference attendants who room in the dormitory. Brother McLeod observed the possible inconsistency of the motion in light of the fact that next year's General Conference may be moved to Minnesota or some other place. Brother M. W. Lyon recommended that considerable thought and planning be given the possibility of the General Conference convening elsewhere than in the Oregon Church, as the Conference is outgrowing present available accommodations. He suggested that a committee be appointed to study this question, or that some one official of the Conference be assigned this work. He spoke also of need for improved printing plant facilities, calling attention to pleas from this department of our work that are more or less overlooked year after year.

Brother C. E. Randall questioned the wisdom of voting a \$2,000.00 contribution to the Illinois Conference until we know more specifically how and where the money would be used.

Sister Esta Starbuck explained that the General Conference has contributed, in a measure, during the past fifteen years or more to financial support of the Illinois Conference dormitory facilities, and that what few improvements have been made on the Conference hall were financed by contributions during the General and Illinois Conference sessions.

Brothers F. L. Austin and G. E. Marsh moved to amend the motion to the extent that the consideration of improvements be transferred to the Executive Board. The *amendment carried. The motion lost.*

Brothers John Denchfield and Albert Siple moved that the General Conference go on record as favoring the publication of Brother R. H. Judd's book, "One God: God of the Ages."

Brother G. E. Marsh supported the motion, speaking highly of Brother Judd's ability as a writer and reporting that he had read much of the copy and approved it, heartily.

Brother James M. Watkins questioned the Conference's being ready to enter into book-publishing work. He questioned if more than one hundred copies would be sold to our own brethren, asserting that religious books are not much in demand at present. Brother Watkins recommended, however, that a revolving book-publishing fund be started now in connection with our songbook project, the income from it being kept in this revolving fund for future need in publishing books and tracts. Brother G. E. Marsh replied that statistics show that more religious books are being sold today than ever before, it being his thought, too, that with proper publicity, Brother Judd's book would be salable.

Brother Norman J. McLeod believed sale of the book would be governed largely by its price and spoke appreciatively of Brother Judd's ability as a writer.

Brother Harvey U. Krogh, Jr., questioned if the copy might not be mimeographed and used for textual study for the College before publishing same as a book. The Chair replied that this procedure is customary in many colleges.

The Secretary supported the motion, calling attention to the fact that many of our leading ministers and writers died, having left none of their work in permanent form, and that he believed this work would be valuable to our Cause. *Motion carried.*

Brother C. E. Lapp inquired as to what had happened to the plans for the new Administration Building. The Chair replied that Brother A. J. Hoke is the proper one to speak on this question, but that he was not present. Brother Dale Dunbar assured the Conference that the proposed new building is still in the minds of our people, but that nothing can be done until we have better financial support. The Chair explained, too, that the building had been given less publicity, temporarily, because of high costs and scarcity of building materials. Brother Lapp urged that the Building Fund be developed, although building may be postponed for several years. President Hanson heartily approved. Brother Austin recommended that in making their wills, brethren remember National Bible Institution.

G. E. Marsh suggested that a will form be published regularly in our periodicals. Evelyn Barr recommended that more effort be made in solicitation of funds for the proposed new building. Brother Ellsworth Routson spoke deplorably of our present headquarters building. Sister J. S. Lyon pleaded for a fund to be started now by *living* people, rather than depending upon wills of the dead. Brother Austin supported her thought.

M. W. Lyon introduced the thought of having a "living endowment fund" to support the College, and Sisters Leila Whitehead and Evelyn Austin recommended tithing as best means for supporting National Bible Institution.

Brothers James M. Watkins and F. A. Stilson moved

establishment of a revolving book-and-tract fund. *Motion carried.*

The Secretary and F. L. Austin moved that the General Conference authorize publication in THE RESTITUTION HERALD, weekly, of Administration Building Fund receipts. *Motion carried.*

Brother Benjamin Carpenter and Norman J. McLeod moved to recess until 3:15 p.m. on the morrow. *Motion carried.* Brother G. E. Marsh dismissed the meeting in prayer.

#### THURSDAY, AUGUST 7

The seventh business session of the 1947 General Conference convened at 3:15 p.m., Thursday, August 7. Brother F. A. Stilson led the devotional part of the meeting: singing, reading of Psalm 8, and prayer.

President Leland T. Hanson called for the roll of delegates. Sister Whitehead read the roll to which fifty-five delegates responded.

The Secretary's minutes were read, corrected, and approved.

Brother Harvey U. Krogh, Jr., gave further report for the Songbook Committee, informing that at least one year would be required on the part of publishers, after the Committee's work is completed. He suggested that churches not wishing to wait for the new songbook purchase some other cheap booklet of songs, such as "Spiritual Life Songs," or "Upper Room Hymns." These booklets cost only twenty or twenty-five cents per copy; they are excellent for temporary service, and they may be ordered through National Bible Institution. The Committee is still seeking a name for the new songbook.

Brothers C. E. Randall and John Denchfield moved "that the general manager be authorized to appoint someone to implement the motion adopted on church finance." *Motion carried.*

Brothers C. E. Randall and Harvey U. Krogh, Jr., moved "that this General Conference express appreciation to the Illinois Conference and to the Oregon Church for the entertainment accorded Conference delegates by a rising vote of thanks." *Motion carried.*

Brother Harold Doan explained to the assembly that consideration is being given to changing the Conference program for next year: using the first week primarily for the Illinois Bible School, and the second week being devoted largely to General Conference business, though there would be, probably, at least one Bible class daily during the second week, the Ministerial Conference sessions, also the regular evening services. The purpose of this general revamping of the program is to provide more time for relaxation and recreation. The matter was then opened for general discussion. Those entering into discussion of the question were F. A. Stilson, C. E. Randall, Norman J. McLeod, John Denchfield, C. E. Lapp, Dale Dunbar, and

Sisters F. L. Austin, Tessa Laning, Leila Whitehead, and Esta Starbuck. By general agreement, the matter was left in the hand of the Illinois Conference Board and the Executive Board of National Bible Institution.

Brothers Emory Macy and Francis Burnett moved "that some low-cost housing program be provided for married students of Oregon Bible College." Following lengthy consideration of the motion, during which explanation was made that the Executive Board has been considering this question for many months, the *motion carried.*

Brother M. W. Lyon addressed the house relative to changing the name "Church of God" to "Restitution Church of God." There was lengthy consideration of his suggestion, no action being taken, nor was it Brother Lyon's thought that a decision now should be made.

#### *Final Report of Credentials Committee*

Sister Leila Whitehead made final report of the Credentials Committee as follows:

No. of delegates present every meeting .....	23
No. of delegates that missed only one meeting .....	10
Total number of delegates and alternates .....	88
Largest attendance of delegates .....	75
Smallest attendance of delegates .....	43
Average attendance of delegates .....	57

The report was signed by Leila E. Whitehead, Evelyn H. Austin, and Vena A. Logsdon.

Brothers C. E. Randall and C. E. Lapp moved to accept the report of the Credentials Committee and to discharge the committee. *Motion carried.*

Brother James M. Watkins explained to the Conference that the Executive Board wishes to employ a man and his wife to work at the College, suggesting that if any of the delegates knew of persons available and interested, they report same.

Brother John Denchfield raised the question of Oregon Bible College becoming "accredited." During the discussion of this question, Brothers Otto E. Dick and John Denchfield moved "that a committee be appointed to study the question of accrediting Oregon Bible College and to report their findings back to the General Conference." *Motion carried.*

Sister Eunice Pearson spoke briefly of the possibility of our church having an orphanage, it being her thought that this field of service is being overlooked.

The Chair then called upon the Secretary to give a resume of this last business session, which he attempted to do from his notes of same. There was general agreement to accept the minutes as they would be finally prepared and published in THE RESTITUTION HERALD.

The hour being late, and some of the delegates already leaving, several delegates moved to adjourn, in response to which the assembly arose to its feet, being dismissed with prayer by Brother F. L. Austin.

Sydney E. Magaw, Secretary.



# THERE IS A GOD!

By H. P. Nielsen

Reprinted by permission from *Signs of the Times*



**T**HERE is no God. I have never seen Him. I have heard you Christians talk about Him; but no one has ever seen Him. I believe only the things I see. Therefore, I cannot believe in such a being."

So said a young man the other day. His statement, "There is no God," was definite. He was proud of the "discovery" he thought he had made, and he seemed to be elated over the "profound" argument which he presented in favor of his claim. He felt wise above his years and did not want to be as simple-minded as were others whom he termed "you Christians."

Let us analyze his argument to see if it is sound. He said: "I believe only the things I see. Therefore, I cannot believe in such a being." What a narrow stand for anyone to take! Can he really mean it? Where must such a stand lead him? Let us see.

Has he ever seen his own brain? No, surely not. Therefore, according to his argument, he would have none. Again, has he ever seen the wind? No! Therefore, if we are to follow his line of logic, there is no such thing as wind. But we can see the grain waving, the trees swaying, the windmills turning, and thus we know the wind is blowing. We see its effects, even if we cannot see the wind itself. When we pass through a devastated area after the wind has done its work of destruction, all doubt of its existence has been removed. We have seen its work.

We find that there are many vital forces in the world today which we have never seen and cannot understand; yet we know that they exist, for we see the results of their work. For instance, who has ever seen gravitation? No one. But we have all seen the manifestation of its unseen power. We have felt its "pull" upon us, and because of this we know that it exists.

Again, take, for instance, the unseen power running the motors of our factories and turning the wheels of industry. We call it electricity. True, under certain conditions we can see it as light; but, when it is passing through the wires and turning the motors, it is an invisible force which none fully can explain. Who, though, would dare to deny its existence, although it cannot be seen?



I am holding a watch in my hand. It is running. Someone made it. It could not have made itself, nor set itself in motion. Some person with a mind, a plan, and a purpose was behind the making of it. Yes, someone made it. I am sure of that, for the watch itself is proof enough, though I never saw it made.

Can anyone conceive of a watch without a maker or a building without a builder? Never. Why, then, should one suggest that this mighty universe, with its millions upon millions of worlds, each one rolling on in its appointed orbit, is without a Creator?

No, we have not seen God, but we have seen His stately steppings among us in all His works. We can look through the powerful telescope and see the evidences of His wondrous power in upholding and guiding the mighty spheres on high. Through the microscope we can study the smallest of His creation and see the evidence of His hand at work. We can see Him in the marvels of nature and in the beautiful flowers He has made to gladden the hearts of His children. They all testify to us that there is a Creator.

We can talk with God in prayer, and He fills our souls with peace. Although we cannot see Him, we can feel the warmth of His love in our hearts. This faith in a loving Father brings hope to the sorrowing; it brings peace to the sin-burdened soul, and comfort to us in the hour of death.

Yes, there is a God in heaven. We behold His wondrous works; we feel His power; we see the transformations wrought in the human heart; and we know that He lives and reigns. We know that He cares for us, for we have felt the warmth of His smiling grace, and rejoice in His wondrous love. We know that He lives, as truly as a blind man may know that the sun is shining, although unseen by him.

Yes, young man, there is a God!

\* \* \*

Harold J. Doan, Berean Department editor, 1904 North Keystone Avenue, Chicago 39, Illinois.



*National Berean Society*

# AMONG THE CHURCHES

## CONFERENCE DATES

- August 14-24**—Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)
- August 17-24**—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 16-24**—Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)
- August 23-31**—Texas Conference at Ater.
- August 24-31**—Eastern Nebraska Conference (Grover Gordon and Richard Smith, guest speakers) at Omaha—34th and Seward Sts.
- August 29 - September 7**—Evangelistic meetings at Blood River (La.) Church of God. (Sydney E. Magaw, guest speaker.)

## BARAGA MISSION FIELD

During the past week, several ministers visited at Baraga, Mich., where Bro. Leonard Brown has been working faithfully with his sisters to develop an Indian mission work. Upon request of the local people, the Church of God provided speakers for the Annual Indian Camp Meeting which convened August 9-17.

National Evangelist M. W. Lyon, with Emory Maey and James Mattison, opened the work on the first week end. Harold Doan left Wednesday, with Mrs. Doan, to supply over Thursday and Friday. The writer, accompanied by Mrs. Watkins and Raymond Brown, left on Friday morning to provide the closing services over Saturday and Sunday. Mr. and Mrs. Delos Andrew plan to arrive there, Sunday, with their son Bill and daughter Patsy for a vacation period in those parts.

The writer plans to spend a couple of weeks in this field, getting acquainted with the work and helping to prepare for the coming of Sr. Verna Thayer, who will open a series of children's classes and offer teacher-training instruction in the near future.

Reports tell us that the work has been well received and that a very large delegation from this field is planning to attend the Summer Bible Training School and Youth Rally of 1948. James M. Watkins.

## MOOREFIELD, NEBRASKA

Sunday afternoon, August 10, about thirty-five friends met at the water's edge when Mr. Silas N. Kugler, age sixty-six, was baptized into Christ. Silas meant to be baptized ever since his wife was, but put it off from time to time. His wife, Susie, died, August 6. All of the Kugler girls were present at the baptismal service. One daughter, Dorothea, is in the faith with her father.

Mr. Kugler probably will visit with his daughters for a while before taking up his duties at Moorefield. If anyone has time to write Mr. Kugler a line, it will help him at this time. Address: Silas N. Kugler, Moorefield, Nebr. E. E. Giesler.

## QUARTERLY PRICE ADVANCES

Due to constantly increasing costs in the publishing industry, the recent General Conference voted to increase the price of all quarterlies. In accord with this decision, beginning September 1, all Truth Seekers', Intermediate, and Children's quarterlies will be advanced to 20 cents per copy. We regret that circumstances beyond our control have made this increase necessary, but we know that our Sunday schools will understand that we cannot continue to absorb the growing loss on these publications.

James M. Watkins, Gen. Mgr., National Bible Institution.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Sam Hoke	\$250.00
Golden Rule Family	30.00
Mrs. L. R. Hillard	13.00
Frances Walls	15.00
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. Virda Sittler	5.00
Mr. & Mrs. Albert Siple	50.00
Mr. & Mrs. George Jones	5.00
Mrs. M. L. Long	10.24

## HELP WANTED AT COLLEGE

Oregon Bible College is in need of a man and wife (members of the Church of God) to serve as campus superintendent and cook, respectively. If interested write immediately. Sydney E. Magaw, Superintendent.

## UNIONVILLE, OHIO

The vacation Bible school sponsored by the Unionville Church of God came to a close on Friday morning, July 25. Thursday evening, 24th, the children gave a program, demonstrating what they learned during the two weeks. The theme of their study was, "A Trip on the Gospel Plane," which supposedly took them to Egypt. From there, they were to travel by camel to different countries mentioned in the Bible. Songs and picture stories depicted each phase of their journey. At conclusion of the program, colored slides were shown, covering each of the stories the children had studied.

Seventy-two children were enrolled in the Bible school. The average daily attendance was forty-six, and at least one hundred parents and friends attended the program. On Friday morning, each child was presented a certificate, and each child who had brought five or more other children to the Bible school was presented a Bible. Marian Woidtke.

## BARAGA, MICHIGAN

Zeba is in the Chippewa Indian Reservation across the bay from Baraga, Mich. Here in the midst of a forest, the annual Indian Camp Meeting was conducted, August 9-17. This report concerns only the first two days.

Although another denomination is in charge of the Chippewas in Zeba, Bro. Leonard Brown has been given complete charge of the Camp Meeting this year.

It was our privilege to drive with Bro. M. W. Lyon and E. L. Maey to Baraga to assist Bro. Brown in this work. The meeting was opened Saturday night, August 9, with a basic sermon on God, attendance being thirty-seven. On Sunday, there were three sermons and Sunday school. Attendance at the afternoon sermon was more than forty. At that time, Mrs. Duggan, an Indian woman, sang a hymn in Indian. At the close of this service, it was necessary for the writer to return to Oregon, Ill.

These services were most inspiring to me. Here are people who need the gospel of Christ "which is the power of God unto salvation." There is so much to do and so few to work. Assist Bro. Brown in the work with your prayers. J. Mattison.

## NATIONAL BIBLE INSTITUTION

J. Arthur Johnson	100.00
Maybelle Hanson	5.00
Mrs. Amy V. Weaver	50.00
The Zecheil Family	25.00
Oregon, Ill., Sunday School	2.00
Mr. & Mrs. Delos Andrew	4.00
Almeda Wertz	20.00
P. G. Coverston	22.50

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$2,066.96 to go by August 31!**

## ILLINOIS CONFERENCE NEWS

**Rockford:** "Only one baptism took place at the Illinois State Conference this year—that of Wesley Somers, 13, Rt. 1, Monroe Center.

"The immersion followed the evening service on Sunday, August 3, in the baptistry of the Oregon church. Wesley's pastor, J. Arlen Marsh, officiated, with F. L. Austin, retiring pastor of the Oregon church, assisting.

"Strong effort is being exerted by the Rockford group to secure a lot for future building, probably in Love's Park, a newly incorporated town on the north side of the city."

**East Oregon Chapel:** Average Sunday school attendance for the year at the chapel was 72. There were four baptisms, making a total now of 14.

"The chapel now has a junior Sunday school department in the basement, which is well attended.

"Leonard Brown, a former student at Oregon Bible College, and at one time a helper in our Sunday school, preached an interesting sermon at the worship service, June 15. Leonard, who lives in Baraga, Mich., conducts a Sunday school for Indian children at Zela, Mich., near an Indian reservation. He gave an interesting talk earlier in the day to the children in the junior department, telling something of the characteristics of the Indian children. This was very instructive entertainment for the children, who listened attentively.

"The skit, 'Daniel in the Lion's Den,' enacted by John Swanson, George Whitmore, and Teddy and Delos Arlogast, was greatly enjoyed by all the children in the junior department. It illustrated what true faith can accomplish, accompanied by prayer."

**Oregon:** Pre-conference doings: Enter Group 1 into the conference hall with brooms, dust cloths, mops, pails, soap, scrub brushes, dish cloths, etc.—and "Presto"—only it's harder than that—the building is clean from garret to cellar, and the dishes are washed. Enter Group 2 with clothesline, sewing equipment, irons, etc. The mattresses, pillows, and bedding are aired, repaired, protectors sewed on comforters, under pillow cases put on, curtains pressed and hung, ironing boards renovated, etc. Enter Group 3—the brawn and muscle—to wrestle with benches, tables, etc. It's done. You're welcome. After you have been with us a while, we will store it away to await your next visit.

On July 10, Mrs. Donn's recently formed Sunday school class organized, taking the name "Gospel Gleaners."

On July 13, Bereans entertained the summer College group and the Youth Rally follow with a trip to the Pines and a picnic supper and regular meeting on the College grounds.

**Chicago:** On July 27, two carloads of Chicago young people journeyed to Oregon to visit the College, and the Berean and worship services of the Oregon church. Everyone enjoyed the visit. Average church attendance for July was 26. A large percentage of our regular attendants are young people who are not from Church of God families. May we be able to continue carrying the gospel to strangers. Two recent baptisms and a transfer of membership has increased our membership to 30. Timothy Pearson preached in Chicago on August 17 while the pastor, Harold Doan, was in Baraga assisting Leonard Brown, with other men of our ministry, in conducting the convalescence of the Chippewa Indians.

## J. M. MORGAN'S FIVE VOLUMES

With loving regards and a lasting appreciation, I am happy to mail to many of you a set of my five volumes. I truly thank God for the \$550.00 that I have received in donations from you who love the truth.

The cost for printing the one thousand sets of these five volumes has been greatly increased by using large type. Therefore, the cost is \$807.50 for printing the five books. The difference between \$807.50 and \$550.00 leaves a balance of \$257.50, which makes a heavy burden on your humble servant. I am mailing out several hundred sets for your inspection. Look them over and make your own decision as to the amount you will give on the \$257.50. I will love you and pray God will bless you, whatever your decision may be.

If you do not care to read the books, please pass them on to a friend with this letter. I pray God will so bless the truth contained in the sets of five volumes, that many people will be made ready for endless life in the ages of endless joy, and I pray God will bless you and give us a part in His endless great coming Kingdom with Christ in the age of endless joy.

I will be glad to receive a letter from you telling me if you received a set of these five volumes.

J. M. Morgan, Rt. 1, Bristow, Okla.

## HERALD RECEIPTS

Verna Thayer; Alberta Appleby; Mrs. J. C. Waller (2); C. Alan McLain; Mrs. A. M. Johns (2); Maybelle Hanson (3); Fred Tavenier; Mrs. Raymond Knife; P. G. Coverton; C. H. Horton; Mrs. David Billingsley.

## JONES - PENNINGTON

This is a very belated notice of the Jones-Pennington wedding which occurred at the Golden Rule Church of God in Cleveland, Ohio, on Thursday, June 12, 1947.

Sr. Evelyn Jones, daughter of Bro. and Sr. George Jones, was married to Mr. John Pennington of Birmingham, Ala. The ceremony was performed by Bro. Grover Gordon. Bro. Melville Lyon came to Cleveland for the wedding and sang "I Love You Truly."

Maybe one reason for this announcement coming late is the fact that as teacher of the Young people's Class, I hate to lose members, as they then go to the Young Married People's Class. We all can be thankful, however, that these young people go into another class rather than dropping out altogether.

J. Don Swartz,

## "EXCEEDING GREAT AND PRECIOUS PROMISES"

(Continued from page 3)

find them, for they search our hearts, and speaks to us through them. Most of them are conditional.

Yes, it is the forward look that gives us courage and helps us daily to overcome obstacles that we may meet in this great warfare against sin. It also helps us to keep up right relations with both God and man. There should be a constant struggle to attain and maintain the spirit of the Word, in the midst of a wicked and adulterous generation. "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

## Gleanings from the Field

"The field is the world."—Jesus.

Sr. Leota B. Hanson motored to Ripley, Ill., August 16, being accompanied with Sr. Lindsay, Oregon, Ill., and her sister, Mrs. Clista Praelin of Griggsville, Ill., who was en route homeward.

Sr. Alfred Anthon, 435 Kings Road, Corvallis, Ore., recently injured herself by falling downstairs. While sweeping a ceiling, she walked into a stairway.

Following General Conference, Bros. M. W. Lyon, Emory Maey, and James Mattison motored to Baraga, Mich., to visit an Indian mission field being worked by Bro. Leonard Brown.

Bro. Emory Maey, having returned to Oregon, Ill., from his visit to the Baraga, Mich., Indian mission, continued, August 14, on a church-visiting trip into Missouri, Arkansas, and Texas.

Reserved for next Herald: a report of the Arkansas-Oklahoma Conference, there being insufficient space for it in this issue.

Bro. M. W. Lyon left Oregon, Ill., early morning of August 15, to work with the Western Nebraska Conference at Holbrook. Thereafter, he will go to Gatesville, Tex., for the newly revived Texas Conference.

"I will gladly offer my home to any of our ministers who care to come here to hold preaching services. . . I do wish we could get our church started in this large city."—Miss Lura Boyce, Box 605, Oklahoma City, Okla.

Bro. and Sr. Harry Payne, students of Oregon Bible College, plan soon to go on a short pre-school vacation to their former home at Fonthill, Ont., returning in time to enter classes on September 8.

Sr. Louise Johnson, Oregon, Ill., is vacationing with her grandparents. Mr. and Mrs. Adolph Johnson, Sac City, Iowa. She plans, also, to attend the Iowa Conference at Waterloo, where she is to teach a class of children.

Sr. Wilma Judy and son Dan motored from Oregon, Ill., August 14, on a trip that will take them through Yellowstone National Park onward to Banning, Calif. Dan plans to attend college, this fall, at Fullerton, Calif.

Srs. Verna Thayer, Mabel Barnum, and Irene Payne left headquarters toward the end of General Conference, going to the Virginia Conference at Maurertown.

No Herald next week! It is vacation time for some of our workers. Your next Herald will be the one dated September 2.



Class of 1946 - 1947

# Oregon Bible College

Oregon, Illinois

At eight-thirty, Monday morning, September 8, 1947, Oregon Bible College will begin its ninth consecutive year of work. Students entering the College for its fall session will register on that date. Will YOU be there to enroll for the excellent classes being prepared?

Instructors for this year are: Sydney E. Magaw (Superintendent), Otto E. Dick (Student Counsellor and Registrar), Mrs. Edna Brewer (Matron), Mrs. Benjamin Carpenter, and Miss Alta Samelson. An interesting schedule of courses is being planned.

**Come  
to  
College**



**Write  
for  
Catalog**

# THE RESTITUTION HERALD

VOLUME 36

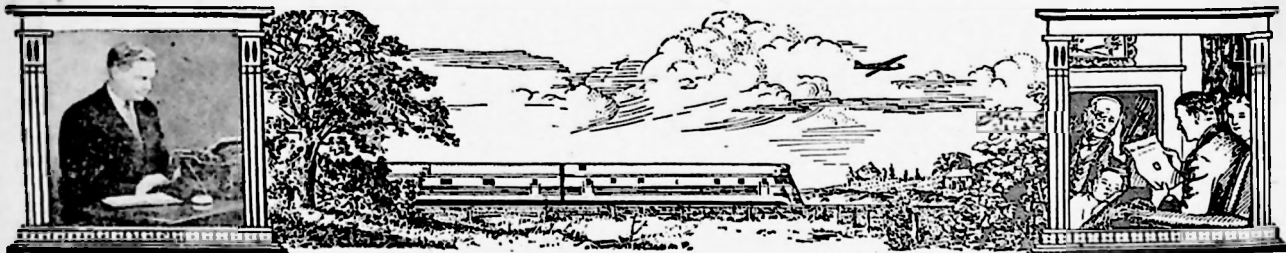
OREGON, ILLINOIS, AUGUST 19, 1947

NUMBER 46



—Authenticated News Photo.

ILLECILLEWAET RIVER, GLACIER PARK, BRITISH COLUMBIA



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “What Doth the Lord Require?”

“Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?” (Micah 6:7.) No, man cannot redeem his own soul; cannot pay the price for his own transgressions. Jesus, the Lamb of God, spotless and pure, only could atone, and He atoned for all. What, though, does God expect of man? That question was answered by the Prophet Micah:

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” (v. 8.)

God has shown man what is good and what He requires. There must be action; there must be service; and it must be service given “justly.” The shrewdness of men in these last days necessitates that one constantly be “on guard.” Leaders, even in religion, tutored in the technique of psychology, go out to get their game—and feel justified when they catch it. “The end justifies the means,” they say. The odds are against one who lives humbly, in love toward all, and who practices the Golden Rule as Jesus taught. Micah’s text requires not merely that one wishes to see justice in others but that he, personally, *does* justly. This is not a lazy man’s text, nor a text to console the shrewd.

Doing justly, however, is not all that God requires. Indeed, justice sometimes is bitter, cruel. If the Lord dealt only justly with men, we should all perish for our sins. So, Micah linked another requirement with justice, the requirement of mercy. “What doth the Lord require of thee, but to do justly, and to love *mercy*.” Mercy is the exercise of kindness where it might be overlooked or withheld. It is reaching down to the poor and lowly. It is forgiving when to forgive is most difficult. It is doing good to one who little deserves the good and who never can repay it. Moreover, the Lord requires the man of God to *love* mercy: to love doing good to others when they do not merit it, when there is no obligation or earthly compensation.

Finally, Micah taught that God requires man “to walk

humbly with [his] God.” Consider the marginal reading of this part of the text: “Humble thyself to walk with thy God.” The thought seems to be that one is unprepared, disqualified, to walk with God until he humbles himself. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isa. 57:15).

What does the Lord require of *you*? of *me*? Certainly, there are many duties and details of service that the Lord requires today, yet all these are covered in a general way by Micah’s memorable text. “Do justly,” “love mercy,” and “walk humbly with thy God.”

## “Wait on the Lord”

Have you found the world heartless, cold? Has doubt crept into your soul? Has life seemed hard, meaningless? Have you been misunderstood, forsaken, left to stand or fall alone? David experienced such times of trouble, but he also learned of true deliverance. “I had fainted,” said David, “unless I had believed to see the goodness of the Lord in the land of the living” (Psalm 27:13).

Faith in God and His goodness, and hope in God’s mercy, often will stay the fainting human heart when everything else fails. Then, speaking from his experiences to encourage others about to faint, David comforted them, saying: “Wait on the Lord, be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord” (v. 14).

The next verses in the Bible, though appearing as a part of another Psalm, have similar appeal:

“Unto thee will I cry, O Lord my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. . . . Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him” (Psalm 28:1, 2, 6, 7).

## "Exceeding Great and Precious Promises"

By Mrs. H. H. Kent, Pueblo, Colorado

*"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).*

THESE WORDS, written in 2 Peter 1:4, are refreshing and encouraging to Christians in these tragic times. The usual, everyday demands upon our vitality would be greater if we did not see this reward at the end, and know that because it was God who promised it that we are assured of it if we are true to Him and hope to the end. We are safe only in His hands. "He that hath this hope in him, purifieth himself."

Who but the scoffers would doubt, when we see conditions facing us just as the prophets said there would be, that we are standing upon the threshold of events so great that nothing in the past ever could be compared to them? Those who realize the situation as it is, and the trend of world events, do "rejoice with trembling," knowing that a righteous government will be established upon the earth. No one but the King of Kings ever could solve our present problems. Time after time, we have seen that man's efforts, although some may have good intentions, have ended in failure. There is increasing fear that our present civilizations are on the verge of another great catastrophe. History will repeat itself again, unless the nations whole-heartedly turn to God and cry for mercy. This, we know from God's Word, they will not do.

It is the opinion of many Christians that this present world distress, so common among the civilized nations, is due to the widespread knowledge and inventions, combined with human selfishness and depravity. Daniel prophesied that it would be evident in the end-time. Some writer mentioned recently that it was the fulfillment of 2 Timothy 3:1-5 that started this great departure from the teachings of the Bible. "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 . . ." Most of us are acquainted with these conditions because we see so much of them. The wise (only) shall understand. By tolerating these conditions, it has led us into great apostasy.

The ungodly close their eyes to the goodness and mercy of God. To them, money is King, and we see greed in many places. The time is coming, however, when famine will be so widespread that they will have no use for their gold and silver. They will learn then that "riches profit not in the day of wrath: but righteousness delivereth from death" (Prov. 11:4). We learn from the Old Testament

that pestilence and famine always have followed wars. Nothing can teach men these things so well as experience. Now, their hearts are failing them—no hope in view. All is confusion because they have left God out of their plans. God has a solution to our present problems. When the time comes for Him to act, He will send Jesus Christ to clean up this world. (Rev. 11:18, 19; Dan. 7:9; Luke 1:32.) Christians are in the world, as examples, but not of it. They, like Abraham of old, look "for a city which hath foundations, whose builder and maker is God." Christians look to the precious promises beyond this present time of trouble in which we see violence, chaos, and a moral let-down everywhere, just as Christ said it was in Noah's day. We may expect these things till the time is fulfilled. John spoke of a time when there would be "woe to the inhabiter of the earth and of the sea! for the devil is come down . . . having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12).

We cannot dwell on this dark picture too long. It is better to think often of God's precious promises. They are "exceeding great"—more than great. We are told, "What eye had not seen, and ear had not heard, and what had not entered into the human heart, God had prepared for those loving him. But God has revealed it to us through the Spirit; for the Spirit investigates all, even the high purposes of God . . . Thus none comprehends the thoughts of God except the Spirit of God" (1 Cor. 2:9-11; Fenton). Such prophecies and many others are given to the children of faith that they might increase their joy in His promises, so as not to fear, nor become discouraged when they see what things are coming to pass. It is evident, however, that there may be things to fear, for Luke said, "Fear not, little flock." He also said: "Look up, and lift up your heads; for your redemption draweth nigh." David tells us, "I have set the Lord always before me: because he is at my right hand, I shall not be moved."

Satan will discourage us if he can. These are perilous times, not alone for the world but also for the children of the faith of God. He will try every means he can to injure or hinder us. God has given us many precious promises. They can be counted into the thousands. Are we standing on them? If so, we will be counting our blessings. Some of the promises may appeal directly to us, and we need to search the Scriptures daily to (Please turn to page 7)

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"All these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel."*

### Joshua Fights Again

Joshua did not get a very long rest after his battles. He was not finished with his work of conquering the Holy Land.

Several peoples banded together to fight against Israel. First they intended to destroy the people of Gibeon. These were the ones who had tricked Joshua into promising to be kind to them and live at peace with them. The Gibeonites sent word for Joshua to help them. Joshua and his soldiers went at once to help them. Joshua had the renewed promise, "Fear them not," from the Lord God.

How well the Israelites could fight, knowing God was with them! According to our account (Josh. 10:9), the army of Joshua marched at night, "all night." They, no doubt, surprised the enemy as an historical account tells us, attacking from the rear as the Gibeonites fought in the front of the enemy. The armies doubtless were well trained and used trickery and other methods to gain the victory.

### The Lord Helps

The armies fled before Israel. Then the Lord "cast down great stones." There "were more which died with hailstones than they whom the children of Israel slew with the sword" (Josh. 10:11).

Part of the enemy army was made up of Amorites.

Joshua had too much to do that day, but the Lord was with him.

### The Sun and Moon Pause

Joshua spoke in the sight of all Israel, "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon" (Josh. 10:12). And they did! until Joshua and his army had finished their fighting. The sun "hasted not to go down about a whole day" (v. 13). The account tells us that there was never a day like that day before or since that time.

### Should We Believe It?

When we believe and know our God is all powerful, we can believe such an account readily. Though it may have been meant other than that it really happened, still it does not limit our faith to believe it honestly happened. For our God is able. He created the sun, the earth, and

people. Why should we think it strange to have Him let the sun and moon stand still for a short time.

Greater things than that is our God able to do. Some day it will be "the day of the Lord Jesus." Jesus will come. The dead will be raised. His bride will be caught away from the earth for a while. In *that* day, the Lord Jesus will be the central figure. God takes pleasure in His Son. He will enjoy His Son's reign and rule. If we prepare for that time, we will be watching for it. We will be ready and joyful when Jesus, our Redemption, draws near. May we be on God's side when the Kingdom begins to be set up on the earth.

When Joshua finished his fighting, there were none left to fight. His victory was complete.

### Trust in God

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth. . . . The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness" (Psalm 41:1-3).

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake" (Psalm 46:1-3).

### Happy Birthday Wishes

Juanita Croxton, Aug. 11, age 13, Moline, Ill.  
Mary A. Long, Aug. 11, age 12, Fullerton, Calif.  
Loren W. Larington, Aug. 14, age 13, McCook, Nebr.  
Karen Rose, Aug. 15, age 4, Welland, Ont.  
Bobbie Bodin, Aug. 15, age 10, Pomona, Calif.  
David Skinner, Aug. 16, age 13, Sauk Rapids, Minn.  
Paul Swartz, Aug. 16, age 11, Cleveland, Ohio.  
Bruce Savage, Aug. 18, age 11, Waite Park, Minn.  
Franklin Hawkins, Aug. 24, age 7, Sterling, Ill.  
Tommy Pearson, Aug. 25, age 9, Troy, Ohio.  
Ophelia Richardson, Aug. 28, age 9, Hammond, La.  
Melissa Grissom, Aug. 28, age 5, Frankfort, Ind.  
Sharon Saatzer, Aug. 28, age 5, Saint Cloud, Minn.  
Mildred Richardson, Aug. 29, age 10, Hammond, La.  
Neal Hammer, Aug. 30, age 9, Bird Island, Minn.



# Berean

## National Society



### National Berean Day Report

The Bereans arose early again this year and gathered for breakfast at the city park in Oregon, Illinois. Each year the Bereans in Oregon sponsor a breakfast or a picnic for the visiting Bereans on our day. The president of the Oregon Bereans is a cook. He helped to make the doughnuts that you ate this year. Thank you, Billy Dick! Linford Moore, the new National Berean president, was the devotional leader for the breakfast services.

Students who attended the Youth Rally this year led the morning devotions. Miss Marion Otto of Eden Valley, Minnesota, was mistress of ceremonies, while Betty Dick of Oregon, Illinois, furnished the music. John McLeod from Pomona, California, sang the "Lord's Prayer," and Miss Joyce Overholser of Los Angeles read the Scripture. John Denchfield, pastor of the Southlawn Church in Grand Rapids, Michigan, gave a good sermon on faith. We all enjoyed his examples and practical applications.

Each day throughout conference, the eleven o'clock hour was sponsored by the National Berean Society and the National Sunday School Association. These discussions were enjoyed by everyone. The speakers did a good job. This hour on National Berean Day was conducted by Clarence Lapp of Tempe, Arizona. Mr. Lapp received his Master's Degree by preparing a thesis on juvenile delinquency. He had material from many people, one of whom was J. Edgar Hoover. He also had statements from students on movies. Some delinquents said their downfall came from seeing crimes committed in the movies or from the desire to do the things they saw.

The young people enjoyed his talk as much as the adults.

This year, the regular classes were conducted in the morning and afternoon.

Mrs. Thayer and her junior Bereans took charge of the morning devotions again this year. We all enjoyed their choir number. It was a new song about their Bible. Two boys held the music for the choir. It was printed on large pages which formed a Bible. Wesley Somers, a 13-year-old Youth Rally student from the Rockford, Illinois, church,

gave a good sermonette, based on the last verse of the Parable of the Ten Virgins: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We all need to watch and be prepared, and we need more junior Bereans to spread the Word of God.

Our National Berean business meeting was called together by the president, Arlen Marsh. We sang "Sunlight, Sunlight," which is a good song for Bereans because we should show forth the light of God by the way we live. We were a little disappointed in the number of Bereans that attended our business meeting this year. BEREANS, plan to attend your meeting next year and present *your* ideas!

It was decided that *The Guiding Star* should continue this year on a free basis. It will be sent out quarterly beginning in October. Watch for it. It is going to be larger and better. Everyone has enjoyed the Berean Page in *The Herald* and *The Guiding Star* during the past year. We want to express our thanks to the editors, Harold Doan and Arlen Marsh, for their earnest work in our behalf during the year.

Your officers for the coming year are Linford Moore of Macomb, Illinois, president; Robert Hardesty of Omaha, Nebraska, first vice president; Billy Dick, Oregon, Illinois, second vice president; Mary E. (Beth) Marsh, Rockford, Illinois, secretary; and Shirley Logsdon, Oregon, Illinois, treasurer. We will work for you! Will you help our Society to grow and to be better this year?

The day closed with the Bereans taking charge of the evening service. Arlen Marsh was master of ceremonies. Barbara Claussen of Oregon, Illinois, was at the piano. We all enjoyed Betty Dick's piano solo. Miss Mary Catherine Railton, Miss Cleo Williams, and Mrs. Wilma Knodle, all of Rockford, Illinois, sang a beautiful trio for us. Gordon Landry of Hammond, Louisiana, was our speaker for the evening. He is the regular student minister for the Chapel in East Oregon. We all enjoyed his sermon and agree with him that Bereans and Church of God members should not forget our doctrines, become indifferent, and merge with other groups and denominations. "Be ye a separate people."

Mary E. Marsh, Secy.

# AMONG THE CHURCHES

## CONFERENCE DATES

- August 14-24**—Virginia Conference. (G. E. Marsh and J. Arlen Marsh, guest speakers.)
- August 17-24**—Western Nebraska Conference at Holbrook. (Guest speakers—M. W. Lyon and Harvey U. Krogh, Jr.)
- August 16-24**—Iowa State Conference at Waterloo. (Guest speakers—Sydney E. Magaw and Linford Moore.)
- August 23-31**—Texas Conference at Ater.
- August 24-31**—Eastern Nebraska Conference (Grover Gordon and Richard Smith, guest speakers) at Omaha—34th and Seward Sts.
- August 29 - September 7**—Evangelistic meetings at Blood River (La.) Church of God. (Sydney E. Magaw, guest speaker.)

## BARAGA MISSION FIELD

During the past week, several ministers visited at Baraga, Mich., where Bro. Leonard Brown has been working faithfully with his sisters to develop an Indian mission work. Upon request of the local people, the Church of God provided speakers for the Annual Indian Camp Meeting which convened August 9-17.

National Evangelist M. W. Lyon, with Emory Maey and James Mattison, opened the work on the first week end. Harold Doan left Wednesday, with Mrs. Doan, to supply over Thursday and Friday. The writer, accompanied by Mrs. Watkins and Raymond Brown, left on Friday morning to provide the closing services over Saturday and Sunday. Mr. and Mrs. Delos Andrew plan to arrive there, Sunday, with their son Bill and daughter Patsy for a vacation period in those parts.

The writer plans to spend a couple of weeks in this field, getting acquainted with the work and helping to prepare for the coming of Sr. Verna Thayer, who will open a series of children's classes and offer teacher-training instruction in the near future.

Reports tell us that the work has been well received and that a very large delegation from this field is planning to attend the Summer Bible Training School and Youth Rally of 1948. James M. Watkins.

## MOOREFIELD, NEBRASKA

Sunday afternoon, August 10, about thirty-five friends met at the water's edge when Mr. Silas N. Kugler, age sixty-six, was baptized into Christ. Silas meant to be baptized ever since his wife was, but put it off from time to time. His wife, Susie, died, August 6. All of the Kugler girls were present at the baptismal service. One daughter, Dorothea, is in the faith with her father.

Mr. Kugler probably will visit with his daughters for a while before taking up his duties at Moorefield. If anyone has time to write Mr. Kugler a line, it will help him at this time. Address: Silas N. Kugler, Moorefield, Nebr. E. E. Giesler.

## QUARTERLY PRICE ADVANCES

Due to constantly increasing costs in the publishing industry, the recent General Conference voted to increase the price of all quarterlies. In accord with this decision, beginning September 1, all Truth Seekers', Intermediate, and Children's quarterlies will be advanced to 20 cents per copy. We regret that circumstances beyond our control have made this increase necessary, but we know that our Sunday schools will understand that we cannot continue to absorb the growing loss on these publications.

James M. Watkins, Gen. Mgr.,  
National Bible Institution.

## NATIONAL BIBLE INSTITUTION

Mr. & Mrs. Sam Hoke	\$250.00
Golden Rule Family	30.00
Mrs. L. R. Hillard	13.00
Frances Walls	15.00
Mr. & Mrs. W. H. Lindsay	5.00
Mrs. Virda Sittler	5.00
Mr. & Mrs. Albert Siple	50.00
Mr. & Mrs. George Jones	5.00
Mrs. M. L. Long	10.34

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$2,066.96 to go  
by August 31!**

## HELP WANTED AT COLLEGE

Oregon Bible College is in need of a man and wife (members of the Church of God) to serve as campus superintendent and cook, respectively. If interested write immediately. Sydney E. Magaw, Superintendent.

## UNIONVILLE, OHIO

The vacation Bible school sponsored by the Unionville Church of God came to a close on Friday morning, July 25. Thursday evening, 24th, the children gave a program, demonstrating what they learned during the two weeks. The theme of their study was, "A Trip on the Gospel Plane," which supposedly took them to Egypt. From there, they were to travel by camel to different countries mentioned in the Bible. Songs and picture stories depicted each phase of their journey. At conclusion of the program, colored slides were shown, covering each of the stories the children had studied.

Seventy-two children were enrolled in the Bible school. The average daily attendance was forty-six, and at least one hundred parents and friends attended the program. On Friday morning, each child was presented a certificate, and each child who had brought five or more other children to the Bible school was presented a Bible. Marian Woidtke.

## BARAGA, MICHIGAN

Zela is in the Chippewa Indian Reservation across the bay from Baraga, Mich. Here in the midst of a forest, the annual Indian Camp Meeting was conducted, August 9-17. This report concerns only the first two days.

Although another denomination is in charge of the Chippewas in Zela, Bro. Leonard Brown has been given complete charge of the Camp Meeting this year.

It was our privilege to drive with Bro. M. W. Lyon and E. L. Maey to Baraga to assist Bro. Brown in this work. The meeting was opened Saturday night, August 9, with a basic sermon on God, attendance being thirty-seven. On Sunday, there were three sermons and Sunday school. Attendance at the afternoon sermon was more than forty. At that time, Mrs. Duggan, an Indian woman, sang a hymn in Indian. At the close of this service, it was necessary for the writer to return to Oregon, Ill.

These services were most inspiring to me. Here are people who need the gospel of Christ, "which is the power of God unto salvation." There is so much to do and so few to work. Assist Bro. Brown in the work with your prayers. J. Mattison.

## NATIONAL BIBLE INSTITUTION

J. Arthur Johnson	100.00
Maybelle Hanson	5.00
Mrs. Amy V. Weaver	50.00
The Zechiel Family	25.00
Oregon, Ill., Sunday School	2.00
Mr. & Mrs. Delos Andrew	4.00
Almeda Wertz	20.00
P. G. Coverston	22.50

## ILLINOIS CONFERENCE NEWS

Rockford: "Only one baptism took place at the Illinois State Conference this year—that of Wesley Somers, 13, Rt. 1, Monroe Center.

"The immersion followed the evening service on Sunday, August 3, in the baptistry of the Oregon church. Wesley's pastor, J. Arlen Marsh, officiated, with F. L. Austin, retiring pastor of the Oregon church, assisting.

"Strong effort is being exerted by the Rockford group to secure a lot for future building, probably in Love's Park, a newly incorporated town on the north side of the city."

**East Oregon Chapel:** Average Sunday school attendance for the year at the chapel was 72. There were four baptisms, making a total new of 14.

"The chapel now has a junior Sunday school department in the basement, which is well attended.

Leonard Brown, a former student at Oregon Bible College, and at one time a helper in our Sunday school, preached an interesting sermon at the worship service, June 15. Leonard, who lives in Baraga, Mich., conducts a Sunday school for Indian children at Zeba, Mich., near an Indian reservation. He gave an interesting talk earlier in the day to the children in the junior department, telling something of the characteristics of the Indian children. This was very instructive entertainment for the children, who listened attentively.

"The skit, 'Daniel in the Lion's Den,' enacted by John Swanson, George Whitmore, and Teddy and Delos Arbogast, was greatly enjoyed by all the children in the junior department. It illustrated what true faith can accomplish, accompanied by prayer."

**Oregon:** Pre-conference doings: Enter Group 1 into the conference hall with brooms, dust cloths, mops, pails, soap, scrub brushes, dish cloths, etc.—and "Presto"—only it's harder than that—the building is clean from garret to cellar, and the dishes are washed. Enter Group 2 with clothesline, sewing equipment, irons, etc. The mattresses, pillows, and bedding are aired, repaired, protectors sewed on comforters, under pillow cases put on, curtains pressed and hung, ironing boards recovered, etc. Enter Group 3—the brawn and muscle—to wrestle with benches, tables, etc. It's done. You're welcome. After you have been with us a while, we will store it away to await your next visit.

On July 10, Mrs. Doan's recently formed Sunday school class organized, taking the name "Gospel Gleaners."

On July 13, Bereans entertained the summer College group and the Youth Rally folk with a trip to the Pines and a picnic supper and regular meeting on the College grounds.

**Chicago:** On July 27, two carloads of Chicago young people journeyed to Oregon to visit the College, and the Berean and worship services of the Oregon church. Everyone enjoyed the visit. Average church attendance for July was 26. A large percentage of our regular attendants are young people who are not from Church of God families. May we be able to continue carrying the gospel to strangers. Two recent baptisms and a transfer of membership has increased our membership to 30. Timothy Pearson preached in Chicago on August 17 while the pastor, Harold Doan, was in Baraga assisting Leonard Brown, with other men of our ministry, in conducting the convale of the Chippewa Indians.

## J. M. MORGAN'S FIVE VOLUMES

With loving regards and a lasting appreciation, I am happy to mail to many of you a set of my five volumes. I truly thank God for the \$550.00 that I have received in donations from you who love the truth.

The cost for printing the one thousand sets of these five volumes has been greatly increased by using large type. Therefore, the cost is \$807.50 for printing the five books. The difference between \$807.50 and \$550.00 leaves a balance of \$257.50, which makes a heavy burden on your humble servant. I am mailing out several hundred sets for your inspection. Look them over and make your own decision as to the amount you will give on the \$257.50. I will love you and pray God will bless you, whatever your decision may be.

If you do not care to read the books, please pass them on to a friend with this letter. I pray God will so bless the truth contained in the sets of five volumes, that many people will be made ready for endless life in the ages of endless joy, and I pray God will bless you and give us a part in His endless great coming Kingdom with Christ in the age of endless joy.

I will be glad to receive a letter from you telling me if you received a set of these five volumes.

J. M. Morgan, Rt. 1, Bristow, Okla.

## HERALD RECEIPTS

Verna Thayer; Alberta Appleby; Mrs. J. C. Waller (2); C. Alan McLain; Mrs. A. M. Johns (2); Maybelle Hanson (3); Fred Tavenier; Mrs. Raymond Knife; P. G. Coverston; C. H. Horton; Mrs. David Billingsley.

## JONES - PENNINGTON

This is a very belated notice of the Jones-Pennington wedding which occurred at the Golden Rule Church of God in Cleveland, Ohio, on Thursday, June 12, 1947.

Sr. Evelyn Jones, daughter of Bro. and Sr. George Jones, was married to Mr. John Pennington of Birmingham, Ala. The ceremony was performed by Bro. Grover Gordon. Bro. Melville Lyon came to Cleveland for the wedding and sang "I Love You Truly."

Maybe one reason for this announcement coming late is the fact that as teacher of the Young people's Class, I hate to lose members, as they then go to the Young Married People's Class. We all can be thankful, however, that these young people go into another class rather than dropping out altogether.

J. Don Swartz.

## "EXCEEDING GREAT AND PRECIOUS PROMISES"

(Continued from page 3)

find them, for they search our hearts, and God speaks to us through them. Most of them are conditional.

Yes, it is the forward look that gives us courage and helps us daily to overcome obstacles that we may meet in this great warfare against sin. It also helps us to keep up right relations with both God and man. There should be a constant struggle to attain and maintain the spirit of the Word, in the midst of a wicked and adulterous generation. "Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ."

## Gleanings from the Field

"The field is the world."—Jesus.

Sr. Leota B. Hanson motored to Ripley, Ill., August 16, being accompanied with Sr. Lewis Lindsay, Oregon, Ill., and her sister, Mrs. Clista Fredlin of Griggsville, Ill., who was en route homeward.

Sr. Alfred Anthon, 435 Kings Road, Corvallis, Ore., recently injured herself by falling downstairs. While sweeping a ceiling, she walked into a stairway.

Following General Conference, Bros. M. W. Lyon, Emory Maey, and James Mattison motored to Baraga, Mich., to visit an Indian mission field being worked by Bro. Leonard Brown.

Bro. Emory Maey, having returned to Oregon, Ill., from his visit to the Baraga, Mich., Indian mission, continued, August 14, on a church-visiting trip into Missouri, Arkansas, and Texas.

Reserved for next Herald: a report of the Arkansas-Oklahoma Conference, there being insufficient space for it in this issue.

Bro. M. W. Lyon left Oregon, Ill., early morning of August 15, to work with the Western Nebraska Conference at Holbrook. Thereafter, he will go to Gatesville, Tex., for the newly revived Texas Conference.

"I will gladly offer my home to any of our ministers who care to come here to hold preaching services. . . . I do wish we could get our church started in this large city."—Miss Lura Boyce, Box 605, Oklahoma City, Okla.

Bro. and Sr. Harry Payne, students of Oregon Bible College, plan soon to go on a short pre-school vacation to their former home at Fonthill, Ont., returning in time to enter classes on September 8.

Sr. Louise Johnson, Oregon, Ill., is vacationing with her grandparents, Mr. and Mrs. Adolph Johnson, Sae City, Iowa. She plans, also, to attend the Iowa Conference at Waterloo, where she is to teach a class of children.

Sr. Wilma Judy and son Dan motored from Oregon, Ill., August 14, on a trip that will take them through Yellowstone National Park onward to Banning, Calif. Dan plans to attend college, this fall, at Fullerton, Calif.

Srs. Verna Thayer, Mabel Barnum, and Irene Payne left headquarters toward the end of General Conference, going to the Virginia Conference at Maurettown.

No Herald next week! It is vacation time for some of our workers. Your next Herald will be the one dated September 2.

# Oregon Bible College

Oregon, Illinois

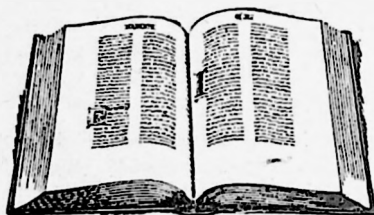
## Fall Session—September 8, 1947

The fall session of Oregon Bible College will begin at 8:30 a.m., Monday, September 8. Courses that will be offered during the year are: Geographical Palestine, New Testament Interpretative Studies, Minor Prophets, Sermon Writing, The Psalms, Daniel and Revelation, Public Speaking, Composition, Christian Art, Principles of Christian Living, Music, and similar courses to assist one in preparation for Christian service.

**Instructors:**

**SYDNEY E. MAGAW**

**MRS. BEN CARPENTER**



**OTTO E. DICK**

**MRS. EDNA BREWER**

**MISS ALTA SAMELSON**

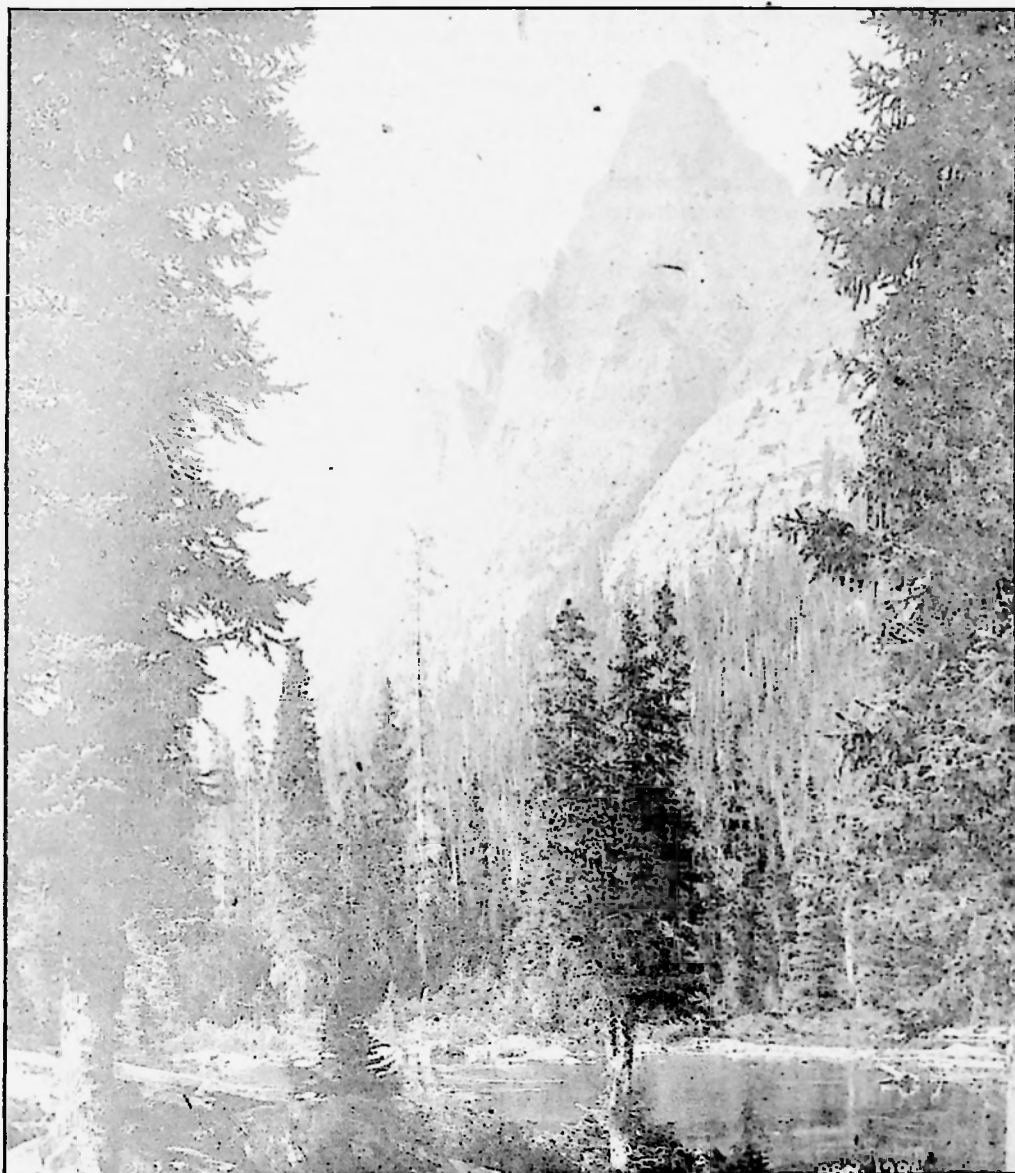
Do these subjects arouse your curiosity, interest, and enthusiasm? They should! Young people, if you are children of God, you must be anxious to learn more of His Word and to comprehend the work He has prepared for you. ¶ The time of Christ's coming is drawing near. There may be only a few more moments in which one can work. As Jesus told His apostles two thousand years ago—and surely it must be truer now—"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." Where are the reapers? Again Jesus pleaded against procrastination: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Yes, young people, God's work is waiting for you. Begin your preparation now! Oregon Bible College is ready to give you this training. Do not delay; write today for catalog.

# THE RESTITUTION HERALD

VOLUME 36

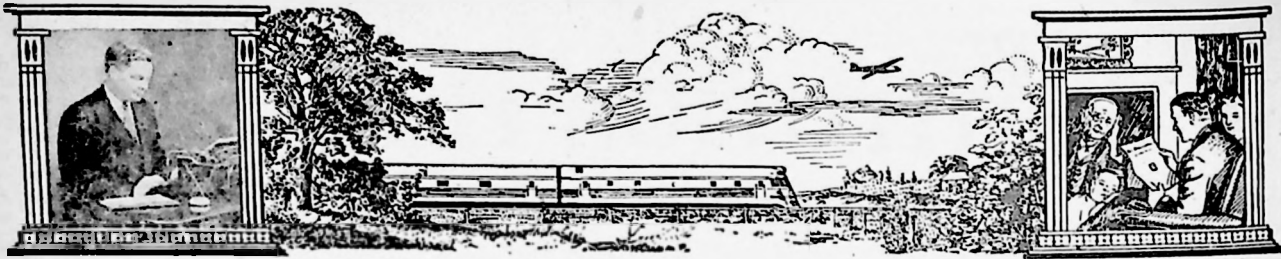
OREGON, ILLINOIS, SEPTEMBER 2, 1947

NUMBER 47



—Authenticated News

WIWAXY PEAK, YOHO NATIONAL PARK, BRITISH COLUMBIA



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Signs of the Times”

When the Pharisees and Sadducees tempted Jesus, asking Him to show them “a sign from heaven.” He replied:

“When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas” (Matt. 16:2-4).

The Pharisees and Sadducees overlooked Jesus’ miracles as sufficient signs of His Messiahship. They were more interested and accurate in foretelling the weather than in evaluating the Christ. Even Christ’s resurrection—“sign of the prophet Jonas”—was unheeded. Similarly, worldly people today, though schooled in the sciences, fail to recognize the “signs of the times.” They fail to see the numerous signs indicating this age is fast closing and the second coming of Christ is very near.

Speaking of His second coming, Jesus said, “There shall be signs in the sun, and in the moon, and in the stars” (Luke 21:25). Isaiah prophesied, “The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously” (24:23). One of the signs in heaven testifying that Christ will come a second time is the sun itself. Jeremiah, telling that the “Branch of righteousness” is to “execute judgment and righteousness in the land,” wrote as of 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” (33:20, 21).

Every time the sun rises, that new day is a sign that God will keep His promise of the great new Day when Jesus is king in the earth. Every time night settles down upon the earth, darkness in its order is a testimony that at the correct time Jesus will reign on David’s throne.

Foreseeing the *political world in disorder* prior to His

returning, Jesus foretold there would be “upon the earth distress of nations, with perplexity . . . men’s hearts failing them for fear.” Long before Jesus’ birth, Ezekiel prophesied that a great northern confederacy of nations would sweep down upon the land of Palestine “after many days,” and “in the latter years.” Russia appears to be about ready to lead that northern horde in sudden attack upon Palestine—where she will be destroyed by “the brightness of his [Christ’s] coming” (2 Thess. 2:8). Revelation 13 indicates an ungodly world power will arise before Christ is king, compelling obedience and worship of earth’s multitudes whose names are not written in the Book of Life. Certainly, this spirit of Antichrist is steeping all the world with idolatrous Babylon—and Babylon must fall (Rev. 18) when Jesus holds the reins of government.

*Signs in the social world* also indicate that Jesus is coming soon. Rich men heap their treasures together “for the last days,” living in pleasure at the expense of the poor—fraud diverting profits of the poor into the pocketbooks of the big-time gamblers. “Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh.” (James 5.)

*In the moral world*, too, “perilous times shall come.” Men will be “lovers of pleasures more than lovers of God.” “As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom . . . fire and brimstone from heaven . . . destroyed them all. Even thus shall it be in the day when the Son of man is revealed” (Luke 17:28-30).

*In the church*, there is a “falling away” (2 Thess. 2:3). One today can appreciate Jesus’ question, “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8.) Said Paul, “In the latter times some shall depart from the faith” (1 Tim. 4:1). Who need ask for a plainer sign from heaven?

There are *signs in Israel*, too, showing that the coming of the Lord draws near. The fig-tree nation is budding! Palestine is aglow with life and enterprise. “When the Lord shall build up Zion, he shall appear in his glory” (Psalm 102:16). “The wise shall understand” (Dan. 12:10).

# The "Rh" Factor in Light of Prophecy

By Iola Magaw, Saint Cloud, Minnesota

ALL WHO have studied the Word of God, especially the teachings of the prophets, know we are drawing nearer and nearer to the end of man's rule of the world. One sign the Lord gave, showing we are in the last days, was that of a time of trouble; a time of unrest and fear of war. God spoke to Jeremiah of this, saying: "Thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace" (30:5). People throughout the world today are troubled and afraid of another war. In our classrooms and at places of work, one hears, "What can we expect from Russia? What is she hiding behind her iron curtain?" World diplomats and politicians tell us there is nothing to fear of Russia. She is too beaten and exhausted from World War II to be a menace now; she herself is afraid of another war and wants peace above everything else. Still the American people are afraid not only of Russia's political movements, but also her probable use of the atomic bomb. Russia already has the secret of the atomic bomb. Other people of the world are afraid of the United States, because she already has used the atomic bomb.

In 2 Timothy 3:1, 4, we read of other signs of the last days. "This know also, that in the last days perilous times shall come. For men shall be . . . traitors, heady, high-minded, lovers of pleasures more than lovers of God." Every year, day after day, new attendance records are made at places of amusement throughout the land. The baseball park, the football stadium, the race track, the motion picture, and all similar places are doing a "rushing" business. How long has it been since you have equaled or beaten your record attendance at Sunday school or church meetings?

These are only a few of many signs telling we are in the last days of this present world. Another sign is recorded in Daniel 12:1, 4: "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. . . . 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." How true that knowledge is being increased! Day after day, man is making new discoveries in every field. Being so busy learning new things, he

fails to give thanks to God for the blessings that mean so much when they are taken away. He neglects to go to church or to read the Bible with his family.

A recent discovery in the field of medicine that has proved to be of great importance to mankind is the "Rh" blood factor in human blood. Until the Rh factor was discovered, it was known that there are four different human blood types, or groups—AB, A, B, and O—and that to transfuse a patient (give one's blood to another person), it is necessary to determine the patient's and the donor's blood types and then to cross-match the patient's blood with the donor's blood to find out whether or not their blood types are compatible. The fact, however, that some patients developed severe reactions (some proving fatal) following a transfusion, though their's and the donor's blood was compatible in the laboratory test, led man to study the possibility of there being another factor in the human blood and eventually to discovery of the Rh factor.



Iola Magaw

Landsteiner and Wiener discovered this new factor in 1940 by injecting the blood of the *Macacus rehesus* monkey (from which the blood factor gets its name) into rabbits. After many experiments, it was learned that the blood cells of the *Macacus rehesus* monkey, also the blood cells of about eighty-five per cent of human beings irrespective of their blood type, clumped together when they came in contact with the blood serum of these immunized rabbits. Further experiments showed that the Rh factor is present in eighty-five per cent of white people, ninety-two per cent of negroes, in nearly one hundred per cent of Chinese, and in *all* *Rehesus* monkeys.

The fifteen per cent of white people whose blood cells will not clump together when they come in contact with the immunized serum are minus the Rh factor, or said to be "Rh negative." When a person who is Rh negative is given Rh positive blood, the patient's blood builds up antibodies called anti-Rh *agglutinins* against the Rh positive blood. These anti-bodies build up what we call a "titer" in the patient's blood system, and every time more Rh positive blood is injected into the blood stream, the "titer" goes higher. Until this "titer" reaches a certain height, there is no visual reaction. Therefore, an Rh negative person may receive one or two transfusions of Rh positive blood with no ill effects, but the third may cause a reaction of severe shaking chill, headache, (*Please turn to page 9*)

# Preparing for Service

By Mrs. H. S. France, Wenatchee, Washington

**J**ESUS SAID, "No man can serve two masters. . . . Ye cannot serve God and mammon" (Matt. 6:24). Are we, members of the Church of God, sufficiently welded together as to have only one aim—that of serving God? or do we have other aims, such as ambitions for wealth, social standing, or fame based on the sandy foundation of personal pride?

Time is running along much faster than most of us. Are we going to be ready when TIME overtakes us? Are we utilizing all the available wealth of knowledge, influence, and resources with which we can strengthen and build God's church? "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25).

How can we best accomplish this purpose? First, last, and all the time, we must have knowledge and understanding of God's plan and wishes. Wise Solomon said, "Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding." Can this necessary knowledge be attained by halfheartedly attending Sunday school part of the time and catching a few words from a sermon here and there, then going home and spending six days of the week on the cares of life?

One attends the early grades of public schools to learn the three "R's," then studies the higher grades to delve into the mysteries of the earth and the society of human beings. We spend years of *systematic* study doing just this. Very systematic study! Why? To acquire an education. Why? To make a good living. (Good.) Why? To accomplish one's worldly aims. One spends all these years in study and research to handle "the cares of this life"! "*The cares of this life*"! But is not one allowed to make a living? Surely! "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8).

Should one spend *all* his time serving himself—self-

worship? God forbid! Christ said, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22). Let us study another reference. Solomon said, "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:13, 14).

Now, we must make a living, and yet our *whole* duty is to God. There is only one answer to this problem: the big central theme of our lives must be to serve God, with making our living a means to accomplish this purpose. Remember that Solomon said the *whole* duty of man, not a part of our duty, is to serve God. God must come *first* in our lives. Christians can put Him first by living near His people, by studying and teaching others, and in supporting His church. Jesus said, "Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

*Attention High School Students.*

You have finished twelve years of fundamental study of this life. How about devoting the next four years to an equally systematic and serious study of God's plan for you? Proper preparation for eternal life is worth a thousand times more than any amount of preparation for *this* life. "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). "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). To devote one's life to a worldly vocation will not profit when God's vocation *must* be the center of one's life!

The chaotic state of today's civilization is in crying, dy-

## NOW'S THE TIME

If you have some work that's waiting,  
Now's the time.

Do not stand there hesitating,  
Now's the time.

If you wait and be so slow  
While the golden moments go,  
You'll not have results to show—  
Now's the time.

If you have a task before you,  
Now's the time.  
Oh, I earnestly implore you!  
Now's the time.

If you only really knew  
Just how much it meant to you;  
Life is short and years are few—  
Now's the time.

If you wish to help another,  
Now's the time.  
Do not wait a year, my brother,  
Now's the time.

Just a simple thing, I guess,  
But I'll tell you plainly, Yes,  
It's the secret of success—  
Now's the time.

—Selected.



ing need of ministerial help. In this "educated" world, ministers must have a formal education to command respect and attention from the average citizen. One must

learn to avoid one-sided explanations and offensive tangents. For example, if one knows only the reference, "God does not tempt man," *(Please turn to page 9)*

## Who Was the Preacher?

*By Timothy Pearson, Oregon, Illinois*

**T**HIS IS the true story of a preacher. Maybe after reading this biography, some of you devoted Christians will be inspired to follow his example of preaching and teaching for the Lord.

This man was reared in the country. He was a typical country boy, except for the times he brooded and went out alone and sat beneath trees in the woods just thinking about "things." One day his thoughts were wandering about, as they often did, dwelling upon different questions which bothered him. At length, he found himself musing over political problems, particularly the fact that the party in power had no plank for religion in its platform of political ambitions. The members of the party did not profess to be religious and discouraged worship among the populace.

The preacher may have been a little impetuous, but he felt that God was calling him to "straighten out" the government. What a reception he received when he went to the capital city and rebuked the head of the government!

The young minister fled from the capitol and found a hiding place where he felt that his life would not be endangered. He remained in hiding several days but discovered to his dismay one morning that his water supply was exhausted. Desperation which stared him in the face was alleviated only by his sincere faith in God. He was serving God and felt that the Lord would provide for his needs. The thirsty man at last escaped, under cover of darkness, to a little city one hundred miles from any possible pursuers sent out by the officials he had offended.

As he approached the outskirts of the city, he chanced to meet a little old lady who was gathering kindling for her stove. She was shabbily dressed and undoubtedly had little money. If she had been well-to-do she probably would have dressed well and have hired servants to tend her fires.

To start a conversation, the hunted man asked her for a drink, for by this time his thirst was intense. As the woman started for water, he requested that she also bring food. He received the water, but all the food she possessed at that time was a wafer. The woman consented finally to feed the preacher. In return, he managed to provide food for the woman and her family for nearly three years.

He befriended the family on another occasion by saving the life of the woman's son. For this, he was rewarded by the assuring for himself the never-ending love of that poor old woman and her family.

As the preacher was taking one of his customary strolls out in the country, he met the governor who, at the desire of the chief executive, was looking over a tract of land and exploring it. The preacher discovered that the governor was a religious man. This was the opportunity for which the minister had been waiting. For three years, he had worried about the chaos the administration was causing because of its hostility to religion. Perhaps the chief executive would listen to the governor if he sent him. The governor went to work immediately and soon persuaded the chief to see this fugitive evangelist.

The preacher had quite an audience with the chief that memorable day. After all his hard work, however, the preacher failed to convert the chief executive.

The wife of the chief was enraged when she heard about the affair. She tried to have the preacher arrested, but he escaped to a neighboring country.

The remainder of the preacher's life was filled with narrow escapes from his pursuers, but he was never caught. For years he preached against sinners, especially those in political power.

Then one day he disappeared. I do not know where that devoted preacher is today; perhaps he is in a foreign country. But wherever he is, I hope that I may meet him some time and thank him for the good example he left me of true devotion to God regardless of the consequences. He knew the Scriptures well, was a forceful speaker, and could make his messages clear. But even had he been without these blessings, he would have been a great man, because he allowed God to direct his movements.

If you inquire, you may hear the story of this preacher a little different from the account I have written, but I tried to imagine how the preacher must have felt as he had one discouragement after another.

I never knew this minister, but I would like to be like him, wouldn't you? If you want to know more about him, read his complete biography. It will be easy to acquire, for, you see, this man's name was Elijah.

# Isaiah the Statesman

By *W. Howard Beemer, Saint Catharines, Ontario*

**T**HE POLITICAL teachings of Isaiah fall into three groups, corresponding roughly to the reigns of Jotham, Ahaz, and Hezekiah.

The extent of the first period was approximately from 740 B.C. to 735 B.C. Isaiah constantly was forced to picture doom that was to come to the Jews because of their wickedness. His descriptions of this doom were very potent in descriptive powers. Read Isaiah 2:17, if you wish an example of the style used by this prophet of God.

The second period began about 734 B.C., and lasted until 719 B.C. In 734 B.C., Isaiah's dire predictions of the fall of Jerusalem partially were fulfilled in the joint attack of the forces of Israel and Syria. It might be well at this point to mention that Israel and Judah lay on the highway between two mighty powers, Assyria and Egypt. At this point, Ahaz, king of Judah, was determined to seek help from the Assyrians. Isaiah went to him with a message from the Lord: "Take heed, and be quiet; fear not, neither let thy heart be faint because of those two tails of smoking firebrands." Once again, we find Isaiah warning king and people not to entangle themselves in foreign alliances, but to put their complete trust in God. Sad to relate, however, Ahaz did not heed Isaiah and threw himself and his people into the arms of the Assyrians, which quickly quelled Israel and Syria.

Ahaz was weak and vain! It is scarcely to be thought that he could attain the heights of faith demanded by the prophet, who was directed of God. The people too, except in a very few cases, had too little faith. Quite likely the people were congratulating themselves on the "bargain" they had made. This joy was short-lived, however, and repentance came quite quickly; but it came too late. In 722 B.C., when Israel was carried away into captivity leaving Judah alone, repentance grew even stronger.

During the last years of the eighth century, and especially at its close, Isaiah entered into his most brilliant days. The proud people of Judah, who had boasted of their independence, found the yoke of Assyria exceptionally hard to bear. Judah was plotting rebellion in the form of a defensive league with Egypt. Isaiah, in order to meet the new needs of the people, changed his message once more. When the nation had been free, he had begged them to return to God and remain independent. He now implored them to submit to the Assyrian, since by their own folly they were at the mercy of the people of Assyria. In due time, God would set them free.

In 701, the crisis became imminent. Ten years before,

Isaiah had managed to stop the people by going about naked and shoeless in order to show how Egypt was going to be stripped by Assyria. Now, however, the people were determined to have their own way. Isaiah kept pleading with the king and people not to do this thing, but all to no avail. Possibly they suspected that Isaiah was in league with their enemies and thus listened all the more readily to the emissaries from Egypt. These Egyptians were urging them to form a pact against Assyria with the other petty kingdoms. Isaiah warned them not to trust in Egypt: "Woe to the rebellious children, saith Jehovah, that take counsel, but not of me; and that make a league with them not of my spirit; that they may add sin to sin . . . to strengthen themselves in the strength of Pharaoh, and to take refuge in the shadow of Egypt. Therefore, shall the strength of Pharaoh be your shame; and the shame of Egypt your confusion." The only response of the people was to cry out for smooth sayings. The seer uttered: "Woe to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! He also is wise. . . . Now the Egyptians are men, and not God; and their horses are flesh, and not spirit; and when Jehovah shall stretch out his hand, both he that helpeth shall stumble, and he that is helped shall fall, and they shall be consumed together." Once again, the pleas of Isaiah fell on deaf ears. The conspiracy, as Isaiah had warned, fell apart very easily, and Judah was once again overrun.

When the people saw that Egypt was powerless to help them, they again turned to Isaiah. Perhaps they were surprised when they found that he had words of comfort waiting for them this time, and assurance that Assyria would meet with destruction while besieging Jerusalem. Assyria had been used of God to punish the people of Judah for their wickedness; and now she, too, was going to be punished for her wickedness. Just when Assyria thought that she had victory in her grasp, the Lord was to bring utter and swift destruction down upon her. Although, to the people, the prediction of Isaiah seemed absolutely absurd, his faith did not waver. At a time when King Hezekiah was humbling himself for becoming a plaything in the hands of unscrupulous politicians instead of hearkening to the word of the Lord, and when Sennacherib, king of Assyria, roused by the smell of blood, defied Jehovah to do his worst, then came deliverance ex-

actly as the Prophet of God had foretold. Lord Byron wrote a most interesting and descriptive poem on this destruction of the forces of Sennacherib, when the death angel passed over his camp. Any who have not read it would do well to read it.

Thus, in this dark hour of their history, Isaiah led his people safely through their first collision with a world power. We said, "Isaiah," in the preceding sentence; but, actually, Isaiah was only a servant of God, and it was, of course, God, who did all this for Judah. The people of Judah were brought through untold dangers in a way that was nothing short of miraculous. This is just another record in the Bible of the mercy and love of God for His people.

This triumph came at the very close of the eighth cen-

tury before Christ, and Isaiah was no longer young. His ministry to the state was over. There are two theories as to the remainder of the life of Isaiah. One theory is that Manasseh, who began to rule in 690 B.C., had him sawed asunder. Another theory states that during these last years he wrote the last twenty-seven chapters of the book which bears his name. Regardless of what actually happened, this much is certain, Isaiah was a good and faithful servant of God, and his was a life of service and consecration to the Lord.

Isaiah spoke for Jehovah: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

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## Do Not Neglect Prayer

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*By Hannah Barber, San Luis Obispo, California*

*"The effectual fervent prayer of a righteous man availeth much."*

**M**UCH HAS BEEN said about prayer, but I think too much cannot be said in these days when people are in such a rush. I trust that none of God's people, who are running for the prize of the high calling, fail to pray at least once a day. We should not let business or anything else interfere with morning prayer.

We read in the Lord's Prayer, "Give us this day our daily bread"; also, "Lead us not into temptation." If we pray for God's guidance every morning, I think He will not lead us to the picture shows. I do not think He will lead us to other churches, or to places we should not go.

I lived in Vallejo, California, for more than a year. The city's population was one hundred thousand but I was never able to find any members of the Church of God there. The churches are worldly. In these days when so few people are attending church, they think they must have suppers, worldly entertainments, and worldly music to draw the people. The Bible says we should speak to ourselves with "psalms, and hymns and spiritual songs." These help to build us up in the most holy faith.

Money seems to be the goal of most people in Vallejo, and spirituality is crowded out, if they ever had any. They have no time to read the Bible or to pray. Those who work at the munition plants are gone to work early in the morning to make fifteen dollars a day or more. Women make eight dollars. In this way, they make enough to hire their children taken care of during the day, and then take them

to the theater at night. The children do not have much home life. If the mothers would stay at home and teach the children about God, and read them Bible stories, and make a real home for them, as they grow older they would look forward to going home after school where a mother is waiting for them, and perhaps preparing a meal for hungry children. If the mother is gone and there is nothing for them to eat, they are likely to go out and get something to eat any way they can, as they are usually hungry when school closes. This often gets them into trouble. Often this is how the crimes of youth commence, and they will grow worse if people neglect prayer and do not make happy homes for their children.

I rented an apartment from some Baptist people in Vallejo. The man left home early in the morning to make twenty dollars daily. I never heard of any prayer in their home. They were gone almost every evening to church suppers, to the lodge, or other organizations to which they belonged. They gave me Baptist magazines and spoke of the great work that they were doing. I read one and glanced over the others. She asked me how I liked them. I told her that they did not stress the coming of Christ to reign. She said nothing. The magazines were full of foreign mission activities. I believe they think they can convert the world without Christ, so do not need Him.

That we all may be ready to meet the Lord when the trumpet sounds is my prayer.

# The Tragedy of Haman

By H. Gary France, Wenatchee, Washington

**H**AMAN PROBABLY thought of himself as not being guilty. In fact, he was almost universally well-liked. Even the king seemed anxious to please Haman. King Xerxes placed Haman over all the princes and servants, and the king decreed that everyone in the kingdom was to reverence him. Haman had a huge estate. Socially he was next to the king. He had everything he wanted; hence no motive for committing any crime. Why should Haman have thought of himself as being guilty of anything?

That little Mordecai started all the trouble! While Haman was walking through the palace gates one day, it was called to his attention that this little old man—Mordecai was his name—was refusing to reverence him. Even the king would have been angry at that. Why should not he have condemned this insolent man? Then someone told Haman that Mordecai was a Jew! "Aha!" thought Haman. "That explains a few things." These Jews worshiped Jehovah, whom they claimed was Creator of the heavens and the earth. They would not reverence anyone else, not even Haman. Haman was furious.

"Holy and reverend is his name" (Psalm 111:9). "I am the Lord, and there is none else."

Haman hated the Jews. Some five hundred years before, a man named Saul ruled this peculiar people. Saul slaughtered all Haman's race with the exception of Agag the king. From that time forth, Agag's descendants hated Jews. Haman was no exception. "To kill only Mordecai would be too trivial a punishment for this nation. I will destroy the whole race!"

"I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

Why should Haman have thought of himself as guilty? He even asked the king for permission to have these people destroyed, and the king consented. Haman's popularity was confirmed by being the only guest aside from the king to be invited to a banquet by Queen Esther herself. But on the way home, that insolent old Jew still refused to reverence him. "I'll fix him! By tomorrow night he'll be hanged on gallows eighty feet in the air! Then he will not break the king's decree!"

Then that humiliating day! The king made Haman lead a horse through the streets of Shushan, capital of the kingdom. On the king's horse was—Mordecai the Jew! The king was honoring Mordecai! How was Haman to have known Mordecai had saved the king's life? Why

did it have to be Mordecai instead of someone else? And this all happened long ago. Why did the king recall the incident and decide to honor Mordecai at the very moment Haman was going to ask permission to have him executed? (Esther 6:4.) Was all this coincidence? This Jew certainly was a peculiar person.

"The Lord hath chosen thee to be a peculiar people unto himself, above all nations."

Sickening terror engulfed Haman's heart. *Queen Esther was a Jew!* He had never dreamed his plot against the Jews would destroy the queen. The king did not even know it. The king's anger was hot. "*They covered Haman's face*" (Esther 7:8). He was to be executed at once!

*Guilty!* He was hanged on the gallows instead of Mordecai.

Every lukewarm Christian will believe himself to be innocent at the judgment. "I was not bad. How was I to know Jesus was going to come then? I believe in God. Why am I being condemned?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). Merely admitting the existence of God is not fulfilling the admonitions, "Seek ye first the kingdom of God" (Matt. 6:33), "Not forsaking the assembling of ourselves together" (Heb. 10:25), and "Wherefore come out from among them, and be ye separate" (2 Cor. 6:17). Christians are to be a peculiar people. If one refuses the peculiarities of Christianity, Christ will refuse him. Though Haman probably did not consider himself guilty, they covered his face. His tragic death was one of horror.

"*Guilty!*" "I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1).



## PREPARING FOR SERVICE

*(Continued from page 5)*

another is sure to answer him with, "Yes, but 'God did tempt Abraham.'" If he says, "Yield not to temptation," the other will say, "Count it all joy when ye fall into divers temptations." If you quote: "With God all things are possible," you will hear, "God cannot lie"; or when you teach, "And this is the promise that he hath *promised* [future] us, even eternal life," someone else will quote the next page and say, "He that hath the Son hath life [present]" and so on with an endless string of such statements. One must learn how to *merge* such references as these, and not to go to roost on one side or the other, neglecting its modifying factor. People, today, will not tolerate "tangents." One needs systematic study: listening, absorbing, reasoning, considering an exchange of ideas, studying them further to determine the truth of truths that appear to conflict. In that way only can one quickly become trained to consider all sides of a matter that should be a subject instead of a question. We quote Brother H. J. Doan in a former RESTITUTION HERALD article: "The need for an educated ministry has increased as education for the masses has increased."

*Attention Young Women.* Remember now thy Creator in the days of thy youth . . . Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12: 13). "In the days of thy youth!" "Whole duty of man!" No exceptions are made here of young women in this poignant admonition to the youth of mankind. The Church of God needs all its young men *and* young women to study and diligently prepare themselves for service to God.

Why have we had so few girls attending Oregon Bible College? It would appear that women are not interested in religious work. Listen, girls, someday any of you may have children of your own. You will wish your children to learn of God, to learn of Christ Jesus, and to have a place in the Kingdom. No one else has the natural confidence of the child nor the coveted opportunity to teach and mold that child into a God-fearing being as does the mother. In the Bible classroom, alongside your brothers, you can turn this coming opportunity into a talent. You may not have children of your own, but your neighbor's child will come into your yard; the little waifs a few streets below will play ball in front of your house. Some of them may ask you questions to which you should give wise answers. Will you be prepared? Proper teaching is a specialty all in itself. Women are needed in many branches of Sunday school and church work. We all are commanded to do God's work. How best can it be done? Science has proved that work can be done best by *systematic* study. "Search the scriptures." If some of you girls wish a practical study, secondary to the Bible, a few com-

mercial courses (which are favorites with many girls today) are available at our College.

Heed God's Word and commandments to spread the gospel. True, many of our older ministers found the answers all by themselves; but, to say the least, that requires years and years, and sometimes whole lifetimes of hard, discouraging, private study. We may not have whole lifetimes to spare now. Our young folks, both young men *and* young women, should enroll in Oregon Bible College now to begin God's work before it is too late. Every one of us older folks should apply himself as never before to pure unadulterated study of God's Word, and telling it to others. Remember: "It is later than you think"!

## THE "RH" FACTOR IN LIGHT OF PROPHECY

*(Continued from page 3)*

high temperature, a rapid pulse rate, and sometimes severe pain in the muscles of the legs or arms.

The Rh factor is also important in pregnancies of Rh negative women. If the husband is Rh positive, the baby will inherit the Rh factor from the father because it is dominant, and the passage of this Rh factor through the placenta to the mother's blood causes her blood to build up the anti-bodies and develop a titer. These anti-bodies then flow back through the placenta to the baby and react with the Rh positive blood cells of the baby and destroy them. The baby develops jaundice and other blood defects which cause death before, or soon after, birth. If the baby lives and becomes jaundiced, the brain cells are sometimes injured and will leave the baby mentally deficient for life.

If an Rh negative woman has never had a transfusion of Rh positive blood, she usually can have one or two normal babies from an Rh positive husband before her titer is built high enough to cause harm to the baby.

Much study is being devoted to this Rh factor, and researchers probably soon will find something to counteract the anti-bodies. Even now there are Rh negative people who do not react or build up titers against Rh positive blood, and some mothers who have very high titers still have normal babies. Researchers also have proved a successful method of changing a baby's blood—if it is full of anti-bodies—by replacing about seventy-five per cent of his blood with new blood, so he is not harmed and will be a healthy, normal baby.

When one considers the importance of these modern discoveries, he realizes the wonderful achievements man has made to make this a better world in which to live. We Christians realize, however, how futile and how needless these achievements will be when the Great Physician is earth's King. If more of those great minds realized this, and if they would take time to worship God instead of

their work, what a richer blessing would be their reward! As Paul said, though, when prophesying about the "last days," "ever learning," but "never able to come to the knowledge of the truth" (2 Tim. 3:7). Daniel, too, foretold the increase of knowledge would be a sign of the "time of the end" (12:4). We who are Christians can re-

joice and be glad in our hearts, for we know the time of our Saviour's coming is near. Increase of knowledge and world-wide troubles proclaim His coming. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

### ARKANSAS-OKLAHOMA CONFERENCE

The Arkansas-Oklahoma Conference opened at Bear, Ark., July 24, 1947, at 2:45 p.m., with Scripture reading by the President and prayer by Bro. G. B. Sprinkle of Cheyenne, Wyo.

Sr. Fred Hall gave the children a lesson and the adults were taught by H. Scott Smith. An arranging committee assisted of: Bros. Jess Humphreys, T. E. Lynch, and Ernest Cox. Another committee, appointed to see that visitors were furnished places to stay, consisted of Bro. and Sr. John Humphreys and Sr. T. E. Lynch.

The first session was dismissed in prayer by Bro. T. A. Drinkard of Arlington, Tex. At 8:00 p.m., Bro. Fred Hall preached a sermon on Faith.

On July 25, Conference opened at 10:00 a.m., with a song and Scripture reading by the President. The Secretary read the minutes, Bro. T. A. Drinkard, making a correction, showed by the By-Laws that the Executive Board should consist of four members and an assistant secretary. We had only two members and no assistant secretary. Motion was made and seconded to receive the minutes as read. The house accepted the minutes.

Monroe Mathews of Naples, Tex., asked if out-of-State members would have a voice, explaining he previously had lived in Arkansas. A vote was taken and passed, affirmatively.

Bro. T. A. Drinkard reported on his past year's work. In Washington, he held evangelistic services. Sr. Drinkard was stricken with heart trouble during the time. Returning home, their lives were spared in a bus accident, killing five. Also, Bro. Drinkard held services in Cheyenne, Wyo., Little Rock and Cleveland, Ark., Springfield and Saint Louis, Mo., South Bend, Ind., and Chicago, Ill.

Bro. W. R. Simmons reported his work. He regretted he could not attend last year's conference. He has been busy as pastor of churches at Cleveland, Ark., a short while, and at Clark Chapel. He lost one place, but gained two—Brookland and Waveland. He had an interesting report of these two places.

Bro. Fred Hall also reported. Having worked one year in Arkansas, he organized a Sunday school in Cleveland, taught at Morrilton, and had services twice each month at Bear. He baptized one at Morrilton and two at Cleveland.

Bro. H. Scott Smith presented his report. He and Bro. Simmons held a meeting at Hartshorne, Okla. Bro. Smith preaches every fifth Sunday of a month at Mount Springs, Ark. These people are interested in the Word of God. First and third Sundays, he preaches at McGintytown, second and fourth Sundays, he preaches at Oak Grove and Little Rock. He conducted Bro. Snow's funeral. Bro. Snow was loved by all; we lost in him a great lover of the "Faith." In preaching these last three

years, Bro. Smith has not missed a Sunday.

Bro. J. M. Watkins, Oregon, Ill., and Bro. Smith organized a Church of God at Third and Center, Little Rock, Ark. Bro. Smith baptized one at Little Rock.

Bro. T. A. Drinkard preached at 11:00 a.m. Conference opened at 2:00 p.m., with a song and reading of the Scripture by H. Scott Smith. A Bible study was given by Bro. W. R. Simmons for adults. Sr. Fred Hall gave the children a lesson.

At 8:00 p.m., Bro. W. R. Simmons preached. On July 26, at 10:00 a.m., the President opened Conference with a song, and Fred Smith gave a Scripture talk. Bro. H. Scott Smith stated with regret that Bro. J. M. Morgan was absent because he was ill. He was missed, and all remembered him in prayer. The President read a letter from Bro. Morgan in which he gave his blessings to the Conference. Sr. Harve McGinty is sick and in the hospital. Remember her in prayer.

The President appointed a Resolution Committee, consisting of Srs. Stanton and McEntire, and Bro. W. H. Arrington, whose resolution read:

"Resolved this 26th day of July, 1947, that we, the Arkansas and Oklahoma Conference of the Church of God of Abrahamic Faith, extend our sympathy and prayers to the loved ones of the deceased named: Bro. F. J. Snow of Greenbrier, Ark., Rt. 1; Sr. W. H. Arrington of Russellville, Ark., Rt. 1; Sr. Parks of California. We extend our prayers for Bro. J. M. Morgan and Sr. Harve McGinty of Greenbrier, Ark., who are ill at this time. We also extend our thanks and appreciation to the members at the Church at Bear, Ark., for their kindness and hospitality shown to the visitors during our stay at Conference. We have appreciated and enjoyed the fine sermons by our ministers—Bros. Fred Hall of Cleveland, H. Scott Smith of London, Ark., W. R. Simmons, Hartshorne, Okla., and Bro. T. A. Drinkard, Arlington, Tex. We extend our appreciation to the out-of-State members of the Church of God and to all visitors. (Signed by the committee members.)

**New Business:** The President announced that Clark Chapel wants the 1948 Conference. Ernest Cox of Clark Chapel explained they have made ways to care for those who attend. The invitation was accepted and the next Conference will be at Clark Chapel. Bro. Cox will notify the President as to the choice of date.

The President read the original By-Laws, showing besides the officers, four members and the assistant secretary are to serve on the Executive Board. The Vice President served in electing of officers. A motion was made by Ernest Cox that we retain the present officers. Motion was seconded and passed that they shall remain—H. Scott Smith, president; R. D. Stanton, vice president; Lona Padgett, secretary and treasurer, John Humphreys and An-

mie McEntire, Martha Nell Daniels and Sr. Stanton were nominated for assistant secretary. Sr. Stanton was elected. Nominations to finish filling out the Executive Board were: Howard Bradford, Fred Smith, B. McGinty, Ernest Cox. Bros. Howard Bradford and B. McGinty were elected.

Bro. Smith announced that the Trumpet Messenger Board would meet later, but Bro. Howard Bradford said the Board had met and made its decision, as Bro. Smith was an honorary member and his vote did not count. The Trumpet Messenger Board will continue as it is.

The President gave a report on evangelistic funds. This money is to take care of pastoral work.

The President announced he had been asked to omit the 2:30 p.m. business session, so visitors could visit Hot Springs. It was taken to a vote and passed.

Bro. Fred Hall preached at 11:00 a.m. Bro. T. A. Drinkard preached at 2:30 p.m., and Bro. H. Scott Smith preached at 8:00 p.m.

July 27. At 10:00 a.m., a baptismal service was held at the spring-fed creek behind the church, eight young people being baptized. Five were grandchildren of Sr. Katie Humphreys. Others included David Hall, son of Bro. and Sr. Fred Hall, and a young man from Cleveland, Ark.

Bro. W. R. Simmons preached at 11:00 a.m. The President announced that all who wished to contribute to the evangelistic fund should report to the secretary, Lona Padgett, who received \$22.60.

Five states were represented at the Conference: Texas, Washington, Wyoming, Arkansas, and Oklahoma. Several attendants gave short thanksgiving testimonies to have gathered here at Conference to do the Lord's work and to serve Him. Our prayer, as we go out of this Conference, is to hold steadfast to the true Faith, and to show our faith by works. A large number partook of the Lord's Supper, ministered by Bro. Fred Hall. Conference came to a close with singing of "God Be with You Till We Meet Again."

H. Scott Smith, President,  
Lona Padgett, Secretary.

### SNOQUALMIE PASS BIBLE SCHOOL Washington

For a week, Bros. Lyle Rankin, and Gary France planned, interviewed people, and in general organized a week's camp meeting for the Church of God to be held on Snoqualmie Pass, Wash., in Denny Camp. On Monday, July 21, Gary and Clell France took a stock truck which Bro. Robert Billingsley loaned them for the purpose, gathered camping equipment and many young folks who rode in the truck, and started for the camp, a distance of

EDEN VALLEY, MINNESOTA

one hundred miles west over two mountain passes from Wenatchee and Cashmere. Besides the truck, there were two cars full of people and supplies.

Denny Creek comes down from the heart of the Cascades of ten and twelve thousand foot snow-capped peaks. The canyon, densely forested mostly with pine and fir trees, is several miles long. The camp grounds, about 2500 foot elevation, occupy about two miles of this canyon right under the long grade going down the west side of Snoqualmie Pass, and consists of small clearings with a good-sized stove made out of rock and a table and benches in each clearing.

The tables are about three feet wide and usually ten to twelve feet long and are made from a huge slab sawed off the side of a pine tree, usually taking about a third or half of the thickness of the tree. The rounded side of the tree is the underneath side of the table and the smooth side is the table top. The benches are made in the same manner from smaller trees. Everything is out in the open air with 100 and 150 foot evergreen trees overhanging most of the smaller camps. One sleeps under the trees, stars, or pitches a small tent. We did all.

We had the one large clearing, made especially for group gatherings. It is about 200 feet across with a big double stove and a 40 foot table (continuous length) at one end, two or three tables at the side and an open fireplace with tables and benches at the other end.

There were twenty-seven persons present for Tuesday morning breakfast. Only six were over thirty years of age and two a little under twelve. Most of them ranged from fifteen through twenty-two. Mrs. Mamie France and Myrtle Hayes were "Housemothers" with Mrs. Joyce Rankin, Emma Chadbourne, and the writer as assistants. The young folks were divided into "work crews" for the tables, dishes, part of the cooking, and odd chores. The three older "boys" (Gary, Clell, and Lyle) were responsible for the wood supply, camp fires, dry tables and beds, teaching classes, and the camp welfare in general.

Each forenoon we had two and sometimes three classes with Gary teaching the senior young people, Clell teaching the juniors, and Lyle teaching the adults. The class periods were in two parts with half an hour of singing in between. Likes, games, and general camp activities took up the afternoon. The evenings were spent around the open camp fireplace with a variety of singing, Bible discussions, and memory verses.

On Thursday, more brethren and friends began coming into camp from different parts of the State until on Sunday there were about one hundred twenty-five present. Bros. Lyle Rankin and Gary France gave short talks Sunday morning, and there were several specials besides group singing. We had good weather during the week with the exception of a few light showers on Friday and Saturday, but with the aid of the tents and tarps, and sunshine in between showers, we were very comfortable. We had classes out in the open every day except Saturday when a little shower chose to come right at class time.

We feel that the meeting was very profitable and enjoyable as a whole; and, if God is willing, we hope to meet in like manner again. We prefer, however, the soon coming of Christ to any meeting here regardless of how enjoyable.

Vivian France.

On July 7, the Sunday school held its annual business meeting at the church. Officers elected are: Elmo Gaspar, superintendent; Glen Hoskins, assistant superintendent; Mrs. William Coulter, secretary; and Mrs. Walter Wiggins, treasurer. A fund of personal contributions was started to buy a baby grand piano for the church. A committee was appointed to plan a Sunday school picnic.

The Sunday school board met later and appointed teachers for the lower classes. They are: Mrs. Walter Wiggins and Marian Otto, assistant for the cradle roll; Mrs. Glen Hoskins with Mrs. John Coulter, assistant for the primary; Mrs. Arthur Otto and Mrs. Guy Mills for juniors; Mrs. Elmo Gaspar and John Peters for the intermediates. The young people re-elected Bro. Wiggins as teacher and Lois Ruhn as assistant. The adult class re-elected Glen Hoskins and Guy Mills.

On Sunday, July 20, the Sunday school held its annual picnic at Gaspar's Cottage on the north shore of Eden Lake. Cool weather caused the attendance to be small, but those present enjoyed the Christian fellowship.

August 3, was a church vacation due to the attendance of a number of our members at General Conference. Services are back on schedule again with Sunday morning and evening services and Bible study on Wednesday evening. Attendance these first weeks of August was small due to threshing. God has given us the showers of blessing in much-needed rain which may save some pastures and the corn crop.

Bro. Clarence Green of Portland, Ore., a former resident here, is visiting friends and relatives in this vicinity. Sr. Margaret Smith of Dayton, Ohio, also is vacationing in Minnesota.

Sr. Alda Ruhn of Litchfield was hospitalized a few days in late July. Her recovery was speedy, permitting her to enjoy a trip with her daughter, Lois, Mr. and Mrs. Stanley Ross and sons, to Ohio to visit the Patrick families. Mrs. Elmo Gaspar, Reporter.

VAN FLEET - RAMSEY

Before an altar beautifully decorated with stately pabus and lovely gladioli, Miss Ellen Van Fleet became the bride of Fulton Ramsey on Saturday, August 9, at 4:00 p.m., at the Southlawn Church of God, Grand Rapids, Mich.

Miss Van Fleet, daughter of Mr. and Mrs. Francis Van Fleet, is very well known through her attendance and work with Oregon Bible College as well as her work with Mrs. Verna Thayer a year ago.

Mr. Ramsey is also well known through attendance at General Conference and his work with his home group in Virginia.

Miss Marie Coverston, of Waterlick, Va., cousin of the groom, sang, "If God Left Only You." David Holquist sang, "Because," and "The Lord's Prayer." Miss Evelyn Barr and Robert Barr played the accompaniments and also the traditional wedding marches on organ and piano.

At the arm of her father, who gave her in marriage, the charming bride appeared, wearing a white lace gown fashioned in princess style with a sweetheart neckline and short sleeves. Her lace shoulder-length veil fell from a net cap, and she carried a bouquet of white and yellow roses tied with a large white satin bow.

Mrs. Jeannette Palmer was matron of honor, and little Janet Holquist was flower girl.

Allan Ramsey of Washington D. C., brother of the bridegroom, served as best man.

One hundred guests gathered in the church parlors at a reception immediately following the double ring wedding ceremony. Mr. and Mrs. Emil Holquist were master and mistress of ceremonies at the reception.

Among many out-of-town guests were a number of friends and relatives from Virginia.

The couple left on a honeymoon to Niagara Falls and Toronto, Can. Upon completion of the trip, they will make their home in Waterlick, Va.

We pray God's richest blessing upon this fine Christian couple. Being of "like precious faith" and having a mutual desire to establish their home under the directing influence of His love, it is inevitable that He shall bless and that they shall be a blessing to the church and their community. May such desire and faith continue. John L. Denchfield.

SUSIE OLIVE KUGLER

Susie Olive Teeters, daughter of Mr. and Mrs. Dixon Teeters, was born November 14, 1885, in Dickinson County, Kan., and died, August 6, 1947, at her home in Moorefield, Nebr. When she was a baby, she with her parents moved to Bartley, Nebr. When she was eight years of age, they moved to Cherry County; and, when she was ten, they moved to north of Maywood where they lived two years then moved back to Bartley where Susie grew to womanhood. In 1901, the Teeters family moved to Hayes County.

On March 29, 1903, Miss Susie Teeters, was united in marriage to Silas N. Kugler. Mr. and Mrs. Kugler made their home in Hayes County until 1912, when they moved to a farm north of Moorefield. In 1925, the Kugler family moved to Moorefield where they have since lived.

To this union were born eight daughters: Velma Hines, Leah Thomas of Stockton, Calif.; Viola Anderson of Greenwood, Calif.; Letha Covey of Curtis, Nebr.; Opal McClellan of Waterloo, Nebr.; Minnie Emens of Mount Rest, Calif.; Annabel Messersmith of Farnam, Nebr., and Dorothea Miles of Kansas City, Mo.

She leaves to mourn her death, besides her husband and daughters, twenty-one grandchildren, three great-grandchildren, one sister May of Saint Ann, one brother Roy of Wellfleet, Nebr., a host of friends, and other relatives.

In the summer of 1935, Susie was baptized, by the writer, into the Church of God of Moorefield, Nebr., and was true to the faith until her death. Susie was also a loyal member and faithful worker in the Dorcas Society; she will be greatly missed by her many friends. She was a good wife, kind mother, and her friends were numbered by her acquaintance. The latchstring of her front door hung on the outside, and her home and heart always were open to her friends. Farewell now, sleep in peace until the resurrection morning.

Funeral services were held Saturday, August 9, in the afternoon. Susie was laid to rest in the Moorefield Cemetery. E. E. Giesler.

NATIONAL BIBLE INSTITUTION

Gospel Gleaners, Brush Creek, Ohio	6.00
C. G. P.	11.50
Pomona, Calif., Church	135.00
Mrs. C. L. McCallister	2.50

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart" (Psalm 119:1, 2).*

### Joshua Gathered the Israelites

Joshua gave the Israelites a farewell talk when he gathered them at Shechem. Mount Ebal was on one side and Mount Gerizim upon the other. It was *here* all the people could hear Joshua speak. (Josh. 8:33.)

It is interesting to note that it was at this place Abraham built his first altar to God upon his arrival in Canaan. (Gen. 12:7.) (Shechem also is called Sychar or Sichem.) Jacob also built an altar there, and Moses used this place to address the Israelites while he was their leader. (Josh. 8:30-35.)

Was this not a very good place to gather the Israelites?

### Joshua Spoke

Joshua was concerned about his people. He asked them to fear God and serve Him sincerely. They were to put away their idols and the idols their fathers had gone away from God to serve. He especially referred to the gods they served "on the other side of the flood, and in Egypt" (Josh. 24:14).

Joshua used very forceful words in talking with his followers. He said if it seemed evil to them to serve God, they should choose whom they wished to serve. They could choose the idols their fathers worshiped before the Flood. However, they knew all the people died in the Flood except Noah and those who served the true God. Those few were kept safe in the ark. Joshua gave them another choice. They could serve the idols they found in this new land. They had killed the people, but there were many idols still standing in the country, no doubt.

Joshua left no doubt in the minds of the people who he would worship: "As for me and my house, we will serve the Lord" (Josh. 24:15).

### The People Answered

The Israelites knew of God's loving care. They knew of His wonderful power. He had shown His power in many ways before their very eyes. Had they not crossed the Jordan River on dry ground to enter into this Land of Promise? Had He not helped them win their battles?

The people answered, "God forbid that we should for-

sake the Lord, to serve other gods. Therefore will we also serve the Lord; for he is our God" (Josh. 24:16, 18).

### He Searches the Hearts

Joshua used some very unusual phrases to warn the people. When they said they too chose God, Joshua answered: "Ye cannot serve the Lord." Again he said, "He will not forgive . . . your sins." What did Joshua mean? He was trying to get the people to understand that they must love and serve God sincerely. They could not give Him half of their hearts. God demands our *all*. God is holy and He is a jealous God. He will not accept lip service, or one-day-a-week living for Him. Jesus expressed Himself in a similar manner. He said if we "hate not" our fathers and mothers, we cannot be His disciples. (See Luke 14:25-33.) Jesus also added that we must forsake all we have. There must be no one or nothing between us and God or between us and Jesus.

The Israelites of old insisted they desired to faithfully serve God. May it be the desire of each of us to serve and love God and His Son in sincerity and truth. May we do it willingly, gladly, and lovingly.

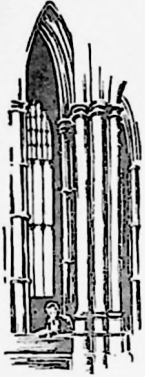
### Happy Birthday Wishes

Lois Litchfield, Sept. 1, age 6, Macomb, Ill.  
Mary Lou VeNard, Sept. 2, age 13, Macomb, Ill.  
Vicky Lou Story, Sept. 4, age 3, Scotts Bluffs, Nebr.  
Gwendolyn Morris, Sept. 5, age 7, San Jose, Calif.  
James Grisson, Sept. 6, age 7, Frankfort, Ind.  
Zora Derr, Sept. 9, age 13, Lawrenceville, O.  
Norman Zwierschke, Sept. 10, age 7, Fonthill, Ont.  
Anna Lee VeNard, Sept. 11, age 10, Macomb, Ill.

"I have nothing to do with tomorrow,  
The Creator will make it His care;  
Should He fill it with trouble or sorrow,  
He will help me to suffer and bear.

"I have nothing to do with tomorrow,  
Its burdens then why should I share?  
Its grace and its strength I can't borrow,  
Then why should I borrow its care?"





## Daniel the Man

There is no burden of the spirit  
but is lightened by kneeling  
under it.

**T**HE STORY of Daniel's life in the court of Babylon is well known to all of us. This young relative of the Jewish king was taken, with other young royal bloods, to Babylon as a hostage. There Daniel found favor with Nebuchadnezzar by interpreting his dreams and was placed in a position of authority in the empire. Daniel remained in his position of honor until the advent of Darius, king of the Medo-Persian Empire. Darius was tricked into signing a decree against his subjects worshiping any god but himself; and Daniel, who could not abide by the decree, was taken prisoner and thrown to the lions. God protected Daniel, and he was found next day unharmed.

Daniel was one of the truly great men of the Exile, who, though supposedly a prisoner, was a friend of kings, a prime minister and a witness of the power of God. Was his greatness a supernatural gift or the natural result of his way of life? We believe Daniel was the man he was because of his way of life, and that we could have comparable greatness if we could follow his examples of faith, devotion, and consecration.

First, Daniel had a good family background. *Daniel* 1:3, 4 records: "The king spake unto Ashpenaz the master of the eunuchs, that he should bring certain of the children of Israel, and of the king's seed . . . children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had the ability in them to stand in the king's palace."

The king wanted the children of good background, well trained, disciplined, and poised; who were able to stand in the presence of the king and learn the culture of Babylon. Daniel was chosen by these standards. He had been well reared evidently by parents who were interested in his mental and spiritual, as well as his physical, well-being.

Good family background is not by any means necessary to becoming a child of God, but it is an asset. Abraham

was of a poor background (see *Joshua* 24:2), but God used him. He was, however, seventy-five years of age before his service began. His son Isaac, on the other hand, began his service earlier, perhaps because of his earlier training. Parents have an obligation to their children to rear them in the nurture of the Lord, that they might begin early in life to work for the Lord.

Secondly, Daniel's clean, simple living contributed to his outstanding ability and character. (*Dan.* 1:5, 8, 12-17, 20.) Daniel and his fellow captives refused to eat the heavy food of the king's table and to intoxicate themselves with the heady wine. The mentality tests given at the conclusion of the health tests proved that their clean living had made the Jews more alert and receptive than their fellow students. The Bible is an ardent advocate of clean living.

Another factor which contributed greatly to Daniel's great faith and holiness was the regular study of God's Word. That he was learned in science and secular knowledge we know from the fact that he was chosen to come to the Babylonian court. To think that he was not equally well versed in the writings of his own people is absurd. One statement in his Book eliminates any doubt as to Daniel's source of spiritual wisdom. "In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came unto Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem" (*Dan.* 9:2). By his study of prophecy as contained in the Word, Daniel knew that the years of captivity would soon end. Because he knew, he took heart, was strengthened, and was able to strengthen his people. A great prayer of confession and thanksgiving followed Daniel's revelation of his hope in God.

Last, and perhaps most important of all, Daniel spent regular hours in prayer and meditation. He proved the value of a regular quiet hour, for relaxation, reading, prayer, and meditation, for the rebuilding of his spiritual resources. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (*Dan.* 6:10). Though a decree had been sent forth forbidding the worship of God, Daniel's times of prayer were not set aside. Here is one secret of this man's greatness; a regular time and place for study, prayer, and meditation and no excuses allowed for omitting the rite. Why was Daniel so wise, so courageous, so faithful, so loved? Because he worshipped his Lord regularly.

Four imitable reasons there are for the greatness of the man Daniel. He was well reared. He lived pure and clean. He studied the Word of God, and took hope and courage from its promises. He let nothing interfere with his daily worship, prayer, and meditation. You could be a Daniel!

# AMONG THE CHURCHES

## ELLIS SCHOLARSHIP CONTEST

Bro. Eldridge Ellis, owner of a hardware store in Waterloo, Iowa, offers to pay a year's tuition plus board and room costs (totaling \$450.00) for the prospective student of Oregon Bible College who writes the best Biblical article containing names of tools and other items to be found in a hardware store.

The contest is open to young men and young women who may be interested in attending Oregon Bible College within the next year or two. Each entrant in the contest should submit with his article a letter of recommendation for College attendance, written by his pastor or other spiritual leader.

Each entrant may submit only one article.

Articles should be between one thousand and fifteen hundred words in length, typewritten, double-spaced.

Closing date for the contest will be January 10, 1948.

Winner of the contest may enter the College at the beginning of any semester thereafter within the next two years, provided that he (or she) is a high school graduate at time of entrance.

Instructors Otto E. Dick and Sydney E. Magaw will be the judges, as appointed by Bro. Ellis.

Here is excellent opportunity for junior or senior students in high school, or for high school graduates, interested in attending Oregon Bible College.

Sydney E. Magaw, Superintendent.

## HERALD RECEIPTS

Mrs. Olive Burnham, Mrs. M. S. Guest; George Massey; Tincie Stephens; David R. Bender; R. E. Parish; E. A. Titus; Mrs. E. R. Burk; Pennellwood Berean Society; W. H. Cooper (2); W. W. Booth; Mrs. C. W. Scott; Tella Griffin; N. H. LaMunien; Mrs. Ernest S. Logan (2); Charles W. Howe; E. L. Medaniel; M. Stephenson; Mrs. Lena Lindsay; M. Wiggins; Mrs. Nora Wananaker; Mrs. E. A. Taylor; Linford Moore; E. A. Ellis; Mrs. C. L. McAllister; E. L. Swanson; Warren E. Story; Mrs. Pearl Zechiel; John E. Hughes; Joseph Fletcher, Jr.; M. J. Osborn; Fred E. Hall; Mrs. Ethel Gross; Mrs. Anne Broberg; Gospel Gleancers Class.

## QUARTERLY PRICE ADVANCES

Due to constantly increasing costs in the publishing industry, the recent General Conference voted to increase the price of all quarterlies. In accord with this decision, beginning September 1, all Truth Seekers', Intermediate, and Children's quarterlies will be advanced to 20 cents per copy. We regret that circumstances beyond our control have made this increase necessary, but we know that our Sunday schools will understand that we cannot continue to absorb the growing loss on these publications.

James M. Watkins, Gen. Mgr.,  
National Bible Institution.

## HOLBROOK, NEBRASKA

It was a great pleasure to visit the Western Nebraska Conference at Holbrook again after twenty-two years. Bro. Harvey Krogh, Jr., the other speaker, and the writer, alternated in the preaching, with Bro. Grover Gordon, Bro. E. E. Geisler, and the pastor, Bro. T. M. Ferrell, sharing the pulpit part of the time.

We were blessed with comfortable weather. Attendance was good, with visitors from a number of distant places. It was good to renew many acquaintances of years gone by.

After the morning service on the closing day, two young ladies, Mary Lou Hornaday and Diane LeMasurier, came forward requesting baptism. We rejoice in their obedience to the gospel. A more complete report no doubt will be sent in later.

With Bro. Timothy Pearson and family, I left Holbrook Sunday afternoon for the Texas Conference, where we now are engaged. We drove through without stopping, arriving at Ater Monday about noon. Bro. Emory Macy and his family are here working in the conference, and also Bro. and Sr. T. A. Drinkard. The Texas Conference so far has been very inspiring and promising.

M. W. Lyon, Evangelist.

## WESTERN NORTH CAROLINA

Reporting on the work of the Church of God here in western North Carolina, we have no building of our own and, consequently, we are having our trials. For many years, we had been conducting services in another denomination's church at Dana, N. C. Bro. J. H. Anderson from Indiana used to come to hold a series of meetings here about three times a year, and he did a great work in this community. Following his death, we tried to continue the work and organized a Sunday school.

About a year ago, Bros. A. Weldon McCoy (Ind.) and M. O. Williamson (S. C.) were conducting a meeting when difficulty arose by another minister interfering. So, most of the Church of God members left Dana and went over to a little building at Gallimore Gap. Bro. Williamson continues to preach for us there.

Now we are planning to build a church of our own where we can feel at home and worship as we please. We have purchased a lot in a suitable place—convenient for all our members. There are not very many of us, and we do not have much of this world's goods, so we are sacrificing to build our church. If any of the readers of The Restitution Herald care to help us, we would greatly appreciate it. Send contributions to Mrs. C. E. Pryor (Treas.), Rt. 2, Hendersonville, N. C.

We believe the Kingdom of God soon will be established on this earth with Jesus as our king and His followers as joint heirs with Him.  
Mrs. Guy V. Pryor.

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget Received to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$4,295.59 to go  
by September 30!**

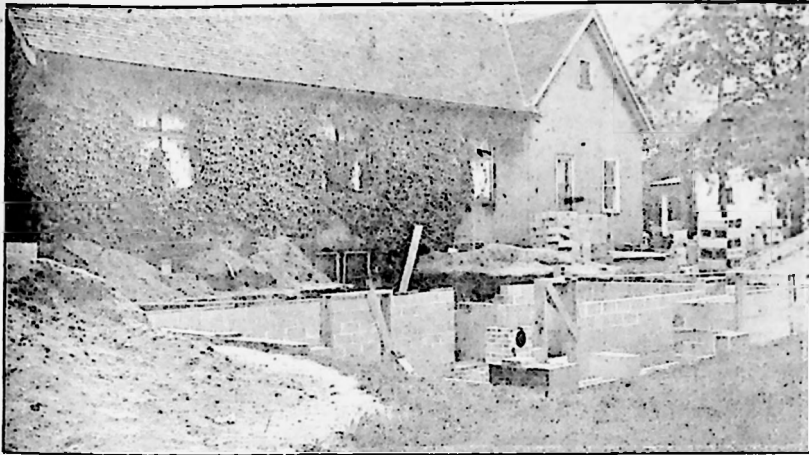
## PELZER, SOUTH CAROLINA

The Church of God of the Abrahamic Faith in Pelzer, S. C., began its annual summer meeting with children's day, August 3, 1947. The day was an enjoyable event. Dinner was served by ladies of the church.

One of our boys, A. Weldon McCoy, assisted the pastor with preaching services which were held each night through August 9. On Saturday evening, August 9, Bro. McCoy baptized three young men into the all-saving name of Jesus. They are James B. Pierce of Brandon Mfg. Co., Greenville, S. C., and two twin boys, Tillman and William, sons of Bro. and Sr. Furman Gentry of Pelzer. The church extended right hand of fellowship at closing service Saturday night.

We had very nice audiences during the meeting. Bro. Tommie Paek from Florida, also Bro. S. W. Hiott of Walterboro, S. C., were present.

On Sunday, August 10, about 4:30 p.m., the pastor and family were sitting on their porch, when a car drove by and turned and came back. To our surprise, it was Bro. and Sr. B. E. Holt and children, formerly of Morristown, Tenn. Bro. Holt told me he had come from Tennessee to get me to baptize him. We went to the water with a few brethren and baptized Bro. Holt into the all-saving name of Jesus.  
M. O. Williamson, Pastor.



Erecting Parsonage at Hope Chapel, South Bend, Indiana

**DART - CHADBOURNE**

As Bro. H. Gary France, pastor of the Church of God in Wenatchee, Wash., closed his preaching service at noon on Sunday, August 17, Bro. Boyd Davis sang "I Love You Truly." Sr. Ada Davis played Lohengren's wedding march to which Sr. Florence Dart, lovely in wedding gown and veil, came in on the arm of her father. She was accompanied by her attractive sister-in-law, Mrs. Helen Dart. The bridal party was met at the altar by the groom, Bro. Mont Chadbourne, whose best man was the bride's brother, Bro. Leonard Dart. Bro. France performed the ceremony, after which more than a hundred friends and brethren offered congratulations. A delicious wedding luncheon was given by the bride's mother at the H. S. France home on Castle Rock Street.

The young couple left for a week's vacation on the Pacific coast. The marriage united two of the older families of the Churches of God in Wenatchee and Cashmere. Vivian France.

**THE RESTITUTION HERALD**

Subscription rate: 50 issues per year, \$2.50.

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

**BAPTISM AT EAST OREGON, ILLINOIS**

The Lord continues to bless and prosper "Mom" Nedrow's work at East Oregon, Ill., as evidenced in the conversion and baptism of Mrs. Hattie Dick. Upon confession of her faith, she was immersed in Rock River about 5:30 p.m., August 18. We pray that she will continue to walk in the paths of righteousness, and that she will be among the faithful when Jesus returns. Gordon Landry.

**NATIONAL BIBLE INSTITUTION**

G. L. Long	\$ 10.00
W. A. Reid	5.00
Earl Martz	10.00

The Hope Chapel Church of God in South Bend, Ind., has been in need of a church parsonage for several years, and now with the housing shortage making it almost impossible to find a home for our minister, it was decided to make use of the lot we bought right next to the church. Since our church families are few in number, we could not afford to hire a contractor, and we have taken upon ourselves the building of it. Our plans are to make a modern (maybe I should say ultra-modern), cement-block home. It will be a semi-bungalow, and there will be a direct passage from the church basement to the basement of the home. The basement is completed, and we are working up. Each family is contributing not only special donations and pledges but all their spare time. It looks like an enormous undertaking for us, but we have asked the guidance of our Lord and pray He will be with us to the end. Wilma Pierce, Secy.

**DEMIEN - MILKEY**

July 5, 1947, Miss Julia DeMien became the wife of Mr. Ralph Milkey at North Salem, Ind. Julia is the daughter of Mr. and Mrs. George DeMien of Plymouth, Ind. Ralph is the son of Mrs. Hazel Milkey of South Bend, Ind.

This marriage culminates a friendship commenced in the hall of Healthwin Hospital where Julia was a patient for more than a year and Ralph a visitor, visiting his brother, likewise a patient.

Julia, ever since her return to our small group, has been very active among the young people, of which group she is the president. Ralph has attended quite regularly, assisting in much of the work about the church.

A reception was held for the bride and groom in the church basement, immediately after the wedding, during which they received many very beautiful gifts from friends and relatives in attendance.

After being well showered with rice, the happy bride and groom left for a short honeymoon in Detroit, Mich.

They will be at home to their friends at 516 East Wenger Street, South Bend, Ind.

May the Lord bless their union.

R. E. Parish, Pastor.

Toward the close of the recent Iowa Conference, Bro. Paul Williams immersed a brother and sister, Ray Landt and Marjorie Muggs, both of Gladbrook, Iowa.

Born to Bro. and Sr. Harry Goekler, Hector, Minn., on August 21, a daughter, Sylvia Lea. Congratulations!

Bro. and Sr. Otto E. Dick and family have returned to their home in Oregon, Ill., following a vacation trip to Yellowstone National Park.

Bfo. Harry Sheets, Aurora, Ill., preached for the Oregon congregation, both morning and evening, Sunday, August 24. Bro. Harvey E. Krogh, Jr., had charge of the pulpit services on Sunday, August 31.

Bro. Milton Hall is scheduled to preach for the Church of God at Kokomo, Ind., morning and evening, September 7.

Bro. Charles Pearson, caretaker at Golden Rule Home, recently fell from a ladder and received a skull fracture.

**Gleanings from the Field**

"The field is the world."—Jesus.

Sr. Verna Thayer and her assistant, Mabel Barnum, and Irene Payne, visited headquarters briefly while en route from Virginia to Baraga, Mich. They are working at Baraga with Bro. Leonard Brown in an Indian mission field.

Bro. and Sr. Fred Hall, who worked last year among our churches in Arkansas, recently began pastoral work with our brethren at the Hillsburg Church near Michigantown, Ind.

Bro. and Sr. Joe Bunch and family, Tempe, Ariz., visited recently at the Val Mattison home, Oregon, Ill.

The Editor left Oregon, August 28, to conduct a series of evangelistic meetings (August 29 - September 2) at the Blood River Church of God near Hammond, La.

Bro. F. L. Austin is a patient in Warmolts Clinic, Oregon, Ill., following an operation. He is recovering well but will have to remain in the Clinic for several more days.

For more news, see pages 10 and 11.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

TRACTS		Per Doz.	Per 100		Per Doz.	Per 100
God's Promises, Drew, 2pp.		.05	.30	Where Are the Dead? Bronson, 36pp.	.50	4.00
Diabolus, the Antigod, Haupt, 4pp.		.10	.60	The Nature of the Soul, Hardesty (Berean)		
A Study of the Word "Soul," 4pp.		.10	.60	Red Is for Danger, A. Marsh (Berean)		
Jehovah Is One God, A. Marsh, 4pp.		.10	.60	I Am, A. Marsh (Berean)		
Words of Comfort, G. E. Marsh, 4pp.		.10	.60	Do You Believe That — (Berean)		
Thus It Becometh Us, A. Marsh, 4pp.		.10	.60			
What Must I Do to Be Saved?				<b>BOOKS</b>		
Waggoner, 4pp.		.10	.60		Per	Per
Sin in the Church, Railsback, 6pp.		.15	.90	Death Reigned from Adam to Moses,	Each	6
Can You Believe? Reed, 6pp.		.15	.90	Robison vs. Conner paper, 58pp.	\$ .10	
The Coming of Christ, Curtis, 6pp.		.15	.90	Jesus Christ in the Old Testament,		
Who Are Led by the Spirit of God?		.15	.90	Judd, paper, 88pp.	.25	\$1.65
Jones, 6pp.		.15	.90	Ancient Mysteries, Johnston, paper,	.25	
Kingdom of God, Goekler, 6pp.		.15	.90	116pp.		
The Nature and Hope of Man,		.15	.90	The Mystery of Iniquity Explained,	.75	
Kirkpatrick, 6pp		.15	.90	Booth, paper, 220pp.		
Resurrection, Magaw, 8pp.		.20	1.20	The Pine Woods Bible Class, Wilson,	.75	3.50
Baptism, Lindsay, 8pp.		.20	1.20	board cloth, 480pp.		
Pleasures of Youth, LeCrone, 8pp.		.20	1.20	The Student's Textbook, Wilson,	.45	2.60
An Important Biblical Discovery,		.20	1.20	board cloth, 200pp.		
Haupt, 8pp.		.20	1.20	The Book of Revelation Made Easy to	.25	1.25
The Gospel Plan of Salvation,		.20	1.20	Understand, Wilson, b. cloth, 90pp.		
Railsback, 8pp.		.20	1.20	The Visitor, Boice, paper, 212pp.	.35	
Hell—What Is It? 8pp.		.20	1.20	The Way of Life Eternal, Booth,	.25	
				paper, 88pp.		
The Two Sons of God—Adam in Type		.25	1.75	<b>BEREAN STUDY BOOKS</b>		
and Antitype, Lindsay, 12pp.		.25	1.75		Each	
What Is Man? Patrick, 12pp.		.25	1.75	The Hebrew People (Children's	\$ .25	
The Sabbath, Lindsay, 13pp.		.30	1.85	Lesson Book), 59pp.		
First Principles, G. E. Marsh, 18pp.		.35	2.00	Children's Bible Story and Study	.20	
God's Covenant with Abraham,		.50	4.00	Book, 60pp.		
Lindsay, 19pp.		.50	4.00	Senior Berean Book One (Gospel	.20	
An Open Letter, Judd	Free for postage			Plan), 50pp.		
Coming Events in the Light of		1.00	7.50	Senior Berean Book Two (Life and	.20	
Prophecy, Corbaley, 60pp.		1.00	7.50	Immortality), 50pp.		
				Senior Berean Book Five (The Church	.20	
				of God), 50pp.		
				Senior Berean Book Six (Building for	.20	
				the Ages), 40pp.		

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, SEPTEMBER 9, 1947

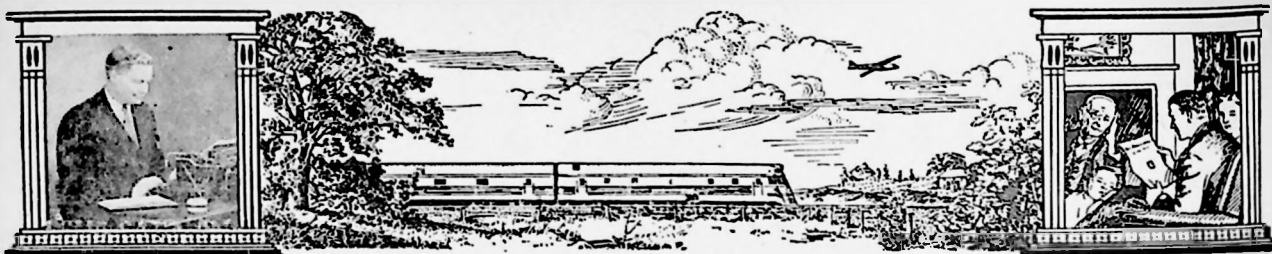
NUMBER 48

## Fruits of Righteousness

*“How happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of scoffers! But his delight is in the law of the Lord, and in his law does he study day and night. For he is like a tree planted by streams of water, that yields its fruit in its season, and whose leaf does not wither; and whatever it bears comes to maturity.*

*“The wicked are not so; but are like the chaff which the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the Lord knows the way of the righteous. But the way of the wicked will perish.”*

*—Psalm 1, Goodspeed.*



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## Jesus, the Christ

Frequently, the question arises, "When did Jesus become the Christ, the anointed of God to be Saviour and King? Was it when the Spirit of God in form of a dove alighted on Him at the time of His baptism? Was it when by the Spirit of God He was raised from the tomb? *When?* In seeking the correct answer, one may profit by recalling that only a spotless Lamb could atone for sin, that John the Baptist spoke of Jesus as "the Lamb of God" *before* Jesus' resurrection, that John the Revelator spoke of Jesus as "the Lamb slain from the foundation of the world," and that this Lamb, spotless and pure, was the One ordained of God from the beginning to be the Christ. Jesus was born not to fail. He was *born the Christ*.

"How shall this be, seeing I know not a man?" asked Mary when Gabriel told her she would conceive and give birth to earth's Saviour and King. Replied the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). "Yes," someone answers, "'shall be called' is future tense and does not mean that Jesus was born the Son of God." Well, at any rate, long before the dove scene at Jordan, long before the Spirit of God raised Him from the tomb, it was by the Holy Ghost, by the Spirit of God, that Jesus was conceived. Thus, at Jesus' birth, the angel announced to the Judean shepherds, "Unto you *is born* this day in the city of David a Saviour, which is *Christ the Lord*" (Luke 2:11). The Bethlehem Babe was *born* "Christ the Lord," needing not to wait thirty years.

Similarly, Herod demanded of the Wise Men, "Where Christ should be born" (Matt. 2:4). Similarly, the Wise Men, themselves, had inquired, "Where is he that is *born King* of the Jews?" (V. 2.) The anointing of God already having designated Jesus as Saviour and King, the Wise Men "fell down and worshipped him" (v. 11). . . . The dove scene was only incidental—to reveal Jesus as the Christ to a "slow-to-believe" public.

## Martha's Implicit Faith

With heart torn by grief, Martha looked far into the

future when at the resurrection she again would see her brother, Lazarus. Then Jesus spoke of the living ones who also will be believers in that Day as never being required to die, and asked Martha, "Believest thou this?" (John 11:26.) What mattered it if Martha never had thought of that possibility? Jesus, *her* Jesus, the Miracle Man, the "Teacher come from God" was speaking. She would ask no question. She had no question! Indeed, she would reply not only in answer to His specific question, but she would acknowledge as true any possible statement Jesus might make. Why? Because she was bewildered by sorrow and "off guard," emotionally? No! but because she knew Jesus was *the Christ*. Hear her: "Yea, Lord"—I believe all you have said and more—"I believe that thou art *the Christ, the Son of God*, which should come into the world"—though Jesus was a mortal man, not yet risen to immortality.

## Peter's Implicit Faith

Peter, often remembered as the one who so readily testified, "Thou art the Christ, the Son of the living God," made similar confession of His Lord at another time—when many of Jesus' disciples "went back, and walked no more with him" (John 7:66). Jesus had asked the Twelve, "Will ye also go away?" In quick reply came Peter's faith, "To whom shall we go? Thou hast the words of eternal life. And we believe and *are* sure that thou art that Christ, the Son of the living God" (vv. 68, 69). . . . O, Thou Christ! To whom else can men and women go today? To whom else shall we, Your disciples, go? We are sure Thou art that Christ that should come! Hear our humble cry!

## The Centurion's Implicit Faith

Standing at the cross in witness against Christ, the centurion and they who were with him were coldly barren of faith. Then came darkness, earthquake, plaintive cry of "My God, why?" and "Father, forgive." Tumult in the Temple! Death on the cross! First came fear; then came faith. "Truly this was the Son of God," they cried; and the centurion, leader of the band, "glorified God," confessing, "Certainly this was a righteous man."

# Sincerity of Speech

By *Mabell E. Bell, La Crosse, Wisconsin*

**H**OW many, many times a day we need to repeat the prayer: "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer"! (Psalm 19:14.)

Did you ever stop to consider the power of words? Words may encourage or dishearten, cause joy or sorrow, help another to find God or drive him away from God. No wonder Jesus said, "Let your communication be, Yea, yea; Nay, nay." It may seem that Jesus was over stern in that admonition, but far too many times when we say more than that, we say the wrong thing. Here is a poem which aptly expresses this thought:

"If you think that you are better  
Than your neighbor 'cross the way,  
Or that nature has endowed you  
With a more perfect form of clay:  
Don't say it!

"If you know some dreadful scandal,  
Such as gossips always court,  
And could add a few words to it  
When they call for your support:  
Don't say it!

"Let your life be true and earnest,  
Court discretion for your friend,  
And tho' often you are tempted  
A word to say that would offend:  
Don't say it!"—*Anonymous.*

However, "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

Have you ever noticed that people will try harder to be worthy of praise bestowed upon them than they will to correct a fault pointed out? Do you know of someone who has become discouraged, who has endured criticism, been misunderstood until he feels he is alone and is almost to the point of giving up in despair? Go to him and by your sincere words of encouragement help him along life's way.

"A cheery word, a kindly smile—  
A friendly nod once in a while,  
May be the sanding of the track  
For some poor chap who's slipping back."  
—*Bateman.*

Are there any old and infirm ones near you or those ill or afflicted? How very much your visits may mean to

them if your words are spoken with sincerity, showing them your interest in their welfare! We are told in Proverbs 10:11 that "the mouth of a righteous man is a well of life." "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones" (Prov. 16:24). Are you ready to go to those in sorrow, who are bowed down by grief until they can see nothing but darkness? Can you say as Job, "I would strengthen you with my mouth, and the moving of my lips should assuage your grief." You cannot say it if you go only because you feel it your "Christian duty." Your lips must express the sympathy in your heart, your desire to fulfill the commandment of Christ to bear one another's burdens.



Mabell E. Bell

Perhaps the hardest word of all to speak is that soft answer which turns away wrath. When harsh, unkind, and angry words are hurled at us, can we remember, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles"? (Prov. 21:23.) An angry tongue "is a fire, a world of iniquity: so is the tongue among our members, that it defileth

the whole body, and setteth on fire the course of nature; and is set on fire of hell" (James 3:6). "A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."

Now we realize the second part of our prayer must govern the first. Our words can be acceptable only if God rules the meditations of our hearts. Matthew wrote that those things which proceed out of the mouth come forth from the heart. Words of encouragement and sympathy mean very little unless the heart is filled with Christian love, unless we obey Christ's command to love one another. Luke said that "a good man out of the good treasure of his heart bringeth forth that which is good." Our words are the symbols of what we really are. They represent our inmost thoughts; and, if we have truth and integrity in our inner lives, it will be expressed in honest and kindly words. We dare not treat this fact lightly, for we are told in James, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Therefore, may God create in us clean hearts and renew a right spirit within us, so we may be able as Paul admonished to "let [our] speech be always with grace," and also to "let [our] conversation be as it becometh the gospel of Christ."

# One God: the God of the Ages

## Manifestations of God's Person and Character

By R. H. Judd, Colborne, Ontario

*Note:* Variations of Scripture references used herein are from the following translations, which are widely recognized as authentic. Abbreviations representing them will be found in parentheses: Authorized Version (A.V.); Revised Version (R.V.); American Revised Version (A.R.V.); Variorum Bible (V.B.); Complete Bible (S.&G.); Revised Standard Version (R.S.V.); Leeser's Version (L.V.); Weymouth's New Testament (W.); Emphatic Diaglott (E.D.); Young's Concordance (Y.).

*Reasons for using:* Because, while in the main, there is general agreement, an altered word, or a different arrangement of wording, may open up to the thoughtful reader wider avenues of research, hence being of more interest and importance than would be possible were a single translation adhered to.

*Authorities* quoted are chosen, in most instances, for their acknowledged attainments in *scholarship*. Quotations favoring our position occasionally may be made from certain authors of note, but such action necessarily does not indicate our agreement with them in all other features of Scripture exegesis. Further, it carefully must be borne in mind that all translations are influenced in varying degree by the personal views of the translator. Therefore, only by careful comparison of scripture with scripture can the correct rendering be realized.

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord" (Jer. 23:28).

**H**E THAT cometh to God must believe that he is" (Heb. 11:6) is a statement of Paul the apostle to the Gentiles that none can dispute. Its logic is unanswerable. The very recording of it, however, presupposes that some do not believe. There always have been, and there always will be, in this present age, disbelievers in the existence of God.

One correspondent of a great daily newspaper in Toronto says: "The day is not far distant when science will put an end to your imaginary God, and your mythical Jesus." Truly King David was right when he said, "The fool hath said in his heart, There is no God" (Psalm 14:1). In most such instances, the heart harbors the wish, and the wish is father to the thought. The tables may be turned, though, and the questions asked, "Who, or what is science?" for human science of yesterday is not the science

of today. Further, it may be asked, "From whence does true science come?" Man himself is not the author of any scientific fact, for the obvious truth is that he has but searched it out, and the power to do even that is not his own, but is derived.

There are some questions confronting us which cannot be answered. Every thoughtful person will admit that to be an irrefutable statement. Space cannot be measured, and time has no limits. These only can be recognized, in part, by other correlative facts which come within the range of man's understanding. That space is real only is comprehensible to the mind of man through the existence of innumerable worlds which have their orbits in it; and time only factually can be understood by the historic occurrences of the ever-retreating past and the continually arriving present.

Just as space has no boundaries, and time has no limits, yet the proof of them is contained in other facts, and realized through them, so it is with the existence of God. Though for reasons which are understandable and necessary, God may not be seen (John 1:18), His existence is definitely proved through His works. He has not left Himself without witness (Acts 14:17); for, said Paul, "His eternal power and divine character have been clearly perceptible through what he has made" (Rom. 1:20, S.&G.). King David said, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). Who has not been thrilled by those sublime words uttered by Isaiah the prophet: "Who hath created these?" and getting in response the challenging echo: "He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing"? (Isa. 40:26, S.&G.). Surely here is testimony to a living God that no atheist can deny, for the chart of the heavens is today in practical agreement with that of the very dawn of history. Time, past, present, and future, has been, and will be, measured by those same heavenly bodies. Who but God, in those early days, then could have known that the great orbs of heaven were so exact in their revolutions that for ages they could be relied on for "signs, and for seasons, and for days and for years"? (Gen. 1:14; Psalm 104:19.)

According to the testimony of Paul in his marvelous epistle to the Romans, he said: "Ever since the creation of



the world . . . [men] knew God. . . . They did not honor him as God or give thanks to him . . . Claiming to be wise they became fools, and exchanged the glory of the immortal [incorruptible] God for images resembling mortal man or birds or animals or reptiles. Therefore God gave

them up . . . because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever [unto the ages]" (Rom. 1:20-25, R.S.V.). If the foregoing words are true, that ever since creation men (Please turn to page 10)

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## CONTRITION

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*By Mary Mac Nedrow, Oregon, Illinois*

*"Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Jesus.*

**H**AVE you ever seen the joy manifested by one who had been steeped in sin and unrighteousness but has come to see the glorious light of the gospel? If you have not, you have missed something in your life. Sin always leaves an ugly stain until it is blotted out by forgiveness. Forgiveness breaks the fetters and sets the sinner free. Faith in the gospel message, and true repentance for past sins, must come from a contrite heart. There is joy untold when a sinner repents. Said Jesus: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

Hear the words of the Prophet Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Not long ago, this passage of Scripture touched the heart of one who became convicted of her sins. She longed to be free from the fetters of sin which bound her. It was not easy to break away from the many temptations that beset her. Regularly, she attended prayer meetings, Sunday school, and worship service. When her former friends ridiculed her, she did not care. A gift of a Bible made things more plain for her, and in true faith she saw how empty her life had been; and so, after praying on her knees in contrition, she asked for baptism. As she came up out of the waters and slowly walked to the shore, her face was illuminated, and a smile overspread her countenance which did not vanish even when we left her at the door of her home. To this woman, her baptism is not a mere ritual, but she experiences real joy; for she knows her sins, which were many, are forgiven her, washed away, so to speak. She says she is happier than she has ever been in her whole life. A wonderful change has come over her, for she has buried the old life and is beginning a new life in Christ Jesus.

Our hearts were filled to overflowing at this manifesta-

tion of faith. She understands that baptism is a symbol of Christ's death, burial, and resurrection. It is the seal of faith. She knows that if faithful to this profession, she shall be called forth to life immortal at the coming of Christ, to share with Him the eternal inheritance.

A true Christian will "abhor evil [and] cleave to that which is good." The one newly baptized will make many mistakes (but don't we all?), but thanks be to God, she now has a mediator, the Lord Jesus Christ, who always is ready to act as intercessor.

David, realizing how great were his sins, cried unto God: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Penitent, David cried to God in sincerity and humbleness when he realized his great sin. Anyone may fall into the mire, but he need not stay there. Yes, David sinned greatly, but he truly was repentant and sought forgiveness on every occasion. He always was seeking and praying that he might be forgiven of his sins, since it always brought misery and sorrow to him. He never was happy when he sinned. No one is! He knew he could never be happy with an unclean heart. Oftentimes he would throw himself on his face, crying to God for forgiveness.

Peter, too, who loved his Lord so dearly, and said he would never forsake Him, denied Jesus three times when the soldiers arrested Him. Then, in sorrow, Peter went out and wept bitterly. After Jesus' death, burial, and resurrection, when He sent the message to His disciples to meet Him in Galilee, Peter was mentioned by name. Jesus had forgiven Peter's sin and weakness in denying Him. How happy Peter must have been to receive that message! "There is joy in the presence of the angels of God over one sinner that repenteth." We have the assurance that "the Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

# What Value Is Man to His Maker?

By Mrs. Florence Pease, Geneva, Ohio

*"Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2).*

GLORY and honor were bestowed on man when God created Adam in His own image. Did not God want mankind to be like Him in every respect, in mind and body? When God left Adam and Eve to themselves, however, obedience to Him was no more regarded: their minds weakened in the presence of the Serpent. So God placed the death sentence upon them. Later, it repented God that He had created man. (Gen. 6:6.) Adam and Eve were driven from the presence of God, doomed prisoners of God, all their offspring from generation to generation likewise being under sentence of death. (Eccl. 1:4.) Yes, every child born since the time of Adam and Eve is under sentence of death. (Psalm 58:3.)

Where is man's freedom, though he be not behind iron bars? Men think they are free because they are allowed to follow the dictates of their own hearts, which are evil continually. (Gen. 6:5; Jer. 17:9.) Free to walk their own way, alone, without God! Like children of worldly sinners, when their parents leave them to themselves, their thoughts run to mischief and harm to themselves. The human mind from the beginning has been intoxicated with the glory and lust of sin. Drunken with greed of gold and silver, they are at heart murderers of the poor. Their whole five senses are given to sinful lust: the lust for intoxicating drinks, gluttonous appetites, the lust for dancing and evil music, sensual lust, the lust for evil worldly wisdom. All these things make up the man God created.

"The earth [meaning the multitude of mankind] shall reel to and fro like a drunkard, and shall be removed like a cottage: and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again" (Isa. 24:20). This has reference to the human race, and not the planet on which we live. The earth (planet) abides forever. (Eccl. 1:4.)

Of what value is mankind to the Creator? Like an obnoxious weed, man has multiplied and covered the whole earth, so sinful man is referred to in Scripture as earth.

He might well be called earth, for he was created from the dust of the ground.

In the Book of Daniel, these words are written: "All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (4:35.)

Of what value is mankind in the eyes of his Maker?

The Devil offers gold, and humanity is going the limit in sin and to destruction. Pride, selfishness, and even murderers are churchgoers of long standing. In childhood I observed these things in my home town. I have heard the poor say, "I would go to church, if I could afford some decent clothes." What an example in Christ do the proud flourishing churchgoers set before the Adamic race?

Where can the young look for examples in righteousness? Surely not to the worldly minded. Can they look to the church? Not when the church looks and acts like the world.

Heathenish painting of the cheeks, fingernails, and lips, the wearing of men's styled garments by women, is of the Devil, and an abomination and mockery to God, who created man in His own image. (Deut. 22:5.) Yet we find these things being done among so-called Christians. Grandmothers, mothers, and daughters are all in the same category. Men and women from grandfathers and grandmothers down to the teenagers are drinking and smoking. How I tremble when I think of these abominations! We live about five miles from a notorious summer resort; and it seems, if time lasts much longer, no clothes will be worn during the summer months. Yet numerous so-called members of Christian denominations are seen there. Every Sunday a certain churchyard in town is so crowded with cars that there has to be police stationed there. Christians go there to get their sins pardoned. There are three and four services each Sunday. Thirty pieces of silver was the value the children of Israel placed upon Jesus. (Matt. 27:9.) Is He

## EVERY HOME AN ALTAR

"If every home were an altar  
Where holiest vows were paid  
And life's best gifts in sacrament  
Of purest love were laid;

"If every home were an altar  
Where harsh or angry thought  
Was cast aside for kindly one,  
And true forgiveness sought;

"If every home were an altar  
Where hearts weighed down with care  
Could find sustaining strength and grace  
In sweet uplift of prayer;

"Then solved would be earth's problems,  
Banished sin's curse and blight;  
For God's own love would radiate  
From every altar light."

—From Sunday School Times.

not of less value than that to mankind today, in man's own judgment? Will Jesus have died in vain?

Abraham, in his day, could not find ten righteous people in the city of Sodom. (Gen. 18:32.) How much righteous seed will God find on earth today to repopulate the earth, after the judgment and destruction of the wicked? (Mal. 4:1-3.) These words of Jesus are written in Luke 18:8: "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" It seems that Jesus doubted that there would be even a faint light of God's truth left in the heart of the living at His coming.

God's church is a little flock set apart from the worldly

churches, so let us use discrimination, for in 1 Corinthians 6:2, we read: "Do ye not know that the saints shall judge the world?"

My uncle used to raise onions for seed. He had a perfect leather circle; and, if an onion did not fit perfectly in the circle, he would not plant it. He has been known to find only one hundred bushels of seed in a thousand bushels of onions.

How much more discriminating will our heavenly Father be in the Day of Judgment when He fits the Christian to our pattern, His Son! Yes, through His Son He will prepare a seed for Abraham and the new heaven and earth? Who will be found perfect in Christ?

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## The Value of a Name

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*By Howard H. Hawkins, East Rochester, Ohio*

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**C**ERTAIN incidents transpire in one's early life which usually leave an impression that lasts for many years. The first verse I ever memorized when a child was Proverbs 22:1: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

Most of us recall how the name "Lindbergh" became famous when, in May, 1927, he made the famous solo flight from New York to Paris—a distance of thirty-six hundred miles in thirty-three and one half hours—though everyone said the feat was impossible.

Names have existed ever since creation. In Genesis 1, God called the light "Day," and the darkness He called "Night," and said, "Let the earth bring forth grass, the herb," etc. After creating Adam, God gave him authority to name all things. (Gen. 2:19, 20.)

Job, who knew something about astronomy, could call certain planets by their names hundreds of years before our great telescopes were invented. For instance, he mentioned "Arcturus" (9:9; 38:31, 32) which belongs to another solar system and is said to give five hundred times more light than our sun. By way of comparison, the diameter of that sun is 866,000 miles and our sun only 8,000 miles.

In the commercial world, certain names identify certain products or brands. When we hear the name "Hoover," we would think of the carpet sweeper; Good-year and Firestone—tires; Pillsbury and Swansdown—flour, etc. Then in the spiritual phase, we readily recognize the meaning or record of such names as Baptism, Salvation, Saviour, Abraham, Isaac, Jacob, Daniel, Noah, etc.

David, writing the Psalms, always praised and upheld God's name, and for this reason he loved his own name.

Do we place any value on our own name in the community, in the church, or elsewhere? Several years ago, a cigarette firm offered Colonel Lindbergh \$25,000 if he would permit his name to be used in their advertising. He flatly refused.

There are names in the earth that have great meaning. There is one name above all others, however. That name is Jesus. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). We are taught to pray in the name of Jesus. (John 14:14). In our petitions, we are to ask in Jesus' name.

As we have Jesus for a mediator who has power to "draw all men unto" him, we first must have receptive minds by having the "Father's name written in our foreheads." One's mind or thoughts can be used for good or evil; and, if on the good side of the ledger, one then comes under the magnetic influence of the Master.

One must make every effort, and oftentimes sacrifice, to be worthy of approval. Paul wrote in 2 Timothy 2:15 that we must "study to shew [ourself] approved unto God, a workman that needeth not to be ashamed" to profane all evil things of the world. Paul also said in Galatians that if we sow to the flesh, we reap corruption; but, if we sow to the Spirit, we then reap life everlasting. This is a continuous race; and who has patience and overcomes, will receive "a new name written, which no man knoweth saving he that receiveth it."

In the Kingdom Age, "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads." Is the name of Jesus in my forehead?

# What Happens after Death?

By George Gantz

Selected from *Signs of the Times*

**W**HERE do people go when they die? Do the righteous go directly to heaven? and the wicked to an ever-burning hell?

The testimony of the Bible is harmonious and consistent on this important subject. Beginning with the Book of Job, considered to be the earliest of all Biblical literature, we learn that it was the expectation of this patriarch, when death should come to him, to "sleep in the dust" (Job 7:21). In a later chapter, he stated: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (14:12).

While Job looked forward to a resurrection at the end of the world, he clearly stated: "If I wait, the grave is mine house" (Job 17:13). "I know that thou wilt bring me to death, and to the house appointed for all living" (30:23).

Centuries after Job had written, the Psalmist exclaimed: "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" (Psalm 89:48.) Again: "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104:20).

In answer to his humble prayer, Solomon received wisdom above all who had lived upon the earth to his day, and we find this wise man verifying the testimony of the men who had spoken before him, with this concluding statement in his book of wisdom: "Man goeth to his long home, and the mourners go about the streets. . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:5-7).

Bible writers tell us clearly that the dead are incapable of thought or action, and, therefore, that they are incapable of returning to the land of the living. In Psalm 146:4, we read: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Without thought it would be impossible for the dead to return. Certainly they could not produce even the mildest phenomenon in a spiritual seance.

In Ecclesiastes 9:5, we are informed emphatically that "the dead know not any thing." This forever precludes any communication between them and us.

Besides these clear testimonies which God "at sundry times and in divers manners spake in time past unto the fathers by the prophets," we have also the words which he has "spoken unto us by his Son" (Heb. 1:1, 2).

The Pharisees came to Jesus, demanding a sign. He said to them: "An evil and adulterous generation seeketh after

a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

In these words, Jesus clearly indicated that in death He would be *in the grave*, and that He would come forth *from the grave* on the resurrection morning. On the third day after His crucifixion, He was seen by Mary Magdalene. When in her joy she wanted to touch Him, He said: "Touch me not; for I am not yet ascended to my Father."

Thus by precept and example Jesus verified the testimony of the prophets, that man in death abides *in the tomb*, and in the resurrection comes forth *from the tomb*.

This truth is clearly stated in John 5:25-29: "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. . . . 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."

The account of the death and resurrection of Lazarus affords a valuable illustration. When Jesus finally reached Bethany, Lazarus had been dead four days. Jesus inquired: "Where have ye laid him?" Lazarus' friends said to Him, "Lord, come and see." "Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. . . . Then they took away the stone from the place where the dead was laid" (John 11:34-41). Jesus called out: "Lazarus, come forth." Then "he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin." Jesus said to them, "Loose him, and let him go" (vv. 43, 44).

The Apostle Paul, who was not converted until after Jesus went to heaven, insisted that he received his gospel directly from Christ and not from any man on earth; and he made clear what happens to the righteous after death: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:13-17).

Jesus has such a wonderful plan. Loved ones who have been separated from us by death are permitted to rest in

the grave, without consciousness of all the war, strife, and sorrow through which their loved ones may pass. Then, if they are His children, having accepted His offer of salvation, they shall be reunited at His second coming. Then they shall receive the gift of immortality. . . .

Surely, the Word of God is a light that shines even through the darkness of the tomb, revealing the love, wisdom, and mercy of our heavenly Father.

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## "My Peace I Give unto You"

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*By Lyle Rankin, Cashmere, Washington*

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*"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).*

**J**ESUS HAD TRIALS and tribulations during His lifetime, and He knows the pitfalls and dangers of this time. (Matt. 4:1-11; Heb. 4:15.) He is able to help His people by giving strength if they will seek His guidance through study of His Word and prayer.

Jesus prophesied, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24:12, 13). Surely iniquity abounds in every place on the earth, and conditions are as Paul indicated when he wrote to the Philippian brethren saying they lived "in the midst of a crooked and perverse nation" (Phil. 2:15). Jesus prophesied again indicating the days prior to His return would be as it was in the days just prior to the Flood when God saw fit to render such punishment. (Luke 17:26, 27.) Being surrounded with such iniquitous conditions, God's children are in constant trial; temptations are on every hand.

The peace that Jesus promised is not to be found by yielding to temptation. Some turn to drink to find relief from sorrow, and some to drugs, others to hilarious living. These are of the world and result in less peace. Jesus said, "That in me ye might have peace." To overcome temptation by one's own power does not secure the peace Jesus promised. An entrance into the body of Christ, our reliance on His guiding Word ("things I have spoken") as loving children, are proper avenues to peace. "If ye love me, keep my commandments" (John 14:15).

Some persons may feel that their temptation is too great. That is not right! "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it" (1 Cor. 10:13).

Jesus overcame the world and admonished, "Be of good

cheer." This does not indicate that we have no work on our part to be able to overcome. Rather, it means that God is able to provide help for His children in time of need, and has made possible our escape through strength given that we may be able to bear up in time of temptation.

Salvation is promised to those who endure unto the end: "Endure hardness [suffer evil] as a good soldier of Jesus Christ" (2 Tim. 2:3; compare 1 Peter 2:19-23).

For this work of overcoming, God has provided His armor, and commands, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Take unto you the whole armour of God, that ye may be able to withstand in the evil day [now], and having done [overcome] all, to stand" (Eph. 6:11-14).

Peter admonished: "Be diligent that ye may be found of him in peace, without spot [sin], and blameless" (2 Peter 3:14).

A good soldier of Jesus Christ will be diligent and take heed to his ways and will not entangle himself with the affairs of this life. (See 2 Tim. 2:4 and compare it with Matt. 13:22.)

A good soldier, though he stumble, will rise and press forward in battle. "A just man falleth seven times, and riseth up again" (Prov. 24:16). "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalm 37:23, 24).

God has given His orders, and we are to heed them for cleansing and keeping clean from the sins of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psalm 119:9).

To obtain the peace of Jesus Christ: endure, be diligent, have on God's armor, keep clean, and take heed to God's Word. This will bring good cheer acceptable to God.

## ONE GOD: THE GOD OF THE AGES

*(Continued from page 5)*

knew God, then the prevalent idea of the "ascent of man" is a myth, for mankind has not risen except where the knowledge of the true God influenced his undertakings. History and archaeology abundantly testify to this remarkable fact (see the "Story of the Earth and Man" by J. W. Dawson, L.L.D., F.R.G.S., F.R.S., Principal and Vice Chairman of McGill University, Montreal; publishers Harper Bros., New York). Wherever the knowledge of the true God has ceased from among men, in just that proportion has man not only ceased to progress, but actually has fallen into conditions little above that of the animal creation. "So are the paths of all that forget God; and the hope of the godless man shall perish" (Job 8:13, R.V.). Moral retributive government does not come about by fortuitous circumstances.

*Time in Relation to God*

The King James Version of our Bible reads: "In the beginning God created . . ." When that statement is examined, it is found to be but an adaptation of language to the measure of a man's mind. The Hebrew for "in the beginning" has no article. Moses said: "In *reshith*"—not "in the *reshith*"—God (Elohim) created the heavens and the earth. The correctness of this reading is proved by the Septuagint, Chaldee, and Syriac Versions. It also is found in the evangelist's allusion to the same event in John 1:1. The uniformity of the reading and the care with which it has been preserved for centuries, notwithstanding the temptation to supply the article, testify that a uniform traditional meaning is attached to it. Professor A. McCaul, D.D. (Professor of Hebrew and Old Testament exegesis of King's College, London; and Prebendary of Saint Paul's) says, "John here makes pointed reference to Genesis 1:1, and that by the words *en arche*—'In (the) beginning'—he expresses duration or time previous to creation." Quoting Dean Alford, he says, "*En arche*—in (the) beginning—is equivalent to 'before the world was.'" Again, quoting Meyer, he says, "It is equivalent to the Septuagint of Proverbs 8:23, 'In (the) beginning before he made the earth.'" After quoting other authorities in support of his own, he says, "All are agreed that 'beginning' refers to *duration or time*, not to *order*, and that it is indefinite in its signification, and may mean previous eternity, or previous time, according to the subject spoken of."

According to Onkelos, author of the Targum, it signifies "ancient times," "antiquities," "former times," or "past antiquities." Here, then, the declaration by Moses is tantamount to affirming that God's existence goes back to the distant immeasurable past. Psalm 102:25 says, "Of old thou hast laid the foundation of the earth." This passage is quoted in Hebrews 1:10 as "in the beginning." The

words of Moses and of the Psalmist are big enough to take in times indefinite. It may be of interest to the reader that in the Septuagint translation of Psalm 102:25, it is "beginnings" (plural). This expression is said to occur nowhere else in the LXX.

(Note: We are not among those who would put modern science before Revelation, but as the avowed purpose of scientific men is to search for nature's facts (for "science," so called, is nameless and without authority), we welcome any occasion that brings both into harmony. The plural expression referred to as being in the Septuagint of Psalm 102:25 apparently coincides with the belief of some noted scientists—Sir William Dawson, for instance—that the earth has had other "beginnings" than the particular one referred to in Genesis 1:1.)

Thus far, we have been meditating the wonders of unmeasured time in relation to God, and have wondered how simply it has been brought within the limits of man's capacity to understand. We come now to consider,

*Time (Measured) in Relation to Man*

Mankind, in his studies of both the heavens and the earth—astronomy and geology—has endeavored to measure both distance and time; but utterly has failed to bring within the comprehension of man's mind any system of measurement that accomplishes the purpose. In the studies referred to, it is common practice to talk of distance in "miles," and of "time," in "years," reckoning them in terms of *myriads*, *billions*, *trillions*, and *quadrillions*; but, in doing so, the ordinary reader is mystified rather than enlightened.

The necessity of measuring time also has entered into the calculations of Scripture, but its methods, while comprehensive, also are understandable. Recognizing man to be the appointed habitant of the earth, and looking at events connected therewith from his standpoint, Scripture has made "*the foundation of the world*" (in its present form), the central point of reckoning, concerning past, present, and future. Realizing also that all events first must have their conception through *divinely appointed purposes*, it has made use of another phrase, namely, "*the ages*," to express with characteristic brevity the varied extended periods of divine rulership in human affairs. To take up the study of these fully would lead us too far afield from our main theme, hence we will call attention only to some of the more important features, leaving it to the reader to extend the study at his opportunity.

*(To be continued)*


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# "The Two Shall Become One Flesh"

Ephesians 5:31; Diaglott

"So God created man in his own image." But, "male and female created he them" (Gen. 1:27). "And they shall be one flesh" (Gen. 2:24). Or, Moffatt's Translation reads, "Till they become one flesh." United in purpose, in ideal, in effort, in oneness toward God; till they move in common effort toward life's common goal; the man in his matter-of-fact way, perhaps, the woman in her more tender mannerism; each a complement of the other, and together constituting one whole and wholesome being!

Yes; each the complement of the other—essential to each other—in order to a full and complete family life, such as our Maker evidently intended.

"Therefore a man shall leave his father and his mother," reads Genesis 2:24, "and shall cleave unto his wife." Not cling but "cleave." The original word for "cleave" is defined as to become "glued," "cemented." That is, so united, or joined—fused—into one, as to become inseparable, except by death.

Now the "glue" or "cement" for which God made provision is that love which an unmarried man and woman have each for the other, which by growing acquaintance and ever-deepening mutual affection enmeshes each of each other, and because of which life becomes a void without the other. It is such true mutual love for the highest good of each other that fuses two lives into one flesh, one hope, one wholesome, compound life.

Under such like conditions and circumstances—other things being proper—marriage becomes permissible and proper. But without such oneness of love, marriage becomes one long nightmare of vexation; as per se.

In harmony with the above, the Apostle Paul wrote to the church of the Ephesians:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church . . . holy and without blemish. So ought men to love their wives as their own bodies." (5:22-28).

While all men and all women should regard one another with due and proper respect, yet, only those who by due and proper exercise of true, pure love that consecrates and "glues" each inseparably to the other—as to none other—should ever covenant with each other as husband and wife.

It was with earnest admonition, and prayer to God, that the foregoing Biblical truths should be properly weighed and considered before the undersigned accepted the marriage covenants of the following:

## Blanchard - Lippert

At early evening of July 25, 1947, under the glow of many brightly lighted candles in the flower bedecked sanctuary of the Church of God of Oregon, Ill., Joanne Blanchard and Dudley E. Lippert were solemnly united in

marriage. Miss Lois Carpenter, presiding at the organ, had filled the room with appropriate music for several minutes. Kirby Davis had touchingly rendered different vocal numbers. Then the organ pealed forth the notes of "Here Comes the Bride," and the wedding party began slowly to assemble from different doorways, in due accord. The bride entered on her father's arm, and took position in the vacant space, completing the arch before the minister.

Following prayer and Bible readings, the groom assured the bride that it was his heart's pleasure to receive and dutifully husband Joanne as wife. In return, she gave assurance of her pleasure to accept his husbandry and become his faithful wife. Her father, Charles Gesin, then gave her hand to him for wedlock.

Sealing each others' pledges by exchange of rings, and having received from each, in the hearing of their witnesses and friends, their covenants each to the other, the pastor pronounced them husband and wife, and introduced them to their gathered friends as Mr. and Mrs. Dudley E. Lippert of Oregon, Ill.

The organ's musical voice ushered them to the narthex where brief greetings were exchanged. A reception was held in the home of the bride's parents, Mr. and Mrs. Charles Gesin.

## Hatten - Bloom

It was on July 27, 1947, the seventeenth wedding anniversary of the bride's twin sister, Mrs. Frederick Claussen, at the like 3:00 p.m., and in the same Oregon Church of God, with the same pastor officiating that Miss Pearl Hatten and John A. Bloom, both of Seatonville, Ill., entered with many friends and relatives to solemnize marriage vows.

The house of worship had been beautifully bedecked with flowers by the adept hands of Mrs. George Siple.

Miss Betty Dick's masterly youthful ability at the piano inspired the assembling friends, as also a violin solo by the bride's niece, Miss Betty Claussen, and the vocal numbers by Kirby Davis.

The wedding party entered the room from different quarters and assembled before the floral bedecked dais. On the arm of her father, Mr. D. Hatten of Culver, Ind., the bride entered as the piano spoke, "Here Comes the Bride." They moved forward, preceded by the bride's two youngest nieces, Donna and Dianne Claussen, as ring bearers. The keystone position of the forming bridal arch had been left for the bride and thither her father conducted her.

After fitting prayer, the witnesses and friends heard the expressed desires of groom and bride, and Mr. Hatten gave the hand of his daughter unto the loving husbandry of Mr. Bloom. Testifying to their mutually God-overheard vows unto each other for life's duration, by exchanging golden tokens, and verbal pronouncements, "I do," they were declared legally wed, according to the laws of God, and also according to the laws of Illinois.

Mr. and Mrs. John A. Bloom, after greetings, went to the home of Mr. and Mrs. Frederick Claussen for a reception, and then left to enjoy the grandeurs of Niagara Falls.

## Cohen - Webber

It was at 3:00 p.m., of Saturday, August 2, 1947, at Hope Chapel Church of God at South Bend, Ind., that the undersigned solemnized the marriage of Miss Jean Louise Cohen and Archie Webber before a filled house of admiring relatives and friends.

Into a lovely wedding setting of floral and ribbon adornment, the many guests were greeted with solovox music played by Mrs. Lottie Piekerl, and with vocal numbers rendered by Mrs. Dessa Hepner.

Singly the wedding party entered and took position in proper order. The bridal tapestry was unrolled through the aisle. The ring-bearer, little Miss Joyce Resler, preceded the bride who, on the arm of her brother Irving, entered the key position of the group. First the groom, then the bride, voiced their heart's desires and assurances relating to marriage. In view of this, brother Irving, in behalf of himself and his widowed mother, presented the hand of sister Jean unto that of Archie for marriage.

The love desires of both, having been covenanted by the golden exchanges, and by words of mouth, before the eyes and ears of all present, with petition for Divine watch care and aid, they were declared married, each to the other, till death should part.

Following greeting at the church foyer, refreshments were served in the church parlor.

So terminated their singleness of life, and commenced the new family, with prayers for the Father's leadership to His glory, and their welfare.

Marriage, the Divine fusing of man and woman into one only heart of love, ideality and purpose, for the furtherance of God's creative upbuilding, and the perfecting of families and nations, is the all-wise Creator's one and only ordained relationship of intimacy between the two counterparts of the Adamic family. This divinely ordained mutual covenant is for the protection and enrichment of—not only both, but of—all people of the race.

Would that that sacredness were more fully practiced, and its golden blessedness more universally enjoyed.

F. L. Austin.

## JOSEPH WELHALF

Joseph, son of Joseph and Catherine Welhalf, was born, November 4, 1867, near Lansing, Mich., and died at his home near Blanchard, August 7, 1947.

He was united in marriage to Florence Austin on April 16, 1895. Surviving are his wife; one brother, Henry of Munising; five children: Esther Sikkema of Grand Rapids, Alma Foster, Catherine Foster, Rose Woods, and Marie Sinn of Flint; thirteen grandchildren; ten great-grandchildren; and a host of friends.

He became a member of the Church of God in 1914, and has since been a faithful, active member of that church. Ellsworth Routsan

## HERALD RECEIPTS

Mrs. Elmer Upton; Roy G. Graham; W. O. Cox; Roy Morron; Virgil D. Claypool; Mrs. Iola Cunningham; Mrs. G. J. Rahn; Mrs. Winifred Gould; D. G. Harvey (2); Mrs. F. B. McCullough (2); Mrs. Charles Dupree; Mrs. P. H. Garner; Arthur Gilhey; H. Scott Smith; Mrs. R. D. Stanton; Mrs. Pauline Chapman; Mrs. M. G. Mitchell; Charles W. Howo.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men" (Psalm 115:16).*

### The End of Man's Mortal Life

From Ecclesiastes, we learn that the end of the mortal life is death. (Ecc. 9:5.) We also understand that fact to be so as declared by the Lord God to Adam and Eve. When they sinned, He told them they would die. (Gen. 2:17).

We also learn from Solomon that "the dead know not any thing" (Ecc. 9:5).

Job also wrote about death: "Man dieth, and wasteth away" (Job 14:10).

Therefore, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).

As all of man dies, there is no part of him left to know what is being done in the earth. God gave "breath of life" to man. Man's breath returns to God. Some say the soul does not die. Then why did Jesus pour out His soul unto death? (Isa. 53:12.) He gave His life—Himself—to die for us that we might be redeemed.

"As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

Death is the opposite of life. Death is an enemy, not a friend: "The last enemy that shall be destroyed is death" (1 Cor. 15:26).

### What Is Your Choice?

The children, my husband, and I have been swimming lately. Not long ago, I stepped on something that made a hole in the bottom of my foot. It looked as though a small stone or piece of glass had pierced it. Then I stepped upon a nettle of some kind. It would go in that same sore spot! For several days, I tried to dig out the tiny brier. Finally it was out. What a relief! Now that little story may start you wondering just how it fits into our Page. I have thought about it like this:

Sin gets a little hold upon us. Perhaps we get our feelings hurt. Or maybe we do something that we know is wrong. When we try to be an "overcomer," it takes time. It takes effort and patience. It makes us cross or "out of sorts" perhaps. If we keep on working at it, however, we will be overcomers for sure. God's Word tells us that sin will not rule over us when we belong to Christ. We must

keep working at it, though, if we want to be conquerors. Sin, just like the sore foot, can grow and make one miserable if we will let it. So let us dig out the evil habits when they are small and easy to get rid of. Otherwise they do a lot of damage to a person, and sometimes leave a scar if not gotten rid of soon enough.

"Trust in the Lord, and do good" (Psalm 37:3).

### Out of Zion

In the last days, the Lord shall send His Word from Jerusalem. The headquarters of His Kingdom will be in Jerusalem. He shall judge the nations. They will not fear other nations. They shall beat their swords into plowshares to till the soil. Their spears will be made into pruning hooks for care of the vines. Nations will be at peace.

Other nations will see the Jews (Israelites) prospering. They, too, will want to learn the ways of the Lord.

Man's idols will be destroyed. Those who do not know God, through His Son, will not be at peace or happy. "In that day," man shall fear the Lord and shall try to hide in the clefts of the rocks. (Isa. 2:21.)

We know that will not help them, for no one can hide from God!

Place your trust in God, and in His Son, Jesus. Then we need have no reason to hide but will be happy in serving Him then, as now.

### We Are So Happy

We are so happy to introduce three new members today who join our Everyday Christian Expression Club. They are: Terry Ann Smith and Allegra Bell Smith of Brady, Nebraska, and Suzanne Duval of Elgin, Illinois. Suzanne's name was sent in by her grandmother, Mrs. Lou Lyon. Their membership cards will be sent soon.

### Happy Birthday Wishes

Allegra B. Smith, Sept. 16, age 3, Brady, Nebr.  
Donna Rae Eyster, Sept. 16, age 14, Oregon, Ill.  
Harry Reed, Sept. 17, age 9, Niagara Falls, N. Y.  
Lucille Lobell, Sept. 18, age 12, Hammond, La.  
Donna Lee Claussen, Sept. 20, age 6, Oregon, Ill.  
Bonnie Belle George, Sept. 21, age 9, Little Rock, Ark.  
Harold Swanson, Sept. 21, age 8, Hector, Minn.  
David Otto, Sept. 21, age 13, Eden Valley, Minn.



# Return of the Prodigal Son

By Harold J. Doan



One of the better known parables of Jesus is that of the Prodigal Son. The occasion of the telling of this parable explains its significance and intended application. "Then drew near unto him all the publicans

and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them" (Luke 15:1, 2). When Jesus heard this, He presented three parables, each teaching a similar lesson. He told of the lost sheep, the lost coin, and the lost son, all to this end: that men might know that Jesus' mission is to the lost, not to the well. But then, who is not lost? The sheep was lost by neglect, the coin by carelessness, and the son by his sinfulness.

While still a young man (is this significant?), this son became dissatisfied with his surroundings; he was anxious to go out and sow his wild oats. Demanding his inheritance, he left home and began a life of ease, spending his money in riotous living. Before long his money was gone, and with it his friends. In desperation the son became a swineherd, the lowliest occupation a Jew could have, suffering hardship and want.

In his need the son remembered his home, and swallowing his pride he returned to work, if necessary, as his father's slave. But while still a long way off, his father rushed out to him and embraced him, and brought him into his home with full pardon.

This half of the parable (for there is more) is very practical and revealing. The times that this parable has been re-enacted are almost without number. The blueprint laid down by the prodigal son has been followed by backsliders galore.

One looks out into the world and becomes filled with desire. It may be a child looking outside his family circle, or a Christian looking away from Christ and the church, but the "grass looks greener on the other side of the fence."

The first indication that the desire has reached its peak and won a victory is in the departure of the prodigal. The child begins staying away from home, seeking pleasure elsewhere. The Christian begins staying away from church with its obligations and responsibilities. The child of God begins omitting daily study and prayer, thinking God will forget him. To leave the home, the church, and God is often the prelude to depravity.

The pattern continues. Once the son is away from all restraining influences, he imagines himself to be free and falls into riotous living, wasting himself and his resources. The result is universal, too—misery! We can well imagine the depth of misery and hopelessness from the words, "He would fain have filled his belly with the husks the swine did eat." When we think we will leave the restraining influence of God and be free to *live*, we actually become so entangled and degenerate that we are misery itself. A train is free, as long as it stays on tracks. We are free, as long as we stay on the strait and narrow way that leads to life.

But the prodigal "came to himself" and returned to his father's house. Here is the essence of repentance. We must all come to ourselves and see *us* as we really are. We must know that Christ's way is the only way, that freedom, happiness, and salvation come only with righteousness. This is true repentance, to see ourselves as we are, swallow our pride, and return to God and the way of life He offers in His Son. This is our part, to do what *we* must do to change our way of life.

The first step is ours, as it was the prodigal's. We must begin the search for God, the return to Him. But we need not look far, for He is anxious for our return and will rush to meet us with open arms. Paul's words to the Athenians may have been born out of this parable, for he said, "They should seek the Lord, if haply they might feel after him, and

find him, though he be not very far from every one of us." God is not far away when we come to ourselves and decide to try His way.

REPENTANCE  
Department

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL MEETINGS

**October 17-26**—Evangelistic meetings at Eden Valley, Minn. (T. A. Drinkard, guest speaker.)

## NEBRASKA WORK GOES FORWARD

Meetings of the Eastern Nebraska Conference were held the last week in August at the church on 34th and Seward Streets in Omaha, with Bros. Grover Gordon and Richard Smith as guest speakers. Bible classes were held every morning and afternoon, and sermons each evening.

One hundred twelve people registered at this conference, and it was a week rich in spiritual blessings and fellowship. This bond of fellowship was strengthened, too, with the group which gathered in the church basement to partake of the good food prepared by our most competent cooks, Srs. Lucille Appleby and Josephine Swihart. Truly, a most versatile person is Sr. Lucille, who can both cook and preach in a manner that beggars description.

We were happy to have several visitors from a distance with us, including Sr. Inez Gordon, Cleveland, Ohio; Srs. Cora Pace and Eva Phelps, Holbrook, Nebr.; Sr. Allen Johnson, Cambridge, Nebr.; Bro. Gerald Cooper, Tempe, Ariz.; and Bro. and Sr. Harvey Krogh, Jr., and family South Bend, Ind.

The business meeting was conducted on Friday evening, and there a policy was inaugurated which we hope will be far-reaching in the furtherance of the Lord's work in Nebraska. "Where there is no vision, the people perish" (Prov. 29:18). The Eastern Nebraska Conference plans to co-ordinate with the Western Nebraska Conference in bringing the national evangelist here to do some work in our State. Thus, the work moves forward.

Officers elected for the coming year are: Lucille Appleby, president; Russell Johns, vice president; Alberta Appleby, secretary; Cleo Dixon, treasurer; and Josephine Swihart, delegate. May these new officers have the support of all, that the work may be profitable and meaningful.

We are living in times of great stress, and only the life of Christ furnishes the standard to insure emotional and social stability. If groups throughout this land could gather and derive benefits such as we have experienced at this conference, and if people could be stimulated to follow more closely the self-sacrificing, yet victorious, spirit of the Man of Galilee, they would gain those permanent values which would bring abundant living for them. Oh, that men would seek and find that joy! As Bro. Gordon taught, "Man thinks in terms of years, but God thinks in terms of eternity."

Elvera Edwards, Retiring Secy.

## NATIONAL BIBLE INSTITUTION

Mrs. Ida Marsh	\$ 15.00
Mr. & Mrs. James Mattison	10.00
Virginia Conference	150.00
Eastern Nebraska Conference	26.33
Omaha, Nebr., Church of God	11.00

## FROM H. SCOTT SMITH

The writer filled his appointments at Little Rock, Ark., Saturday night, August 23, and on Sunday, Monday following. Bro. W. R. Simmons of Hartshorne, Okla., joined the writer for a series of meetings at the Oak Grove Church of God. Bro. Simmons preached some interesting sermons. The writer spoke Wednesday night on "The Door into Christ." Clarence Mathews and his wife Jewell, of Ravenden Springs, Ark., came forward and requested baptism. I was glad to assist them in putting on Christ by baptism, Thursday at 3:00 p.m. These people plan to make their home in this community in the near future.

The writer left for Bear, Ark., Saturday, August 30, to fill appointments Saturday night and over Sunday, during which time we had three good services with much interest manifested. Bro. Simmons continued the services over Sunday at the Oak Grove Church.

Bro. Simmons and the writer began a series of meetings at Clark's Chapel, Tuesday night, September 2. H. Scott Smith.

## SUNDAY SCHOOL PICNIC Kokomo, Indiana

Though living two years in Port Arthur, Tex., where we learned to love the beauty of the Southland and enjoy the blessings of the Gulf breezes and mild winters, it was good to be in the "old home town" and to be able once again to attend a Sunday school picnic at the Kokomo Church of God, Sunday, August 24. The committee must have put in a great amount of labor on the program for the day, for there were music and Bible contests, with recreation games and contests for the children of all ages.

At noon, a most wonderful dinner was set in the church basement; and, as Kokomo women are well known as famous cooks, enough said.

The entire afternoon passed all too soon as we again enjoyed a visit with the brethren. To add to our joys of the day, Bro. and Sr. William Huffer and Sr. Bonnie Huffer of the Hillsburg Church and Bro. Alva Huffer of South Bend were with us for the evening service, when we were blessed by a sermon by Bro. Kirby Davis of Oregon Bible College. Like Peter, we can say, "It is good for us to be here." D. G. Harvey.

For more news items, see page 11.

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$4,203.51 to go  
by September 30!**

## GLEANINGS FROM THE FIELD "The field is the world."—Jesus.

Because of failing health, Sr. Edna Brewer recently was compelled to resign from her duties as matron and an instructor in Oregon Bible College. The faculty and students are sorry that Sr. Brewer will not be in the College this year, but hope that God will give her health and strength to continue in His work in some way.

Since Sr. Brewer is unable to return to the College, Bro. and Sr. Charles Pearson, former caretaker and matron of Golden Rule Home, have been employed as caretaker and matron at the College. Sr. Mary Brown is helping Sr. Pearson in household duties. Sr. Nora Pearson answered a call to be matron at the Home. We pray God will guide these workers as they continue in His service.

Bro. and Sr. James M. Watkins journeyed to Hedrick, Ind., where Bro. Watkins preached on Sunday, September 7.

Bro. Otto E. Dick preached for the Oregon (Ill.) congregation, Sunday morning, September 7; and Bro. Arlen Marsh preached in the evening.

By the time this Herald reaches most of its readers, Bro. F. L. Austin expects to leave Warmolts Clinic and be at his home at 500 S. Fourth St., Oregon, Ill.

Bro. Norman J. McLeod, Pomona, Calif., has accepted the pastorate of the Oregon, Ill., Church of God. He expects to be in Oregon by October 1, to take up his new duties. His family will not come to Oregon until later.

TEXAS CONFERENCE

A state conference in Texas became a reality when brethren from many places assembled at Ater, in Coryell County, August 23-31. It was a most inspiring and fruitful meeting. The united desire of one and all was to go forward. The success achieved exceeded our expectations. From all sides came expressions of enthusiasm. The attendance was not quite as large as we had hoped, but very good for a first attempt.

Bro. and Sr. E. L. Macy started it off, and each of them taught two classes a day. Bro. Timothy Pearson and the writer arrived Monday and worked through the rest of the week. Classes for adults and children were held each day, including Sunday, at 9:30 a.m., and 2:00 p.m. Preaching services daily were at 11:00, 3:00, and 7:30. Bros. Macy and Pearson did most of the preaching, with Bro. T. A. Drinkard and the writer assisting. A young people's class was organized toward the last of the week, with Bro. Pearson as teacher. Sr. Macy had the children, and her work was much appreciated.

Business meetings were held on Wednesday and Friday mornings. Officers were elected for the conference, as follows: president, R. F. Robbins of Dallas; first vice president, A. R. Wolfe of Gatesville; second vice president, Hulbert Cheat of The Grove; secretary, Mrs. W. H. Reeves of Mullin; and treasurer, Miss Wilda McCorkle of Gatesville. These officers will form the conference board to carry on the state work. Decision was made to employ Bro. E. L. Macy as state evangelist, his work to begin the first of September. A fund of nearly one thousand dollars has been accumulated during the past year with which to finance the work at the outset. We are hoping that, now that a real program has been initiated, the brethren will continue their loyal support with regular contributions.

Bro. and Sr. Pearson will remain in Texas, and locate at Riviera, to do evangelistic work in the Rio Grande Valley. The work of both these brethren was very enthusiastically received, and if it had been possible the conference would have employed both of them. We hope that by next year such will be possible.

Our hearts rejoiced to witness the obedience in baptism of John Hayse, Rt. 4, San Benito, son-in-law of Sr. W. L. Robbins. His wife, Opal, is a member, and we are happy to have this family united in faith. Bro. Hayse is a fine, upright man. We pray that his new faith will bring a rich fruitage in his life and home.

We rejoiced that Sr. Robbins herself could be there, to witness the fruition of that for which she has labored and prayed so long. She and the other women worked like heavers to provide the abundant and delicious meals which were served, and to provide sleeping accommodations. The men also worked hard, especially the local folks, to make our stay comfortable.

All seemed to co-operate with one accord to make things a success. The schoolhouse and teacherage made good dormitories; the shady and spacious grounds provided ample space; and the Lord blessed us with unusually comfortable weather, in addition to the rich spiritual blessings poured out upon us.

Thus ended a most successful and enjoyable Texas Conference, which we hope will be the first of many more to be continued without interruption until the Lord comes.

M. W. Lyon, Evangelist.

LONGANECKER - JOHNSON

In the absence of Bro. Arlen Marsh, it was our delightful privilege to journey to Rockford, Ill., Saturday, August 23, for the 7:30 p.m. wedding of Mr. Claude S. Johnson and Miss Kathryn Longanecker.

The bride is the daughter of Mr. and Mrs. Roy E. Longanecker and the granddaughter of the late Bro. Charles Lindsay and Sr. Lindsay. She is well and favorably known to our church people in Rockford as well as to many at General Conference.

The groom is at present a member of the United States Army and has been for the past seven years. He is studying engineering and is facing a promising future.

The wedding took place in the bride's home, which was beautifully decorated with flowers and palms. The bridal couple were attended by the bride's parents, Mr. and Mrs. Roy Longanecker.

Following the brief double ring ceremony, refreshments were served to the relatives and friends who attended this quiet home wedding. The opening of packages by the bride and groom revealed some very lovely gifts. Shortly thereafter they left for a short honeymoon trip amid showers of rice and best wishes.

To our knowledge we had never met either of the happy young people, although we first met the bride's mother and grandparents more than twenty years ago when they lived at Pearl City, Ill., and attended our Adeline Church. They are all fine people, and from all accounts, Kathryn has the same dependable qualities and high ideals of her parents and grandparents. Claude impressed us as being an exceptional young man, one worthy of the bride that is his.

The greatest rewards of marriage come in later life, and then only to those who have lived lives of loyalty and unselfish devotion and service to each other. We pray that God will lead and guide them in their journey through life together. With Him as their guide, life will become richer, sweeter, and more satisfying as the years go by.

Harry Sheets.

KIRKPATRICK - WARMOLTS

On Sunday afternoon, August 24, at 3:30 p.m., Miss Norma W. Kirkpatrick was united in marriage to Mr. Earl H. Warmolts of Oregon, Ill., at the home of the bride's parents, Mr. and Mrs. L. C. Kirkpatrick, Cass Lake, Minn.

The double ring ceremony was performed by Bro. Vivian Kirkpatrick. They were attended by the bride's sister, Mrs. Gordon Guiles of Milwaukee, Wis., and Donald Kirkpatrick of Cass Lake.

The bride was attired in a silk aqua suit and the bridesmaid in a pink linen suit.

Following the ceremony, a wedding dinner was served, after which the new Mr. and Mrs. Warmolts left on a short trip. They will reside in Oregon, where he is employed at the Warmolts Clinic, and she as teacher in the local high school.

Mrs. Gordon Guiles.

NATIONAL BIBLE INSTITUTION

Leonard Brown	20.00
Holbrook, Nebr., Conference	90.00
Restitution Church, Casey, Ill.	10.00
Mrs. Charles Dupree	2.50
Hope Chapel, South Bend, Ind.	10.00
Mrs. R. Long	12.25

REPORT FROM C. E. WEAVER

Beginning a meeting at Walnut Grove, Ark., on August 2, we continued there until August 8. This was the first meeting this congregation has had for several years because of the condition of the church building. Now the building is repaired, and good lights have been installed. This was my first time in seventeen years to go back to preach to these people, where I spent my younger days. What a joy it was for me to have the opportunity! What a joyful meeting we did have, and a good congregation each night, and with the best of interest! The song services were good; and on Sunday night, the 3rd, we had a large crowd. I preached on "The Crowning Day." Two persons, Sr. W. P. Dickson and Sr. Ruby Lois Coverdill, came forward and demanded baptism. On Monday, the 4th, we met and I baptized them in the all-saving faith of Christ our Lord.

Also, on Sunday, the 3rd, we organized a Sunday school class. Lots of good could be done here, but these good people need our help. They have a membership of twenty-four, but some have moved away.

On Sunday, August 8, at 11:00 a.m., I preached at Morse Chapel. Then at 8:00 p.m., I preached at Waveland, Ark. We had a large congregation at this place.

Then, after I returned home, what another blessing of enjoyment did we receive! On August 19, Bro. and Sr. C. R. Randall of Ripley, Ill., came to our home with Bro. and Sr. Pete McGinty. We surely enjoyed their visit.

May God bless us all and give us a home in that beautiful city of God.

C. E. Weaver.

ESTHER ANN OSBORN

Esther Ann Osborn, wife of Melvin J. Osborn of Culver, Ind., died, July 31, 1947, soon after she had retired in usual health.

Born in Ohio, February 5, 1878, she moved with her family to the vicinity of Knox, Ind., in 1884. She was baptized in March, 1895, by Evangelist George Smith at Eagle Creek Church near Knox. Later, she became a member of the Burr Oak, Ind., Church. About this same time she began school teaching, continuing for five years. In 1901, the family moved to Everett, Wash., but Esther soon returned to Indiana to be united in marriage with Melvin J. Osborn on November 21, 1901.

To this union were born four children: Leta Alice (Mrs. Arthur Johnson), Gerald, Vera, and Mary Belle (Kempel), two of whom, Leta and Vera, preceded their mother in death.

Mr. and Mrs. Osborn became grandparents to ten children: Ruth Esther Johnson; Shirley, Paul, Larry, Donavon, Ronald, and Sandra Osborn; and Karen, Mary Ann, and Cindy Lee Kempel.

Mrs. Sadie L. Borg of Bellingham, Wash., sister of Mrs. Osborn, was present at the funeral, as also were J. Arthur Johnson and Ruth Esther of Sac City, Iowa.

Following funeral services at the home at 10:00 a.m., August 2, at which the undersigned sought to convey to family and friends the Christian's hope as taught by Holy Writ, interment was made at the Culver cemetery, there to await the Saviour's call when He shall come with a shout, and with the voice of the archangel, for the dead in Christ to arise. She is one in Christ by faith, repentance, and baptism; joint heir with Christ by resurrection. May it so be.

P. L. Austin.

## The Secretary's Report

The annual business meeting of the Illinois State Conference was held on Friday and Saturday afternoons, August 8 and 9, 1947, at the church in Oregon, Illinois. After short devotional service, the following business was transacted:

Minutes of the last meeting were read and approved. The treasurer's report was read and accepted. Formal reports were read from the following churches: Casey, Chicago, Dixon, Eldorado, Macomb, Oregon, Ripley, and Rockford. Brother Theron Murphy gave oral report for the Salem Church near Marshall. Informal oral reports also were given by the pastors and members of the various churches. Every church in the State was represented at the meeting.

A motion was passed to contribute \$150.00 to the Oregon Church to help pay the cost of the lot south of the church. This lot is used during Conference for trailer parking, classroom tents, and playground.

A motion was passed "that the Illinois State Conference contribute ten per cent of the money received for general state work to National Bible Institution to help carry on the national work."

Attention was called to an item in the treasurer's report of \$553.00 listed as "Contributions from churches," and it was explained that this represented regular contributions throughout the year from three churches in the State—Oregon, Ripley, and Rockford. This matter was discussed in hope that other churches in the State might be encouraged to institute some regular system of contributing to the State work—a percentage of their church income, a percentage of weekly offerings, or the offering of a specific Sunday each month.

After a lengthy discussion of the matter, it was voted that the Conference go on record as being opposed to the granting of concessions on the grounds during Conference.

The Conference voted to have two "Dollar Days" during the year, one this fall and one next spring.

An expression of the house was taken favoring continuance of Quarterly Conferences. Ripley extended an official invitation for the Spring Conference, and Brother Herbert Edmister invited the June Conference to meet at Eldorado. The Fall Conference is being planned for the northern part of the State.

There was a discussion of ways and means to build up the interest and attendance and bring the climax of the Conference at the end of the second week. A committee was appointed to work with the Executive Board of the General Conference toward this end.

Officers elected for the coming year are: president, Wayne Laming, Mt. Sterling; vice president, Paul C. Johnson, Oregon; secretary, Esta L. Starbuck, Rockford; treasurer, Mildred Somers, Monroe Center; board members (2-year term), Frederick Claussen, Oregon, and Herbert Edmister, Eldorado; board members holding over from last year, Harold Doan, Chicago; and Linford Moore, Macomb.

Esta L. Starbuck, Secretary.

We want news this year from every church in the Illinois Conference. Let us know what you are doing and how you are doing it! Send your news notes, announcements, and items of interest to Illinois people to: H. J. Doan, 1908 N. Keystone Ave., Chicago 39, Ill.



Because only 45 of Illinois Conference's 600 members were present at the Conference business meetings, some of the items mentioned in the secretary's report will bear further explanation and advertising.

General Conference went on record as "favoring tithing as a means of church finance and that such a method be publicized and constantly stressed by all departments of the General Conference." In support of this motion, Illinois Conference will tithe ten per cent of its gross income into National Bible Institution. The idea, however, must be carried further if it is to work any good in our financial status. This is an individual duty, to tithe of your income into the Lord's work. If *every-one* tithed, the local church would have enough money to carry on a

## ILLINOIS EVANGELIST

full program and support state and national work, too. Under the usual slipshod, half-hearted financial system, we barely can support the local churches, without doing any evangelistic or missionary work.

In the past year, only three churches made contributions to the Illinois Conference. To increase this number so that each church in the Conference bears part of the load, the Conference suggests that each church begin a program of regular contributions. Many hands make the burden light.

Need for greater attendance and representation was recognized by the members present, and it was decided to advertise our meetings in a more personal way. Would it not be wonderful if we could have a conference with four or five hundred Illinois Church of God members in attendance? It is not impossible; it requires self-sacrifice. Plan to attend one or two or three of the Quarterly Conferences this next year. Fall Conference is in Oregon in November.

The Conference was gratified by the response to its appeal for bedding and other material for the dormitory. As Brother Paul Johnson so wittingly quoted from the Scripture, "The people bring much more than enough for the service of the work. . . . So the people were restrained from bringing" (Ex. 36:5, 6). The Lord's people are always quick to fill real need.

A suggestion by Brother Sydney Magaw that a church history of the Illinois Church of God be written was favorably considered by the members in session. The Conference has complete minutes of all Conference business meetings since its beginning on September 30, 1898. The history of each local church is probably not so well recorded, however. It would be a simple task for an editor to compile a history if the pastor or some layman from each local church were to gather data from his church and compile it into an orderly, chronological history. A concise and accurate history of the Churches of God in Illinois would be a definite asset to pastors and laymen alike. This is our fiftieth year as a Conference, yet who knows our beginning, the saints who launched the work, the churches which have lived and died in the days past? We need a memorial for those who have handed to us our heritage.

# THE RESTITUTION HERALD

VOLUME 36

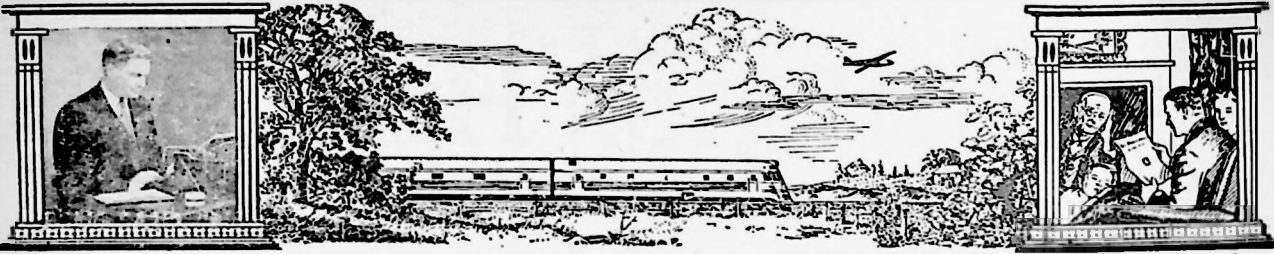
OREGON, ILLINOIS, SEPTEMBER 16, 1947

NUMBER 49

## God's Will for Us

*Just to be tender, just to be true,  
Just to be glad the whole day through;  
Just to be merciful, just to be mild,  
Just to be trustful as a little child.  
Just to be gentle, kind, and sweet,  
Just to be helpful with willing feet;  
Just to be cheery when things go wrong;  
Just to drive sadness away with a song;  
Whether the hour is dark or bright,  
Just to be loyal to God and right;  
Just to believe that God knows best,  
Just in His promises, ever to rest;  
Just to let love be our daily key,  
That is God's will for you and me.*

—Author unknown.



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Sydney E. Magaw, Editor

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## Prayer

When the ark was brought from the Philistines to Jerusalem, David offered thanks to God, saying, "Sing unto him, sing psalms unto him, talk ye of all his wondrous works; glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually. . . . Declare his glory among the heathen; his marvellous works among all nations. For great is the Lord, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. . . . Worship the Lord in the beauty of holiness" (1 Chron. 16:9-29). David's prayer was one of praise and worship, rather than a prayer for favor. The Scriptures teach, however, that God's people do have the privilege of praying for personal needs—that God always sees and hears His people.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Peter 3:12). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Psalms 122:6 presents a beautiful thought on prayer, containing also a secret of success, saying: "Pray for the peace of Jerusalem: they shall prosper that love thee." So concerned are we Christians about individual problems, that we lose vision of the City with wailing wall, the City painfully awaiting coming of its King. "Pray for the peace of Jerusalem." Pray for Jerusalem's King to return. Forgetfulness in this matter may account for poverty—either individual or congregation. Being mindful and prayerful of this City may help to pay one's numerous bills.

Jesus taught His disciples—and us—to pray that workers be sent into the fields of evangelism. "The harvest truly is plenteous," said Jesus, "but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:37, 38). Yes, the Church of God needs more workers in the field, apparently more than Oregon Bible College is able to prepare, but there are at all times ministers within our organization

whose services are not being used, except, perhaps, at infrequent times. Pray that God will use every workman available. The season is far advanced; grain is ripened and falling, ungathered, being lost.

Christians should pray, too, for strength to endure trials and temptations. He who pleaded with His sleeping disciples in Gethsemane, saying, "What, could ye not watch with me one hour?" also instructed them how to surmount their indifference and sin. He said, "Watch and pray, that ye enter not into temptation" (Matt. 26:41). Had they been watching, they might have seen their Lord in agony, or heard His cry, or seen the angel that ministered to Him and saved Him from untimely death. Had they been praying, perchance the angel would have ministered to them, too, that they would have possessed sufficient strength to stay with Jesus when came the lanterns, staves, and mockery in the judgment hall.

Best-known prayer of the Bible, pattern prayer for all Christians, exalts our Father's name—*Jehovah*. It teaches us to pray for His Kingdom to come. It recognizes human hunger dependent daily upon the heavenly Parent. It provides forgiveness for our sins—in measure warning us freely to forgive. Finally, it ascribes to God all power, glory, and right to rule the world. This is the God, too, who abandons not in temptation, but delivers from evil.

In petitioning the Father's throne, there is only one to mediate. It is Jesus—the "one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). "Through him we . . . have access . . . unto the Father" (Eph. 2:18). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Hear the Saviour say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "He ever liveth to make intercession" (Heb. 7:25).

In praying, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Ecc. 5:2). Not long prayers, said Jesus, nor prayers merely to be heard of men, but "enter into thy closet . . . shut thy door, pray to thy Father which is in secret, and thy Father . . . shall reward thee openly."

# Food and Famine

By Glenn M. Birkey, Rochelle, Illinois

**T**HE PROPHET Amos foretold: "*Behold the days are coming,*" is the oracle of the Lord God, "*when I will send famine upon the land; not a famine of bread, nor a thirst for water, but for hearing the words of the Lord. And they shall wander from sea to sea, and run from north to east, to seek the word of the Lord, but shall not find it*" (Amos 8:11, 12; Goodspeed's Translation).

One hears daily over the radio and through the press about scarcity of food: how people in many countries are at the point of starvation or already dead for lack of food. Some authorities are predicting that even in our own land food may become scarce. A partial crop failure this year will cut food supplies, seriously. In this article, however, I am more interested about the famine for God's Word as mentioned by the Prophet Amos. Though we need material food for our bodies, we much more need spiritual food for our minds.

It will be recalled that during food rationing, nearly all were clamoring for scarce articles of food. Our carnal natures are much more interested in material things than in the Word of God. While some of our statesmen truthfully have said that hunger for material food makes the way easy for Communism to thrive, they also could have emphasized the need of spiritual food to combat this dread philosophy of life. Many Communists who have forsaken that way of life make their own statements that conversion to Christianity was the reason for their desertion of Communism. There is no more sure way to lose our young people to Communistic doctrines than to have books and teachers in grade schools and high schools that teach evolution of man and kindred doctrines. Many teachers also scoff at inspiration of the Bible.

For a long number of years, I have been identified with two organizations that distribute the Bible without comment, namely the American Bible Society and the Gideons. Such work is very needful, but I fear many Bibles so distributed lie idle and get covered with dust. It is said the Bible is the best seller of all books. I am glad for that, but this would be a far different world if the Word of God was even read by the majority of people. I fear many people who regard themselves as Christians fail in reading of the Scriptures. Many only hear it read by a minister for a few minutes on Sunday morning. We read in second Timothy 2:15, "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth" (Goodspeed). Other versions say to "study" to show oneself "approved."

So he should not only read the Bible, but *study* it. Though I am neglectful, myself, in not studying the Bible enough, I can see the urgent need for both myself and others to overcome this negligence—especially in these last days.

In conversation with others about me, I find many who never knew any mention is made in the Bible about the importance of baptism or about Christ's return to earth. Concerning the resurrection and different rewards in the two resurrections, also concerning the future new heavens and new earth, most people have had their ideas formed by pagan doctrines handed down by tradition—doctrines very contrary to the teaching of the Scriptures.

In the press and the radio, we today hear about so many violent acts done by very young children. Can we wonder about it? If only parents themselves would feel the need of Bible study in the Sunday school, and see to it that their children in their tender years were in that school regularly, what a blessing it would be for all! In addition to that, think of the benefit that could be had by having a family altar where daily reading of the Bible and prayer would be the first order of the day. The rush of duties and indifference almost have eliminated this custom.

Speaking of neglect of Bible knowledge, I remember reading about a quiz being given to some students in a noted university in our State of Illinois. Among the questions propounded were, "Who was David?" and "Who was Babe Ruth?" Only about ten per cent knew about David. Ninety per cent could discuss Babe Ruth!

One of the peculiar things I noticed in the Douay Version (Catholic Bible) is part of the preface, a statement by Pope Leo under date of December 13, 1898, as follows:

"An indulgence of three hundred days is granted to all the faithful who read the Holy Gospels at least a quarter hour. A plenary indulgence under the usual conditions is granted once a month for the daily reading." Another prominent Catholic official has this to say, in part:

"The faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." (Ban the indulgences, and the advice is good.) In my experience and associations with Catholics, I find they neglect paying attention to the admonition to read, just as many Protestants are doing. . . . Remember David's words, "Thy word is a lamp unto my feet, and a light unto my path." Why not use it daily?

# Value of the Knowledge of General History to the Minister and the Religious Teacher

(An address before the 1947 Summer Ministerial Conference)

By Norman J. McLeod, Pomona, California

**H**AVE you ever suddenly awakened in a strange place in the middle of the night and for the moment could not remember where you were? You know what a painful experience it can be until you reassess your surroundings to recall the immediate past. Such is the pain suffered by the victim of amnesia. Memory of the past is essential to mental health. Of equal value to the human race is its history. If we had a Godlike knowledge of history, we could solve all the problems of the human race, "not because the past would furnish precedents of conduct, but because our conduct would be based upon a perfect knowledge of the past." (James Harvey Robinson, *The New History*). So it is with the ministry. If we had a Godlike knowledge of history, we could comprehend all that is necessary for a complete understanding of the Bible, and how to lead a perfect life. But such knowledge has not been given to us.

Ever since the life of man began, something has happened to every individual every second of his existence. All these events come within the scope of history. They are the facts from which history draws its materials, but it is impossible for historians to record a small part of these facts. That I had a toothache at a certain time is a fact, but it is of no historical value. The fact that a boy and girl met on the street would be of no historical value, but if the two were later married, and their son was a famous personage, then their chance meeting assumes historical significance.

The impossibility of telling of many facts is apparent because they are known only to the person who experienced them. Events taken singly are not history. History is not merely facts, but related facts. Just which facts should the history writer select from the mass of events at his disposal? The answer to that question tells of the value of history to any individual. The teacher of religion and the minister are not particularly interested in the details of military campaigns of a Caesar, nor how many were killed and wounded at the Battle of Crecy. Nor can he find much of value in the episodic histories written a few years ago that dealt with the unusual, the strange, murders, dynastic quarrels and the "Reign of Terror" of the French Revolution. Even the history of the church of the Middle Ages suffered from the historian's desire to relate the bizarre rather than the realistic things about that institution. One writer, in discussing the Mediaeval

church, says: "Miraculous oil was common; portions of the true cross plentiful; and such objects as Saint Anne's comb and the Virgin Mary's petticoat were accessible to the devout." Instead of examining the rise, ascendancy, and decline of the church, the author was interested in extraneous matters.

Political history can be important to the minister, but not as it was written some years ago. An example will show what the historians presented at that time: "Robert the Wise (of Anjou) (1309-1343) the successor of Charles II of Naples, and the champion of the Guelphs, could not extend his power over Sicily where Frederick II (1296-1337), the son of Peter of Aragon, reigned. Robert's granddaughter, Joan I, after a career of crime and misfortune, was strangled in prison by Charles Durazzo, the last male descendant of the house of Anjou in Lower Italy (1382), who seized the government. Joan II, the last heir of Durazzo (1414-1435), first adopted Alfonso V, of Aragon, and then Louis III, of Anjou, and his brother Rene. Alfonso, who inherited the crown of Sicily, united both kingdoms (1435), after a war with Rene and the Visconti of Milan" (quoted by Robinson). Most people think that because history is a record of past facts, the writing of history should be completed once for all; but, when we realize it is a choice from a large number of facts, then we gain an entirely different idea of it.

Our new history examines the rise, the continuity, and the decay of institutions. A war may be a devastating thing but often leaves little change in the habits and institutions of the race. For instance, when World War II closed, we ate the same things that were eaten by the Israelites when they longed to go back for the cucumbers and the melons and the "flesh pots of Egypt." Notably the men of northern Europe have worn trousers and the women have worn dresses for many centuries; but in China the women have worn trousers; in Greece the men have worn kilts; and in Japan both men and women wore kimonos. The particular cut of these garments changed from time to time, but the general character of the clothing remained the same. When European clothes were first introduced into Japan, many men would slip into their old type garments whenever they had the chance. They felt more at home in them. The powerful church of the Middle Ages should be understood as an institution in a similar fashion: its long period of growth, how it lost a great



deal of its power, and finally even now is giving way in large areas of the world to atheism and indifference. The minister should know how the church changed the doctrines of primitive Christianity, enforced the new set of

teachings with the utmost rigidity, how it overreached itself, and how its corruption brought about reforms that restored to the common people the knowledge of Christ's own teachings. This body (Please turn to page 10)

## Has Christ "Become of No Effect"?

By H. Gary France, Wenatchee, Washington

THE consequence of obeying *part* of the law is that one becomes debtor to the *whole* law. If one is justified by the *whole* law, Christ is worthless to him; he is not in position to accept of God's grace. Paul testified "to every man that is circumcised, that he is a debtor to do the *whole* law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:3, 4).

Paul, and other New Testament writers, used the terms, "the law" and "the whole law." What law were they considering? Obviously, they were referring to the law under which Israel was living. When a person says, "Don't do that! It's against the law!" he means simply that the offense is against the law under which they are living, whether it is a city, state, or federal law.

Israel lived under one system and only one system of laws. In presenting this code to Israel, God caused the people to gather at Mount Sinai. The mountain was burning; the earth was trembling; thunder and lightning were shattering the atmosphere; and God was speaking! The situation struck horror in the hearts of the people. When God had related ten of the commandments for Israel, the people said in terror, "If we hear the voice of the Lord our God any more, then we shall die. . . . Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it" (Deut. 5:25, 27). God replied to Moses, "I have heard the voice of the words of this people, which they have spoken unto thee. . . . Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them" (Deut. 5:28, 30, 31).

God spoke ten commandments to Israel. Israel fearfully complained, so God spoke the rest of the law to Moses, and Moses related it to Israel. Had Israel not asked God to cease speaking, there is no reason to believe that God would not have continued relating all the details of the law. *God did speak the whole law to Moses!* Therefore, one may conclude that Israel lived under only one law—that law which *God commanded*.

Does God change? Of course not! But the priesthood did change. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). This chapter of Holy Writ continues in explaining the necessity for the change: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:18, 19).

*There is no mention of the administered law being, or considered as being, divided!* Contrarily, the term "the law" is persistently used. *That law was changed!* A "better hope" and a "better testament" were put in its place.

"The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). When a student is promoted to the succeeding grade, does it mean that the school system is changed? Nor does it mean that God changed when man was brought to Christ by the schoolmaster.

Christ said of the law and the prophets, "I am not come to destroy, but to fulfil" (Matt. 5:17). The Greek word *kataluo*, here translated "destroy," means "come to naught," "throw down," or "overthrow." The law did not "come to naught." The law was successful *in its intended purpose*. It brought men to Christ. Christ, prophesying of the Temple, said that there would not be a stone "that shall not be thrown down" (Matt. 24:2), using the same Greek word, *kataluo*. Christ's intention was not that of overthrowing or revolting against the law. He simply intended to fulfill or "end" the administration of the law. The Greek word *pleroo*, here translated "fulfil," is translated "end" (Luke 7:1; Acts 19:21), "expire" (Acts 7:30), and "complete" (Col. 2:10; 4:12). Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled*" (Matt. 5:18). Jesus *had just said that He would fulfill*, meaning He would "end," "expire," or "complete" the law.

Paul wrote of "the ministration of death, written and engraven in stones" (2 Cor. 3:7). Please! Let us not work under the ministration of death. Let us not fall from grace. *We must concentrate our efforts on a better testament, a better hope!*

# One God: the God of the Ages

## Manifestations of God's Person and Character

By R. H. Judd, Colborne, Ontario

*Brother Judd's study this week is the second installment of copy that may be published, eventually, in book form.—Editor.*

### The Ages

"Thy kingdom is a kingdom of all ages" (Psalm 145:13—marg.).

"The LORD JEHOVAH is a rock of ages" (Isa. 26:4—marg.).

"King of the ages" (1 Tim. 1:17—R.V., Marg.).

"King of the ages" (Rev. 15:3—R.V.).

"Which God ordained before the ages" (1 Cor. 2:7—R.V., marg.).

"Upon whom the ends of the ages are come" (1 Cor. 10:11—R.V. & E.D.).

"That in the ages to come" (Eph. 2:7—A.V. & R.V.).

"Other ages" (A.V.); "other generations" (R.V.) (Eph. 3:5—E.D. & T.C.N.T.).

"Purpose of the ages" (Eph. 3:11—R.V., marg.).

"From all ages and generations" (Col. 1:26—R.V.).

"Before the commencement of the ages" (2 Tim. 1:9—W.).

"Before the commencement of the ages" (Titus 1:2—W.).

"The ages have been framed by the word of God" (Heb. 11:3—R.V., marg.).

Note. Dr. Owen, on the word translated "framed," says, "The word doth nowhere signify the original production of anything, but the order, disposing, fitting, perfecting, or adorning of that which is produced. Nor is it anywhere applied to express the creation or making of the world." (See note on Heb. 11:3, E.D.). Hebrews 1:2 informs us that God constituted "the ages" *on account of Christ* (E.D.) and Hebrews 9:26 reveals that "at the end of the ages" Christ was manifested to take away sin by the sacrifice of himself (R.V.).

It will be seen from the passages quoted that "the ages" had commencement; they also have purpose, and they also have end.

### Age (singular)

"Neither in this age, or that which is to come" (Matt. 12:32—R.V. & E.D.).

"Not the wisdom of this age" (1 Cor. 2:6—R.V. & E.D.).

"Not only in this age, but also in that which is to come" (Eph. 1:21—R.V., marg.).

"According to the course [‘age’—R.V., marg.] of this world" (Eph. 2:2—R.V., marg.; see also E.D.).

In the last instance given, "age" and "world" synchro-nize, making it a reasonable deduction that "the ages" began with the creation and making of this present world order. This is confirmed, perhaps, by comparison of Hebrews 11:3 with the first chapter of Genesis, where in both mention is made of the "word" of God—"God said."

### "The Foundation of the World"

The expression heading this section occurs ten times in the New Testament. With *seven* of these occurrences, the preposition "from" is associated, and with the remaining *three* the word "before." Observe the lists following:

The occurrences associated with "from":

"Things hidden *from* the foundation of the world" (Matt. 13:35).

"Kingdom prepared *from* the foundation of the world" (Matt. 25:34).

"Which was shed *from* the foundation of the world" (Luke 11:50).

"Suffered often *from* the foundation of the world" (Heb. 9:26).

"Finished *from* the foundation of the world" (Heb. 4:3).

"The Lamb slain *from* the foundation of the world" (Rev. 13:8).

"The book of life *from* the foundation of the world" (Rev. 17:8).

The foregoing are all addressed to Hebrews and relate to Kingdom facts declared by the prophets, to the sufferings of the Messiah, and to the enunciation of the *myster-ies* not made known until He spoke.

The occurrences associated with "before":

"Foreknown indeed *before* the foundation of the world" (1 Peter 1:20—R.V.).

"Thou lovedst me *before* the foundation of the world" (John 17:24).

"Chose us in him *before* the foundation of the world" (Eph. 1:4—R.V.).

*Not:* The Greek word *themelios*, usually employed for the foundation of a building, is not the one given in these passages. In each text, it is the word *katabole*, which really signifies a "casting down," "disruption," "overthrow." It

is found in the Septuagint in 2 Samuel 20:15, "throw it down"; in 2 Corinthians 4:9 as "smitten down"; and in Hebrews 11:11 "to conceive" (casting down [of seed]—see Young's Analytical Concordance, page 195, definition No. 9). If this be the true idea of *katabole*, then it is evident that it has reference to that stupendous cataclysm declared in passages which we cannot now stay to quote. Thus the event affords a clear line of division between earlier creations and the present.

The facts here gathered and presented fully justify their inclusion in a study of fundamentals, for they provide information regarding that *purpose of the ages* in which Christ and the Church of God had place ere the *ages* began.

*The Ages*

<b>From the Age</b>	<b>Rock of Ages</b>	
Isa. 64:4	Isa. 26:4, (marg.)	
Luke 1:70	<b>King of Ages</b>	
John 9:32	1 Tim. 1:17 (R.V.—marg.)	
Acts 3:21	Rev. 15:3 (R.V.—marg.)	
Acts 15:18	<b>Kingdom of All Ages</b>	
Rom. 16:25	Psaln 145:13 (marg.)	
Eph. 3:9	<b>From All Ages</b>	
Col. 1:26	Col. 1:26 (R.V.)	
2 Tim. 1:9		
Titus 1:2		

<b>This Age</b>	<b>Unto the Ages</b>	
Matt. 12:32	Isa. 45:17	
Matt. 13:22	1 Cor. 8:13	
Mark 4:19	Eph. 3:21 (generations)	
Luke 16:8	<b>Made the Ages</b>	
Luke 20:34	Heb. 1:2	
1 Cor. 1:20	Heb. 11:3	
1 Cor. 2:6	<b>Before the Ages</b>	
1 Cor. 2:8	1 Cor. 2:7	
1 Cor. 3:18	2 Tim. 1:9 (W.)	
2 Cor. 4:4	Titus 1:2 (W.)	
Gal. 1:4	<b>End of the Ages</b>	
Eph. 1:21	1 Cor. 10:11 (R.V.)	
Eph. 6:12		
1 Tim. 6:17		
2 Tim. 4:10		
Titus 2:12		

<b>End of the Age</b>	<b>Purpose of the Ages</b>
Matt. 13:39	Eph. 3:11 (R.V.)
Matt. 13:40	See also Heb. 11:3
Matt. 13:49	
Matt. 24:3	
Matt. 28:20	
Heb. 9:26	

<b>The Age to Come</b>
Matt. 12:32
Mark 10:30
Luke 18:30
Luke 20:35
Eph. 2:7
Heb. 6:5

Having considered that in this study of God we are of necessity brought into contact with ideas that can be expressed as to fact, but cannot be measured as to content or extent, as indicated by space and time, and that only through other correlative facts can we have knowledge of

them, so, in like manner, these same truths hold good as a fundamental basis for the existence of God.

This subject of God, more than any other, naturally comes into close relationship with every topic that is contained in the inspired Word of God. It is this fact which makes our theme one of intense interest—ever widening in scope. At the same time, this very feature renders the study difficult of presentation in ordered sequence. This is especially true of the Book of Genesis, where practically all Biblical subjects have their beginnings. Genesis, quoted or referred to some sixty times in the New Testament, has been well called the "seed-plot of the Bible"; for in it is to be found the introduction to nearly all succeeding Scripture revelation. Necessarily, the foremost and most important to be mentioned is the wonderful topic of God Himself.

In Genesis 1:1, the author, Moses, who lived centuries after the events he recorded, uttered the fact of God's existence with a brevity born of certainty that left no room for doubt as to where he stood. Although probably equally cognizant in his own times of prevalent disbelief in God, as any historian past or present, he linked together the Creator and creation in one majestic sentence, assured that the very heavens bear witness as to the truthfulness and sincerity of his utterances. With consistent accuracy throughout the whole creation chapter, he did not let the reader's attention deviate from the knowledge that God alone is the Creator. He gave no personal name to the Creator, because the fact of God and the fact of creation cannot be separated the one from the other. Both are universal facts intended to be universally recognized.

That from the "creation of the [present] world" men "knew God," both by natural conviction implanted within them, and by external evidences, undoubtedly is Paul's argument in Romans 1. An observant reader, however, will find equally cogent circumstantial evidence at the very dawn of the Bible narrative in Genesis 1. It is recorded ten times in that chapter that "God said." (See vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, and 29.) Six times it is mentioned that "God saw." (Vv. 4, 12, 18, 21, 25, and 31.) These are natural and reasonable evidences of the individual personality of God and His indivisible unity which cannot be successfully gainsaid by even the most ardent trinitarian. They are also proof—specially so verses 28 and 29—that from earliest times man was cognizant of God, thus refuting the modern prevalent idea that man has developed from lower forms of life by evolutionary processes covering millions of years.

*Important Distinctions Between Genesis 1 and 2*

It will be noticed that sharp distinctions exist between Genesis 1 and Genesis 2 with reference to appellatives used in connection with the Creator. Throughout the first chapter (Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**POLITICO-RELIGIOUS.** It seems quite clear from the teachings in the Revelation and other portions of Scripture pertaining to the end-time that there will arise a political-religious combination that will be oppressive to all that stands in the way of the purposes which this satanic-controlled pair have espoused. One term by which these two are called is "the beast and the false prophet." I would not assume, even for consideration, that these two are joined together through the purpose of God, but Scripture does associate these two together because of their joint machinations to rule and control. Their sinister objectives best can be realized through joint action.

The evils to which this confederacy will resort as described in Holy Writ makes gruesome reading. Periods of the past, when apostate religion exercised joint control with the state, were times of persecution when outrages incompatible with human dignity were inflicted on those who would not bow the knee in worship and obedience to the political-religious power. There are countries where such a combination exists today and in such places religious freedom is an unknown term.

Prophecy tells us of a coming day when apostate religion under the leadership of the false prophet and the "scarlet coloured beast" will compel all during their short reign to carry a brand mark of loyalty and worship or be put to death. The extent of power and rule is "over all kindreds, and tongues, and nations."

Harold Ockenga, editor of United Evangelical Action, official paper of the fundamental Evangelical denominations organized as the National Association of Evangelicals, in a recent editorial, suggested the possibility of a tie-up between papal Rome and Communism, thus forming a religious-political rule that might meet the demands of the beast and false prophet set-up. On several occasions, we have pointed out the possibility of such an alignment. However, we must not be blind to some of the things that are happening within the ranks of Protestantism. Some months ago, a selected group of ministers visited Russia and came back with an almost blanket approval of religious life within the Soviet Union; and more recently a group of eight ministers visited Yugoslavia and on their return reported full religious freedom under the rule of the Red puppet ruler, Tito. At the present time, big and little wigs among Protestants are more inclined to be bedfellows with Stalin than are the priests of Rome. Apostate religion is not and will not be confined merely to Rome. The false prophet will have as many followers from among Protestants as he will find in Roman Catholic circles.

**LADY OF KINGDOMS.** In Scripture, Babylon stands for all that is evil and is described as the "habitation of devils; and the hold of every foul spirit." The Companion Bible describes Babylon as being the "fountain-

head of all idolatry and systems of false worship."

At one time, Babylon was called "tender and delicate"—"the lady of kingdoms." At least, this was her estimation in her own eyes. The Prophet Isaiah further stated that she thought that she would continue to be "a lady for ever." The city of Babel or Babylon was the beginning of confusion. It was there that the first organized effort of man to build himself a name and exalt man in the earth was undertaken. It is said that Babylon did not take her sins to heart. She was head nation and mistress of all. "Thou art the head of gold." One of the charges leveled against this great nation was, "Thou art given to pleasures and dwellest carelessly."

But Babylon is not the only nation that has been overcome through pleasure and careless living. One of the reasons given for the early collapse of France in World War II was that she was given to immoral "pleasure and careless living."

When sufficient time has elapsed and history is accurately written, we believe the crisis through which England is passing will be seen as having been caused through her being "given to pleasures" and "dwelling carelessly."

Anthony Eden lately stated that he hoped and believed that England would be able to recover herself and again become a leading nation. We hope so, too! But she must recover her soul first and cease from pleasure and careless living. The people on this continent are going in the same direction and the same weakness will come to us, unless we change our ways. "Lovers of pleasures more than lovers of God" impoverishes the spirit and closes the windows of heaven.

And right now, I want to say this: the power and zeal of our own church work is being reduced through so many of the members of our churches being "given to pleasures, and dwelling carelessly."

**UNITED JEWRY.** During the forepart of

August, about one hundred fifty rabbis met in conference at the Jewish Theological Seminary in New York City. One of the prime purposes behind their meeting was to stop "family disintegration" through marriage outside of Jewish blood. One of the first prohibitions God placed on the Israelites as they entered the Promised Land following the Exodus was that they were not to "make marriages" with the many nations that had formerly possessed the land. Then again, on their deliverance from seventy years in Babylon, Nehemiah took courageous action to punish those who had married outside the family of Israel, and in so doing checked further breaking up of family life and the subsequent destruction of their faith.

The past few years there has been such a large number of our young folk who have married outside the church to the detriment of their faith, it is high time that the leaders of

the church do as the rabbis have done—determine on a course of educational and disciplinary action that will check this disintegration of our family church life.

Not only has marriage outside the faith wrought havoc with the faith of so many of our young folk, but it has had a much larger and more subtle action on the importance of our faith to salvation. Just as soon as a man or woman marries outside the faith, right away the family will assume the attitude, "Oh well, it doesn't make much difference what a person believes. We are just a twig of the tree of salvation, and other religious bodies are branches of the same tree." This widespread indifference to the importance of our message is more serious than most folk realize. It needs to be checked!

**"Be a stand-by for the church and not merely a by-stander."**

**ADVENTURE OF FAITH.** From time to

time, we have reported the various crusades undertaken by religious bodies in the United States and Canada. The Methodist Church was successful in raising \$27,000,000, most of which was for the re-establishment of its work in foreign lands. It was mostly missionary effort. The Baptist Church, North, raised the sum of \$16,000,000, while the Presbyterian Church collected \$25,000,000. This latter group at their General Assembly on receiving report of the successful campaign voted to increase their missionary budget sixty per cent. There is every indication that the Lord will bless people who invest in missionary work to carry out the Great Commission to make disciples of all nations. One of the best examples of this can be found in the Seventh Day Adventist type of work. Almost all of their effort is being spent on missionary work. Missionary work requires sacrifice, demands faith, and puts the love of the gospel in the hearts of those who lay their all on the altar.

**VALLEY OF ACHOR.** If one would like to

know the outcome of God's dealings with Israel, all he need do is to study the second chapter of Hosea; and in short compass, he will have the dramatic ending, when Israel will be reconciled to God and will no longer be seeking after other lovers, but will call Jehovah "Ishi," which means "My husband." Before Israel will come to this place of humiliation, she must be hedged in and forced to pass through the "valley of Achor" as a door of hope. Now, the story back of the valley of Achor is simple. It was near this valley where Israel was fighting the people of Ai, and were defeated, until Achan, who had taken of the accursed thing, and his family had been destroyed from among the people, Israel will find nothing but defeat in the valley of Achor until they cleanse themselves of the accursed things, and then they will be reconciled to their husband—Jehovah.

## "BLESSED ARE THE POOR IN SPIRIT"

By Mary Brown, Oregon Bible College

**J**ESUS' FAME for healing and preaching went throughout the land of Palestine. Multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond Jordan followed Him. Seeing the multitudes, He went up into a mountain and preached the Sermon on the Mount. In this sermon, He gave the Beatitudes, beautiful promises of the blessings His followers would receive.

The first Beatitude is, "Blessed are the poor in spirit: for their's is the kingdom of heaven." In John 13:17, we find that "happy" is translated from the same Greek word that is translated "blessed" in Matthew 5:3. Therefore, let us read thus, "Happy are the poor in Spirit: for their's is the kingdom of heaven."

Who are the "poor in spirit"? This group of words has been translated in different ways. Lamsa translated it as "the poor in pride," or as one could interpret it, Those who are not to proud to go to God for guidance. Those who are willing to submit themselves fully to the spiritual guidance of God will be happy, for they will receive God's richest blessings. In Goodspeed's Translation we read, "Those who feel their spiritual need." Some people feel that God is always with them. Because of this feeling, they neglect God. They feel they need not go to Him in prayer. They are self-satisfied. Rich in spirit, they have closed their ears to the voice of the Master. Those who are poor in spirit look to God for guidance in all of their activities. They are willing to submit themselves to God—to follow His leading.

"Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified. But I am poor and needy: yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Psalm 40:16, 17).

Jesus was not only promising a blessing upon the poor in spirit, but was showing them that they are blessed by the happiness falling upon them—the happiness within. The happiness without, or the happiness to come, was promised also in these words, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:17, 18). Those who are proud in wealth speak the language of spiritual pride and self-satisfaction, but with all the boasting it is wretched.

Absolute rejection of religion is preferable to half-hearted expression of it. There is hope for the outsider, but the Christian who is such only in name receives only the expression of divine disgust.

For each blessing, Christ gave a contrasting woe to the scribes and Pharisees. The contrasting woe for the first Beatitude is, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13). The scribes and Pharisees had by their traditions obscured and perverted their own Scriptures, and so deluded the people; but when the ministries of John the Baptist and Christ had so powerfully affected many of the people that they seemed ready "to enter the kingdom of heaven," these false teachers did their utmost to excite their prejudices—and with too much success. They were so preoccupied with outward appearance and so lost in the unimportant things of the law, that they were in the position of not being able either to enter in themselves, or to help others.

We, today, can profit by Christ's Sermon on the Mount. The Beatitudes are still *beautiful* truths. If we are "poor in spirit"—willing for God to guide us, willing to do His bidding, and to teach His Word—we shall not fear the woe; but, if we fail to follow His guidance, if we do not teach the truth, woe be to us! Let us always strive to do God's bidding, to follow His leading, and to teach His truths!

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"Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."—Ecclesiastes 12:9, 10.

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## ATTENTION! "SOUL SLEEPERS"!

"The Egyptians maintain that Ceres and Bacchus preside in the realms below. They were also the first to broach the opinion that the soul of man is immortal, and that when the body dies it enters into the form of an animal which is born at that moment, thence passing on from one animal into another, until it has circles through the forms of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame, and is born anew. The whole period of the transmigration is, they say, three thousand years. There are Greek writers, some of an earlier, some of a later date, who have borrowed this doctrine from the Egyptians, and put it forward as their own. I could mention their names, but I abstain from doing so."—*Herodotus, the "Father of History"* (484-425 B.C.); Book II, p. 124; selected from the Minnesota *Berean Nobler*.

## VALUE OF THE KNOWLEDGE OF GENERAL HISTORY TO THE MINISTER AND THE RELIGIOUS TEACHER

(Continued from page 5)

of knowledge will give the religious leader an insight into his own religion that he did not have before.

Likewise, ancient history is most valuable to the minister. In this period of history, three great religious systems arose: Judaism, Christianity, and Mohammedanism. Strange to say, all three of them arose in the region of Arabia and Palestine. The significant continuity of their peculiar systems is a most fascinating historical study. How any minister can understand the Bible and its significance without a fairly complete knowledge of the period of the formation of its teachings is hard to see. The history of ancient times also brings into sharp relief the validity of certain schools of Biblical criticism. Oftentimes an appreciation of the erroneous teachings which sprang up and were embodied into Christianity can be gained only from the advantage point of historical criticism: for example, in the doctrines of hell and eternal torment. Or, if the facts of history and science show him to be wrong, the minister can change his position with authority behind him, and still keep his faith in God's Word.

By a study of history, the minister can see clearly why science always has won out and how theology continually has retreated before the onslaughts of science in the warfare of science and theology. Because science is not bound by superstitions and the authority of the church, it can examine the truth more exactly. Galileo was forced to recant his teachings that the earth is not the center of the universe, but the very same church that forced him to recant now holds his teachings. The voyages of Columbus and Magellan and Sir Isaac Newton's celestial mechanics brought such disrepute upon the church because of its idea of a flat earth that there was a danger that atheism would become dominant in the world. Even today many good church people think that there is a region below that is an inferno in which the wicked burn forever. Strange to say, some of our own church find difficulty in the following passage: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . . Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:41, 45, 46). Where is that everlasting fire? When is that everlasting fire to be kindled? Who are the goats that are to be thrown into it, and just when? How long will they burn? Are we going to do as another popular religious group has done: find hell on one of the stars?

Religion is a social science. In fact, it is the most difficult of all the social sciences. History is the key to the social sciences because it supplies them all with their materials and the tools with which to work. It unifies and coordinates all the social sciences. Besides explaining the origin and progress of religion itself, it supplies the minister with materials with which to construct his sermons, to explain the Bible in its background, and to lead his congregation into a more complete understanding of the harmony of the Word.

History furnishes the substance and materials for the understanding of prophecy. Prophecy is the most peculiar of all church doctrines—it is found in no other book or literature but the Bible. It is so completely interwoven with historical study that one hardly could imagine anybody attempting to unravel prophecy without the aid of history.

On the proscenium arch at the University of California at Los Angeles is this inscription: "Education is learning to use the tools that the race has found to be indispensable." Religious education is one branch of that learning. Let us hereby resolve not merely to be intelligent ministers of the gospel of Christ; let us strive not merely to teach a set group of doctrines with pegged ideas that could not have any elasticity, but to be learned in the full sense of the word. Let us not be merely learned, but strive for that higher education which makes a man a powerful force for good in his community and his church.

A minister should know enough about the history of Christianity that he even wants to have a part in it? Does he know enough about the heritage that is embodied within the history of the church that he can speak intelligently upon its tenets of doctrine? Does he know enough about the basic teachings of the church to have an opinion; or does he succumb under the first attack that is centered upon his position? History properly presented and understood will give him the answers to all these questions, and any other such questions that may arise.

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## ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

ter, the Hebrew word *Elohim* is used exclusively. It is a word which suitably covers God's relationship to all mankind—universal in extent. The second chapter introduces the Creator with the combined name and title—JEHOVAH-*Elohim*—"the LORD God." Before proceeding to explain the reasons for this, it will be well to call attention to another fact contemporary with it. Recent translations have placed the commencement of the second chapter of Genesis at verse 4, making verses 1 to 3 the closing verses of chapter 1. That is an arrangement which fits in more correctly with the context of each and suitably

fills in the whole of creation week. (See note at end of this section.) The culminating theme of the first chapter is the masterpiece and crowning glory of the Creator in introducing *life*—living creatures—with man placed at the head and given dominion over this present creation. Note particularly that the first chapter deals only with creation as it comes fresh from the hand of the Creator, with nothing in the whole narrative to tarnish the record. "God saw every thing that he had made, and behold it was very good" (Gen. 1:31). Note also, in contrast to chapter 2, that man is given absolute freedom; no restrictions are recorded. How long an interval elapsed between these two records is not definitely known, though there are Scriptural reasons for believing it was considerable.

The Hebrew word *toledoth* (generations) invariably is connected with new beginnings, new life—birth; and is so translated in Exodus 28:10. In Genesis 2:4, it is applied to the bringing into being of the heavens and the earth, obviously because they were formed to be inhabited as the abode of sentient life. (Isa. 45:18.)

*(To be continued)*

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## THE TYPE SPEAKS

*By Frederic W. Goudy*

I AM TYPE! Of my earliest ancestry neither history nor relics remain. The wedge-shaped symbols impressed in plastic clay by Babylonian builders in the dim past foreshadowed me: from them through the hieroglyphics of the ancient Egyptians, the lapidary inscriptions of the Romans, down to the beautiful letters by the scribes of the Italian Renaissance I was in the making.

John Gutenberg was the first to cast me in metal. From his chance thought straying through an idle reverie—a dream most golden—the profound art of printing with movable types was born. Cold, rigid and implacable I may be—yet the first impress of my face brought the Divine Word to countless thousands.

I bring into the light of day the precious stores of knowledge and wisdom long hidden in the grave of ignorance. I coin for you the enchanting tale, the philosopher's moralizing, and the poet's phantasies; I enable you to exchange the irksome hours that come, at times, to everyone, for sweet and happy hours with books . . . golden urns filled with all the manna of the past.

In books, I present to you a portion of the Eternal Mind caught in its progress through the world, stamped in an instant, and preserved for eternity. Through me Socrates and Plato, Chaucer and the Bards become your faithful friends who ever surround and minister to you. I am the leaden army that conquers the world:

I AM TYPE!

## ALONG LIFE'S WAY

*By W. H. Arrington in "The Trumpet Messenger"*

A FEW of us are too ready to whisper the news of a man's little errors, when a bit of hope spoken to him, instead, might cause him to rise again and struggle manfully onward.

If all of us could detect our own imperfections with a view to mending our ways as easily as some of us can detect imperfections of the other man that we may tell others about him, what a glorious change would sweep over this old world of ours! It seems, however, that a few people consider it more important to review the lives of others than it is to sit by the roadside and watch them go by. Some people appear to be better acquainted with their neighbors than they are with themselves.

Someone has well said: "He who carries with him the spirit of boundless charity to man often does good when he knows not of it." At times, there is no way of estimating the value of a little charity which we have gone beyond the beaten path to bestow upon fallen man who is endeavoring to regain his footing so that he may struggle back to usefulness.

Words may seem to us only little things, but a few of them spoken in kindness often have a magic power, the strength of which only a few in nature are so cold as to completely resist. Though they are fleeting as the breath that bears them, their influence may be as lasting as the heart they reach.

One never knows,  
How far a word of kindness goes;  
One never sees,  
How far a smile of friendship flees.

Down through the years,  
The deed forgotten reappears,  
One kindly word,  
The souls of many here are stirred.

Man goes his way,  
And tells with every passing day,  
Until life's end.

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## MY AIM

"I will follow the upward road today,  
I will keep my face to the light;  
I will think thoughts as I go my way,  
I will do what I know is right.  
I will look for flowers by the side of the road,  
I will laugh and love and be strong;  
I will try to lighten another's load.  
I will lift as we travel along."

*—Selected.*

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).*

### Belonging to Christ

Today, we still hear the question asked, "What shall we do with Jesus?" The question was asked of Peter on the Day of Pentecost. The golden text, above, was his answer.

Every boy and girl who wants to belong to Jesus must accept Him. Each must repent of his willful way and turn away from sin. Everyone to "put on Christ" must be baptized. (Gal. 3:27.)

Christ is the only door through which we can come to God. We know that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

We then must have faith in God and in His Son Christ Jesus. That is why, it is so very necessary to "believe" before being baptized. We have the promise: "He that believeth and is baptized shall be saved" (Mark 16:16).

What should one believe? According to Mark, one is to "believe the gospel" (Mark 1:14, 15). "Gospel" means "good news." It is "good news" that Christ died for us and rose again. (1 Cor. 15:20). It is "good news" that someday He will be King over the earth. (Isa. 2:2, 3.) It is "good news" that we may share in the Kingdom, may live and work with Him in establishing that heavenly Kingdom upon the earth. (See Rev. 5:9, 10.) It is "good news" that we are saved by grace, through faith, "and that not of yourselves: it is the gift of God" (Eph. 2:8).

### Gift of the Spirit

Peter said, "Repent . . . be baptized . . . and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The promise to the apostles also was made to Abraham: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

James knew of "the promise." He said, "He shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

Paul knew of the promise. He also believed it, as do we. "I have fought a good fight, I have finished my course, I have kept the faith," are three conditions Paul met. We, too, must overcome these three lifelong hurdles. Then we will be able to say as did Paul: "Henceforth there is laid

up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8).

The promise, the gift of God's Holy Spirit which all of us can receive, is the gift of life eternal.

### Use Your Mirror

If we are faithful all the days of our lives, we will receive the promise. It is "laid up" or waiting for us until Christ returns at the resurrection day. (1 Cor. 15:22, 23; also 1 Cor. 15:51-53.)

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Paul, in speaking of Christ, said: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). So let us *use* our "mirrors" and be hearers and doers of the Word. (James 1:22-24.)

### Sea Worthy

"All the water in the world,  
However hard it tried,  
Could never sink a ship  
Unless it got inside.

"All the evil in the world,  
The wickedness and sin,  
Can never sink your life's fair craft  
Unless you let it in."—*Selected.*

### Happy Birthday Wishes

Mary E. Mahoney, Sept. 22, age 12, El Paso, Tex.  
Verniella Bodin, Sept. 23, age 5, Pomona, Calif.  
Darlene Denchfield, Sept. 28, age 13, Grand Rapids, Mich.





# THE POWER OF THE WORD!



By Harold J. Doan

WHEN Howard W. Gore, former governor of West Virginia, was a young man, he followed the course of many youths, and looked down his nose at religion and the Bible. It was all right for others, but he was too bright for such nonsense, he thought.

One day his father sold a herd of mules, and Howard was given the duty of delivering the mules across the mountain and returning the collected money. Delivering the mules and pocketing the money, the youth adjusted his revolver in his pocket and started back home.

It was getting dark and Howard was anxious to get home; so, full of confidence, he started over a short-cut trail. It was becoming darker by the minute, the trail was difficult to see, and Howard remembered that the mountaineers sometimes shot first and asked questions afterward when they saw a stranger prowling in the mountains at night. He had seen no sign of human life for several miles, and was now looking hard for a place to safely spend the night.

Suddenly, Howard came upon a cabin. Knocking on the door, he was faced by a gruff individual who said simply, "What do ya' want?"

"I've lost my way and I'm hungry," Howard replied. "Could I stay here overnight?"

After consuming a plate of food, while the man and his wife silently watched, Howard was shown a rough bed and told, "Sleep there."

By that time the young man was a bundle of nerves. He was afraid of this gruff couple, and his thoughts turned to the large roll of money he was carrying. Excusing himself, he stepped outside the door to think the whole thing out.

Upon finally reaching the conclusion that he would stay, but remain alert through the night, he shifted his revolver and started back to the cabin. Passing a small window, Howard looked in, and there the old man was taking down a great book from the shelf. Sitting down at the table, the man began to read aloud. It was the Bible!

Seeing and hearing this, Howard's fears evaporated. The thought which sprang to his mind was, "Such a man will do me no harm." Howard slept peacefully that night, and next morning was safely on his way home.

As he thought about the happenings of the evening before, Howard reasoned, "If the mere sight of a man read-

ing his Bible should so allay my fears, there must be something to it." This reasoning made him resolve to return to the love of the powerful Book.

Too many young people, and older ones too, are ashamed of the Bible and belief in it. It is unusual today to see anyone carrying a Bible in public, and more unusual to see anyone reading a Bible in public. But power is there: A more or less universal respect for Bible readers is prevalent in the world, and the appearance of a Bible in the hand or in the home often stimulates friendliness, confidence, and trust.

A boy in Chicago was carrying his Bible home from Berean meeting and was approached in a very friendly and complimentary way by a Christian gentleman, who remarked about his pleasure at seeing a young man who loved his Lord enough to carry His Word with him.

Dr. E. Stanley Jones was once reading his Bible while traveling on a train when an elderly lady spoke to him saying, "You must love the Author very much, for you are so earnestly reading His Book." How glad this evangelist must have felt to thus witness for the Lord!

Those who are ashamed of the Bible show not only their own spiritual frigidity, but a lack of knowledge and culture. These sophisticated moderns who snub the Bible, but wallow in Steinbeck and Norris, display the shallowness of their own minds; for the Bible, aside from its spiritual message, is the greatest and most interesting literature of all time. It is the all-time best seller of the world. We have not yet become learned enough to judge the Bible, but it most certainly judges us.

There is power in the Word for you, for those to whom you convey its message, and in the very sight of your reverence of it. The greatest sermons are not preached; they are seen. The sermon you will preach about the Word will be seen in your attitude toward it.

There is power in the Word because God stands behind it, and the whole world realizes it. "It proceedeth out of the mouth of God." "It is sharper than a two-edged sword." It will not return unto God void, but will do His work and accomplish His purpose.

Be not ashamed of your Bible, but display it often; and study it more often. Quote it at every opportunity; defend it and its message! Stand upon it and build upon it, for there is power in the Word!

*National Berean Society*

# AMONG THE CHURCHES

## CALENDAR OF SPECIAL MEETINGS

October 4, 5—Michigan Fall Conference at Blanchard.  
 October 17-26—Evangelistic meetings at Eden Valley, Minn. (T. A. Drinkard, guest speaker.)

### MICHIGAN FALL CONFERENCE

The Michigan State Conference will conduct its fall meeting, October 4, 5, at the Blanchard Church of God. The program follows:

Saturday, October 4: 8:00 p.m., Worship service.

Sunday, October 5: 10:30-11:45 a.m., Sunday school for all ages; 11:45-12:45 p.m., sermon by Cecil Smead of Midland; 1:30 p.m., dinner in church basement; 3:00 p.m., song service featuring specials; 3:30 p.m., sermon by C. E. Lapp of Grand Rapids; Communion service; 5:30 p.m., supper; 8:00 p.m., sermon by John Denechfield of Grand Rapids.

A hearty invitation is extended to all.  
 Ada C. Simpson, Secy.

### OHIO CONFERENCE

The eighth annual conference of the Ohio Churches of God came to a close on Sunday, August 31, at Brush Creek, Ohio. The inspiration which was received at this five-day conference cannot be measured by any known quantity, other than the expressions from those who were in attendance.

Brush Creek Church, being the host this year, had the best attendance. Lawrenceville had a very good representation; and from Cleveland, some two hundred miles distant, twenty-six members were present.

Bro. J. R. LeCrome was guest speaker and gave us wonderful messages from God's Word each evening. He also taught the young people's class. It has been said that Sin never takes a vacation. The same can be said of many ministers. Bro. Clarence Lapp and family were vacationing at Brush Creek, so they were put to work with very good results. He taught the adult class each session and Sr. Lapp led chorus groups on flannel board work.

The annual business meeting was held on Saturday afternoon. The following officers were elected: president, Bro. Clark Ballentine, Springfield; vice president, Bro. Clement Richey, Brush Creek; secretary, Bro. J. Don Swartz, Cleveland; treasurer, Sr. Ruth Tomlinson, Cleveland.

A. J. Hoke was elected trustee for one year to serve out the term of Bro. Ballentine, who resigned to become president. Sr. Mary Ellen (Macy) Jones was elected trustee for three years. Bro. Charles Netts is the other trustee.

A new plan is to be inaugurated soon so that the Ohio pastors can rotate once each quarter with the other Ohio congregations. Plans were formulated by the new board for the coming year which are very encouraging, and with God's help, Ohio is going to give other states a stiff race for achievements in 1947-'48.  
 J. Don Swartz, Secy.

## BAPTISMS AT EAST OREGON, ILLINOIS

We are happy to introduce to the family of faith seven new members who were baptized, September 7, 1947, in Rock River, near Oregon, Ill. They are: Betty Snice, Elma Snice, Nancy Messenger, Rogene Arbogast, Mr. and Mrs. Daniel Kump, and their son Louis. We pray God's blessing on them. May they continue in the faith they have accepted.

Gordon Landry.

## HOLBROOK, NEBRASKA

We are very grateful to all who responded so quickly and willingly to our plea for funds for a much-needed parsonage for the Holbrook Church of God. We are as yet undecided what we can do with the available funds. As soon as a definite decision is made, we will endeavor to write to each of you who live too far away to meet with us often, as we feel you would appreciate knowing what has been done.  
 Teel Stedman, Secy.

## MCLEOD HOSPITALIZED

Bro. Norman J. McLeod, 207 Palm Place, Pomona, Calif., who had planned to take up the pastorate of the Oregon, Ill., Church of God on October 1, has sent word that he cannot come. After a check-up by his doctor, he was informed that he should report to the hospital, September 24, prepared to stay for a considerable time. It was with regret that this word was received. We pray, however, that Bro. McLeod's stay in the hospital may be shorter than he expects, and that he may be permitted to take up labor for the Lord in a short time.

Paul M. Hatch.

## EDEN VALLEY, MINNESOTA

September just reminds us that another Minnesota winter is just around the corner.

Bro. Charles Mills has not been too well the last few weeks. He has improved during the last few days.

Lorraine Gaspar is spending the summer and fall with us. We are pleased to have her talent in the musical part of our services.

Floyd (Jimmie) Mills returned from service in Japan. He is the last of our boys who were in service.

The Litchfield group is making progress on its basement church. A complete report will be given later.

Delbert Jones is to speak for the Eden Valley Church, Sunday, September 14.

Walter Wiggins, Pastor.

## Meeting Our 1947 Budget 1948

	Tentative Budget	Budget to date	Received to date
June 30, 1948	\$26,743.56		
May 31, 1948	\$24,514.93		
April 30, 1948	\$22,286.30		
March 31, 1948	\$20,057.67		
February 29, 1948	\$17,829.04		
January 31, 1948	\$15,600.41		
December 31, 1947	\$13,371.78		
November 30, 1947	\$11,143.15		
October 31, 1947	\$ 8,914.52		
September 30, 1947	\$ 6,685.89		
August 31, 1947	\$ 4,457.26		
July 31, 1947	\$ 2,228.63		

**\$4,129.76 to go by September 30!**

## JOHNSON - JONES

Sunday, August 31, at 9:30 a.m., the immediate families of Milo James Jones and Dorothy Marilyn Johnson gathered at the Eden Valley Church of God to witness the wedding of Milo and Dorothy. Milo is the son of Bro. and Sr. Fay Jones. He was attended by his brother Melvin John. Dorothy is the daughter of Mr. and Mrs. Edwin Johnson of Alexandria, Minn., and was attended by her sister, Mrs. Art Lambly.

Milo and Dorothy met while attending school in Saint Cloud, the romance following. Dorothy has been employed in the Zapp National Bank in Saint Cloud, and they plan to make their home for the present in Saint Cloud.

We pray their life may be one of happiness. Their acquaintance has been one of pleasure to us. We pray God's richest blessings upon them, and may they be among those who will receive eternal life in the world to come.

Walter Wiggins.

## NATIONAL BIBLE INSTITUTION

Tempe, Ariz., Church	\$ 7.00
Mrs. Virta Sittler	5.00
Towa Conference	75.00
Mrs. L. R. Hillard	13.00
Mrs. Anna Cochran	2.00
Hedrick, Ind., Church	35.00
Blood River Church, La.	110.00
Mr. & Mrs. F. Carpenter	10.00
Mrs. Mary Poland	3.75
W. A. Reid	5.00

## NEWS AND PROPHECY

By C. E. Randall

**FAITHS IN CONGRESS.** Recent survey was made of the religious affiliations of the various members of Congress. In this poll, it was found that adherence to the Methodist Church is maintained by more than any other religious denomination, with the Roman Catholics running a close second. There were only thirteen members that failed to list any church affiliation. The majority of the members were termed as being "not ashamed to tell their constituents in which of God's mansions they worshipped."

It is interesting to know of the various church affiliations of the members of Congress, but it would be more enlightening to know if the members of Congress were active members of the various churches to which they credited their affiliations.

A few years ago, a religious census was taken of the residents of Fonthill, Ontario. Practically every person in this village, now numbering near fifteen hundred people, gave the name of some church of which they were a member. The ministers, in studying this poll, discovered that while nearly everyone gave membership in some church, that only about one fourth to one third of the people in the village were active and to whom church membership meant anything. We trust this is not true of the membership of the eightieth Congress, but our feelings are that the percentage would not run much higher, if as high.

In years gone by, religious faith had an important bearing upon one's political faith. This condition is fast disappearing. What one believes, or whether he believes anything at all, has little effect upon the voters. This indifference to one's religious convictions is found not alone in the political sphere of life, but it is making heavy gains within religious circles. Advocates of the importance of truth are becoming fewer and fewer. It is hard to keep oneself from being influenced by popular trend of thought and conduct, and unless we are very careful, this wave of public indifference to the importance of Biblical truth is likely to affect our thinking and our interpretation of the Scriptures. A constant repenting and reaffirming on our part of Jesus' words, "Ye shall know the truth, and the truth shall make you free," becomes imperative as this popular trend of indifference rolls on.

**LABORING MEN.** Writing under the question, "Can Laboring Men Be Christian?" Paul J. Trout in "The Lutheran" says: "The world of the laboring man is not a world that puts spiritual values first. It is a world in which profits take precedence and human values, both physical and spiritual, are secondary. The constant living in such a world and the necessity of dealing with it compel him to adjust his life to it. He must adjust to it; it will not adjust itself to him. And he cannot escape it."

Living in a world, six days out of the seven, that is not concerned with spiritual values makes it difficult for the person who is to keep his zeal for things spiritual aflame. Even if the world about us is not definitely against Christian principles—it certainly is indifferent to the work of the church, and indifference is one of the most destructive forces with which the church has to contend. The less one pitches his tent toward Sodom, the better!

## HERALD RECEIPTS

Austin Railton; Mrs. E. C. Railsback; Mrs. Shirley Hoy; Mrs. Nettie S. Evans; O. J. Parker; Sydney E. Magaw (6); Mrs. Alice S. Johnson; Rosece Dunbar; Roy Macy; Mrs. Raymond Haas; Mrs. Mary Poland; Dale Dunbar; Mrs. A. E. Wahlgren; Mildred Somers.

## QUARTERLY PRICE ADVANCES

Due to constantly increasing costs in the publishing industry, the recent General Conference voted to increase the price of all quarterlies. In accord with this decision, beginning September 1, all Truth Seekers', Intermediate, and Children's quarterlies will be advanced to 20 cents per copy. We regret that circumstances beyond our control have made this increase necessary, but we know that our Sunday schools will understand that we cannot continue to absorb the growing loss on these publications.

James M. Watkins, Gen. Mgr.,  
National Bible Institution.

## THE RESTITUTION HERALD

Published by

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

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

"The kingdom is the Lord's: and he is the governor among the nations" (Psalm 22:28).

## Gleanings from the Field

"The field is the world."—Jesus.

Those who enrolled for classes in Oregon Bible College, Monday, September 8, are: (seniors) Milton Hall, Dean Moore, and Howard Beemer; (junior) Gordon Landry; (sophomores) Mary and Raymond Brown, Bud Goodwin, Arnold and Janice Johns, Shirley Logsdon, Mr. and Mrs. Harry Payne, Irene Payne, Rand Smith, and Warren Sorenson; (freshmen) Darrell Maddock, William Dick, Fred Mulder, and Curtis Simpson.

Sr. Leota B. Hanson, office manager of National Bible Institution, is vacationing with a girlhood friend, Mrs. Otis Cutting, Tacoma, Wash. From there, she will go to Salt Lake City, Utah, to visit a cousin, Mrs. Harold Price, and thereafter to Denver, Colo., to visit a sister, Mrs. John E. Miller, and a brother, Chloris, and their families.

Bro. Leon Driskill, Jordan, Mo., registered, September 15, in the freshman class at Oregon Bible College. Total enrollment to date is twenty students. Three or four others are planning to enter at midyear.

Bro. and Sr. Ray Saylor, Tempe, Ariz., were guests, recently, of Val and Henry Mattison homes, Oregon, Ill.

Sr. Albert Logsdon, Oregon, Ill., returned home, September 12, from a week's visit with relatives and friends at Ripley, Ill.

The Editor spoke for the Oregon, Ill., congregation on September 14, both morning and evening. On the 21st, Bro. James M. Watkins is to speak in the morning, and in the evening the Bereans will have charge.

The Editor will preach at Casey, Ill., on Saturday evening, Sunday morning and afternoon, September 27, 28.

Having enjoyed serving at the Iowa Conference (Waterloo) and in a series of meetings at the Blood River Church of God near Hammond, La., we are back at our home duties with The Herald and at the College.

Wanted: Articles for publication in The Herald—articles on doctrine, prophecy, and the Christian life. Every published message reaches a large audience. . . . Send copy typewritten, double spaced, and Scriptural quotations carefully checked.

Bros. Emory Macy and Timothy Pearson have been employed for ministerial services in Texas. Bro. Macy is located at Gateville, and Bro. Pearson's address is Riviera. Their families are with them.

Bro. F. L. Austin, three weeks a patient in the local hospital, returned home on September 11. Reported from the hospital as an "ideal patient." Bro. Austin's strength is practically normal again.

Bro. Dale Dunbar and two of his well-drilling employees, Delta, Ohio, were in Oregon, Ill., three days last week installing a new pump to supply adequate water for the city.

On August 23, Bro. John R. Fiske baptized into the body of Christ Bro. Paul Richardson, Woodward, Okla., the service being at a river near Arkansas City, Kan. Bro. Richardson is in middle life and head of a family.

Sr. Elizabeth Reighard, Delta, Ohio, fell asleep in Christ September 10, 1947, burial being on September 13. Bro. Grover Gordon, Cleveland, Ohio, preached the funeral sermon. Sr. Reighard reached the remarkable age of ninety-nine years on September 1. Her faith was strong; her life was Christian.

# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

## TRACTS

	Per Doz.	Per 100
God's Promises, Drew, 2pp.	.05	.30
Diabolus, the Antigod, Haupt, 4pp.	.10	.60
A Study of the Word "Soul," 4pp.	.10	.60
Jehovah Is One God, A. Marsh, 4pp.	.10	.60
Words of Comfort, G. E. Marsh, 4pp.	.10	.60
Thus It Becometh Us, A. Marsh, 4pp.	.10	.60
What Must I Do to Be Saved? Waggoner, 4pp.	.10	.60
Sin in the Church, Railsback, 6pp.	.15	.90
Can You Believe? Reed, 6pp.	.15	.90
The Coming of Christ, Curtis, 6pp.	.15	.90
Who Are Led by the Spirit of God? Jones, 6pp.	.15	.90
Kingdom of God, Goekler, 6pp.	.15	.90
The Nature and Hope of Man, Kirkpatrick, 6pp.	.15	.90
Resurrection, Magaw, 8pp.	.20	1.20
Baptism, Lindsay, 8pp.	.20	1.20
Pleasures of Youth, LeCrone, 8pp.	.20	1.20
An Important Biblical Discovery, Haupt, 8pp.	.20	1.20
The Gospel Plan of Salvation, Railsback, 8pp.	.20	1.20
Hell—What Is It? 8pp.	.20	1.20
The Two Sons of God—Adam in Type and Antitype, Lindsay, 12pp.	.25	1.75
What Is Man? Patriek, 12pp.	.25	1.75
The Sabbath, Lindsay, 13pp.	.30	1.85
First Principles, G. E. Marsh, 18pp.	.35	2.00
God's Covenant with Abraham, Lindsay, 19pp.	.50	4.00
An Open Letter, Judd	Free for postage	
Coming Events in the Light of Prophecy, Corbaley, 60pp.	1.00	7.50

	Per Doz.	Per 100
Where Are the Dead? Bronson, 36pp.	.50	4.00
The Nature of the Soul, Hardesty (Berean)		
Red Is for Danger, A. Marsh (Berean)		
I Am, A. Marsh (Berean)		
Do You Believe That — (Berean)		

## BOOKS

	Per Doz.	Per 6
Death Reigned from Adam to Moses, Robison vs. Conner paper, 58pp.	\$ .10	
Jesus Christ in the Old Testament, Judd, paper, 88pp.	.25	\$1.65
Ancient Mysteries, Johnston, paper, 116pp.	.25	
The Mystery of Iniquity Explained, Booth, paper, 220pp.	.75	
The Pine Woods Bible Class, Wilson, board cloth, 480pp.	.75	3.50
The Student's Textbook, Wilson, board cloth, 200pp.	.45	2.60
The Book of Revelation Made Easy to Understand, Wilson, b. cloth, 96pp.	.25	1.25
The Visitor, Boice, paper, 212pp.	.35	
The Way of Life Eternal, Booth, paper, 88pp.	.25	

## BEREAN STUDY BOOKS

	Each
The Hebrew People (Children's Lesson Book), 59pp.	\$ .25
Children's Bible Story and Study Book, 60pp.	.20
Senior Berean Book One (Gospel Plan), 50pp.	.20
Senior Berean Book Two (Life and Immortality), 50pp.	.20
Senior Berean Book Five (The Church of God), 50pp.	.20
Senior Berean Book Six (Building for the Ages), 40pp.	.20

**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, SEPTEMBER 23, 1947

NUMBER 50

## The Blessings of Prayer

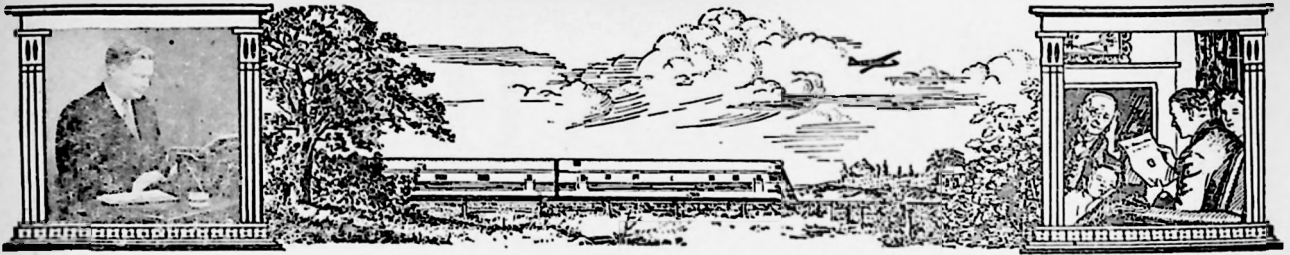
*What various hindrances we meet  
In coming to a mercy seat!  
Yet who that knows the worth of prayer,  
But wishes to be often there?*

*Prayer makes the darkened cloud withdraw;  
Prayer climbs the ladder Jacob saw;  
Gives exercise to faith and love;  
Brings every blessing from above.*

*Restraining prayer, we cease to fight;  
Prayer keeps the Christian armor bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.*

*Were half the breath that's vainly spent,  
To heaven in supplication sent,  
Our cheerful song would oftener be,  
"Hear what the Lord has done for me."*

—William Cowper.



Entered as second class matter at the Post Office at Oregon, Illinois, under act of March, 1879. Mailed weekly, except the fourth Tuesday of August and the last Tuesday of December.

Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Summer Is Ended”

Jeremiah, deploring the sins of Israel, reproachfully announced: “The harvest is past, the summer is ended, and we are not saved” (8:20). Lazily, wantonly, Israel had eaten of the summer’s fruits without storing for winter—sinfully enjoyed the present and made no preparation for the future. Then came the Babylonians like hungry wolves upon the prey!

The summer of 1947 is ending; its harvest soon will be past. Are we, Christian recipients of the summer’s harvest, ready for winter? Are we appreciative of Jehovah who gave witness of Himself in the summer’s fruitful fields? Are we ready for wintry judgment? Have we gleaned nought in harvest fields of the Lord? *Empty* handed are we? If Christ returned today, would you and I be saved?

Rich are we—lazy and sinful, too! “Charge them that are rich in this world,” said the Apostle Paul, “that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life” (1 Tim. 6: 17-19).

Plagues of judgment fill the horizon like ascending clouds to the zenith where they shall drop their fury upon the unprepared. Summer is ending—soon will be past. “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” (Isa. 55:6, 7).

*“Seek ye the Lord”!*

## Secrets for Interpreting the Bible

Worldly people, and sometimes Christians, think of the Bible as a book only of distant history, out-dated precepts, mysteries, and vagaries—a book for argumentative theologians, if indeed for anybody. Who understands the Bible? “The Book Nobody Knows”! There are secrets, however, which when known and used will lead one to a

sound and helpful interpretation of the Scriptures. An invaluable blessing comes to him who uses these secrets in seeking the Lord. Briefly, these secrets are study, prayer, and obedience.

*Study.* In gaining sound knowledge of the Bible and its interpretation, there is no substitute for study. “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). Search the Scriptures daily. (Cp. Acts 17:11.) “The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times” (Psalm 12:6). The Scriptures are dependable to withstand the severest of critical analysis, and so precious as to retain their deepest treasures only for those who seek.

*Prayer.* Talking in prayer with God better qualifies one to understand God’s written Word. Communion develops understanding. Meditation dispels desire to know the intended unknown. “God is Spirit; and those worshipping Him must worship Him in Spirit and Truth” (John 4: 24, Emph. Diag.). “If any of you lack wisdom, let him ask of God, that giveth to all men liberally” (James 1:5). As through prayer, Daniel learned Nebuchadnezzar’s dream, satisfactorily reported it to the King, and interpreted it in precision accuracy as revealed by unfolding history, so may one today go in secret to Jehovah for light upon the great visions of the Bible, such as in the Revelation, and gain remarkable insight, foresight, of the future. He who prays in darkness will see as in noonday. Prayer opens windows into the Word of God.

*Obedience.* “To obey is better than sacrifice,” one of the blessings of obedience being its source of knowledge. Jesus said, “If any man will do his [God’s] will, he shall know of the doctrine” (John 7:17). Thus, by *doing* God’s will, by humble obedience, one gains additional knowledge of God’s will—additional knowledge of the Bible. Study and theory are perfected only in practice, and practice is much the richer in its storehouse of treasures.

These three, study, prayer, and obedience, are secrets of gaining a thorough knowledge of the Scriptures and their interpretation: helpful and essential in life’s perplexities and storms, vital for eternal salvation.

# The Sources of Jesus Power

By R. H. Judd, Colborne, Ontario

**I**N STUDYING the sources of Jesus' power, we consider first His—

## (1) Home Influences

Undoubtedly, the first influences in the life of Jesus were Mary and Joseph in their godly home. They were His examples in putting God first, for Luke 2:41 records that "his parents went up to Jerusalem every year at the feast of the passover."

The effect of this training is further made clear in Luke 4:16. It is no accident that we find mention there of Jesus' being "brought up" in Nazareth, that it was "his custom to enter the synagogue on the sabbath day," and that he "stood up to read." Here are three pointed facts all linked together in one verse; and in the progressive order given, they were the natural outcome of interested and careful training.

The thoughtful mind will not fail to ponder these steps of Jesus' development. Through them he will realize the baselessness of many of the claims made in reference to the personality of Jesus the Christ. If, as the Scriptures affirm, Jesus "advanced in wisdom and stature [or age], and in favor with God and men," there is in that statement positive proof that Jesus the Christ was not God, as taught by modern theologians, for how then could He increase in favor *with God*? Moreover, if the same personality Jesus the Christ was a pre-existent being co-eternal with God, how would it be possible for that same personality to advance in age? Surely no practical mind would for a moment suggest that He, who according to current theology actually made the world and all things therein, needed and benefited by the training of human parents. In such case, Job might well ask, "Shall any teach God knowledge?" He who "meditates" on this book of the law "day and night" will put fact beside fancy and choose wisely between the two.

## (2) Jesus' Knowledge of the Word

The same chapter reveals that knowledge of "the Book" (v. 17) was a fundamental fact in Jesus' life. Evidently when entering the synagogue, Jesus had some premeditated thoughts as to what His message might be, and when the attendant handed Him the roll, He immediately "found the place where it was written." Jesus' keen knowledge of the law of the Lord was illustrated in the incident of the lawyer in Luke 10:25 who "stood up" with the set purpose of testing the Master's knowledge. There was

more than just the question in the lawyer's attitude, for the word *anistemi* (stood up), here and in each of its other occurrences, carries with it the thought of authority with set and determined purpose. Jesus, unabashed, and knowing His own competency, threw back the challenge, and asked, "What is written in the law? How readest thou?"

Many instances are noted throughout the Gospels where the scribes and Pharisees were worsted in their encounters with Christ—which made them afraid to ask any further questions. The one in which Jesus asked them concerning David calling Christ "Lord" is specially interesting, and is recorded by three of the four Evangelists. His answer to the Sadducees concerning the resurrection is another, and that in John 6:62 regarding the ascending of the Son of man is, perhaps, one of the most difficult to understand with certainty; but spoken to the multitude, most clearly, as in all such instances was intended to be cryptic.



R. H. Judd

Jesus' frequent references to the Word of God, such as in Luke 5:1; 8:21; and 11:28, which are typical not only of the high esteem in which He held it, but Luke 4:32 reveals that His word was with power ("authority," R.V.; delegated power) and was different indeed from that of the scribes. (Matt. 7:29.)

Jesus constantly acknowledged that the Father was the real Source of His power. In John 14:10, it is recorded that He said, "I speak not of myself; but the Father that dwelleth in me, he doeth the works." Or, as more clearly and beautifully expressed by the Revised Version: "The Father abiding in me doeth his works." (See also John 5:19; 8:28; 12:49; 14:24; and Acts 2:22.) This last reference (Acts 2:22) accounts not only for all that Jesus spoke, but also for all that He did.

## (3) Jesus' Ready Willingness to Subject His Will to the Father

This truth is well explained in John 5:30, "I seek not mine own will, but the will of him that sent me." Clearly two wills are in evidence here. (For further information, see Matthew 26:39; John 5:30; 6:38; 4:34; 9:4; 17:4.)

## (4) Jesus' Dependence on Prayer

There are at least a dozen instances on record of Jesus' prayers. These are scattered throughout the four Gospels as follows: (Please turn to page 11)

# God's Way Is Best

By Mary Mae Nedrow, Oregon, Illinois

*"The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein"—Hosea.*

**A**MOS, a herdsman, called to be a prophet of God, warned the people to return to God. God's way is always best. A consecrated life is essential to salvation. A true Christian will keep himself unspotted from the world. He will be in the world but not of the world. He will love God and love his neighbor.

We as Christians are to "present [yield] our bodies a living sacrifice, holy [set apart, consecrated], acceptable unto God, which is [our] reasonable [logical] service. And be not conformed [not fashion ourselves] to this world: but be . . . transformed [changed] by the renewing of [our] mind, that [we] may prove [discern or recognize] what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). Our lives must conform to the will of God if we would hope to have our names written in God's great book of remembrance. There is, however, a possibility of our names being blotted out if we do not remain true to our calling. "Many are called, but few [will be] chosen" when Jesus comes.

"When the Son of man cometh, shall he find faith on the earth?" So many just follow the crowd, because it requires a strong heart and will power to remain separate. A true Christian will have compassion on all mankind. He must be strong and courageous if he would be identified with Christ. From reading the life of Christ as portrayed in the Holy Scriptures, we learn a new kind of greatness: the power to forgive, how love is expressed through kindness, the effectiveness of prayer, and the life of faith. We can never attain unto the standards of Christ unless we have love in our hearts, one for another. Like the Christ, we must manifest the same spirit of loving kindness for our fellow men. Our lives should be living testimonies of the truths we teach; otherwise, we are like "sounding brass or a tinkling cymbal." Love must be earned; it cannot be

bought. Jesus was meek and lowly in heart. By kind words and example, He taught men holiness. If we remain true to our convictions of right, God will bless us as He did the Christ. Jesus' whole life was a pattern of the pure and perfect life. He mingled with the people of the world, for He knew full well that that was the only way He could reach them. He was "in the world" but not "of the world."

If we endeavor to conform to the standards set forth by Jesus Christ, we will find that those who seek to injure us will become our friends; and anger and hatred will give place to love. Too many forget to be charitable in judging others. Jesus said, "Judge not that ye be not judged." Let every one of us cast out the beam in our own eye, before we presume to take it upon ourselves to "cast out the mote" in our brother's eye.

Does the world hate you? Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own" (John 15:18, 19). The Apostle Paul, in his Letter to the Ephesians, said: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind . . . forgiving one another, even as God for Christ's sake hath forgiven you." We must bend low, and go the second mile, and remember that a true Christian carries no grudge, but turns the other cheek. God's way is the best way. Jesus always did that which pleased God. Obedience is the very essence of holiness. "The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (Hos. 14:9). Because Jesus loved righteousness and hated iniquities, He was exalted above His associates.

We all come into this world with nothing and must leave with nothing. Should we not give our all in service to God? Our life is but a gift from

## I SAW THEE—GOD

- "I saw Thee in the eastern sky,  
In the soft red flush of dawn,  
In fading stars of passing night,  
And the silent birth of morn.
- "I saw Thee in the break of day  
In the mists so low and long,  
In mountain crag and leafy fen,  
And a thousand birds in song.
- "I saw Thee in the dripping leaves  
And the dew drops' sparkling gleam,  
In lacy cobwebs' spangled frames  
And the rushing mountain stream.
- "I saw Thee in the distant field,  
In the river calm and bright,  
In willows bent in homage low,  
And the swallow's darting flight.
- "I saw Thee in the fleecy cloud,  
In the lark which circled high,  
Her thrilling song a glorious praise  
As she rose into the sky.
- "I saw Thee in the trackless sea,  
In the surging billows' roar,  
Where seagulls winged their tireless flight,  
And the white surf on the shore.
- "I saw Thee in the fading day,  
In the red gold of the west,  
The sky ablaze with glory,  
O'er an earth about to rest.
- "I saw Thee—God, how wonderful,  
Are all Thy works and ways,  
And all the nations of the earth,  
Shall yet declare Thy praise!"

—C. H. French.



God—to be used for Him. Some day (it may be soon) everything we hold most dear will roll up like a scroll and vanish away. Today we “see through a glass darkly,” but some day it all shall be made plain. Some glad day Jesus is coming to receive His own. What a joyful day that will be! Some men’s hearts, however, will fail them for fear. In speaking of that day, John the Revelator said: “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: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb” (Rev. 6:15, 16). Christ’s coming means joy

to the true Christian, but sorrow to the ungodly. We have no promise of tomorrow. Now is the acceptable time. We must work while it is day, for “the night cometh when no man can work.”

All the wisdom and knowledge we acquire amounts to nothing if our hearts are filled with jealousy and if we treat one another unkindly. It was because of Jesus’ friendliness He taught sinful men and women to live lives of righteousness and love. Jesus never harbored any ill thoughts in His heart for anyone. God has many workers in His great vineyard who labor not for money nor for fame, but for the joy in serving. There is a place for all in the church. All cannot teach, and are not fitted to be teachers or preachers, but it is *(Please turn to page 11)*

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## TITHING

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By Evelyn H. Austin, Oregon, Illinois

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**T**HE ORIGIN of tithing is very ancient, for we find that Abraham gave tithes to Melchizedek, King of Salem, on his return from an expedition against a confederacy of kings. (Gen. 14:20.) Abraham gave a tenth of all the booty taken from the enemy. Abraham’s grandson, Jacob, vowed to the Lord a tenth of all his substance. (Gen. 28:22.)

The purpose of giving these tithes seemed to be a sign of homage and gratitude, a token of owing victory and success to Jehovah.

Later, under the law (Lev. 27:30), Moses ordained, “All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s; it is holy unto the Lord”—for the maintenance of His worship. If withheld from the worship service, God said that He was being robbed. (Mal. 3:8.)

In the New Testament, neither the Saviour nor His apostles have commanded anything in this affair of tithes. But, Jesus told the Pharisees who tithed, but omitted the weightier matters of the law—judgment, mercy, and faith—that they *ought* to tithe, and not to leave the other undone. (Matt. 23:23.) This is a positive statement from the Master concerning tithing. He teaches that it *should be done*, as well as to observe judgment, mercy, and faith.

Jesus sent His apostles out with neither gold, nor silver, nor brass in their purses, for “the workman is worthy of his meat.” (Matt. 10:9, 10.) He evidently expected those who received instruction in spiritual matters to provide for the worker. Paul also teaches that as the priests who waited on the altar lived by the altar (tithes)—“even so the Lord ordained that they which preach the gospel

should live of the gospel.” (1 Cor. 9:13, 14.) This is surely a strong inference that gospel work should be carried on by definite, systematic giving for it, just as was true in the old Tabernacle service.

Tithers of today, those who have accepted this God-given method of systematic giving (plus *offerings*, in addition, for good measure pressed down, Luke 6:38) have learned that God blesses the nine-tenths and makes it go further than ten-tenths.

If you are a doubter on the subject you will say, “Strange—that can’t be true.” Ask your tithing friends about it, and it is more than likely that you will receive the same testimony from each one. “In the mouth of two or three witnesses every word may be established” (Matt. 18:16).

Rarely ever does a tither discontinue, because he has learned that he is individually blessed, and he knows that if all Christians would thus systematically give, the church would be blessed, and the financial problems of local churches, and of state and national conferences would be completely solved.

The General Conference went on record this year as favoring tithing as a means of church finance. If you are not a tither, won’t you try it?

You can’t afford to tithe? You can’t afford not to. Would you rob God? (Mal. 3:8.) God says, “Bring ye all the tithes . . . and prove me . . . I will . . . pour you out a blessing” (Mal. 3:10). That is God’s Word. Do you believe Him?

Try tithing. Prove God. Give Him this sign of homage and gratitude. Receive His blessing!

# One God: the God of the Ages

## Article 3—"Elohim" Is Not a Name

By R. H. Judd, Colborne, Ontario

**I**N GENESIS 2, God opened up a new period in His dealings with man, there being revealed not only as *Elohim* (God), but as "JEHOVAH-*Elohim*"—"the LORD God," revealing personal interest by the use of a personal name.

It will save considerable confusion in future studies to have a clear understanding of these two words. It has been quite commonly taught, even by well-versed theologians, that *Elohim* is one of the *names* of God. So strongly was this idea held that learned critics who doubted the Mosaic authorship of Genesis and other portions of the Old Testament, endeavored to discredit Moses by asserting that different authorship of certain portions was proved by the use of these two (supposedly) different *names* of God. Further, it may be stated that over-zealous advocates of the doctrine of the Trinity claim that because *elohim* is the plural form of the Hebrew word for God, it is evidence of their teaching that God consists of "Three Persons." That *elohim* is not a name, but a title, is definitely proved by incontrovertible facts.

(1) It is used to express the fact of Deity. It could not, therefore, be His name.

(2) The Hebrew word *elohim* occurs in the Old Testament about 2,470 times. In none of these instances is it used as a personal name. The following few instances, taken at random, clearly illustrate this. They also show that the singular and plural forms of the word are used interchangeably.

*Exodus 22:20.* "He that sacrificeth unto any god [*elohim*], save unto the LORD only, he shall be utterly destroyed."

To contend that *elohim* is here used as a *name* of God is not only erroneous, it is ridiculous.

*Judges 6:31.* "If he be a god [*elohim*], let him plead for himself." Here the word is not even applied to the true God, nor can it in any proper sense be said to be a *name*. Further, it is an unquestionable instance of a plural word made use of in a singular sense.

*Nehemiah 9:18.* "This is thy God." The same remarks apply. The translators have made use of the capital "G" because of the connection in which the word is used, and because it more clearly brings out the wickedness of the occasion.

*1 Kings 12:28.* "Behold thy gods [*elohim*], O Israel." These were two calves; hence translated in the plural.

*1 Kings 18:21, 24.* (See R. V. where the word is translated in the singular.) This is an interesting reference, and the reader is urged to turn to it, for it shows that the word is used to express the simple unity of the true God, as well as that of the false god. We shall refer to it later, for it is an unanswerable refutation of the claims of trinitarianism referred to.

*Judges 16:23.* "*Dagon their god [elohim].*" Dagon is the name, and *elohim* expresses the fact that he is a god. Here again the plural word is used with a singular meaning.

The word *elohim* is applied to Moses in Exodus 7:1, and to Samuel in 1 Samuel 28:13. It is applied to angels in Psalm 8:5. See also Psalm 97:7 and compare with Hebrews 1:6. Psalm 68:17, 18 is interesting in this connection; and becomes more interesting when comparison is made with Leeser's Translation. The same remarks apply to Genesis 32:30, including verse 31 in the last named Translation. In 1 Samuel 2:25 it is applied to a judge, and to judges in Exodus 21:6 and 22:8, 9. It is rendered "exceedingly" in Jonah 3:3. In 1 Kings 11:5 and 33 it is "goddess," and in Malachi 2:15 it is translated "godly."

Job 38:7 shows that there were many *sons of Elohim*, each dependent on the *one supreme Elohim*. Numerically all numbers are valued in relation to the first; their very existence depending on the first, and are without value apart from it. They are "*His* hosts," "*His* servants," "*His* ministers" that do "*His* pleasure."

*Eloah* (singular number) occurs fifty-six times in the Old Testament. Forty-one of these occur in the Book of Job. Two are in Deuteronomy, one in 2 Chronicles, one in Nehemiah, four in the Psalms, and one in Proverbs, one in Isaiah, three in Daniel, and two in Habakkuk.

A well-known writer says, "It is not in all these places applied to the Most High." We think many will differ with him in that statement. He has some special comment concerning Job 12:6—"The tabernacles [tents] of robbers prosper, and they that provoke God [*El*] are secure; into whose hand God [*Eloah*] bringeth abundantly." It will be noticed that the word "abundantly" is printed in italics, indicating that it has been supplied by the translators. The writer referred to takes the latter portion of the verse to mean, "The sword in the hand of the violent is his *eloh*, in the sense of its being his *power*." While granting that

the Authorized Version is not very enlightening, it is also true that the meaning advanced above is even less correct, both ideas expressed being due to unfamiliarity with heathen customs in reference to idol worship. The rendering of the Revised Version (margin) is much more correct—"That bring their god in their hand." There is both irony and sarcasm in the statement, and the reader is advised to turn to Isaiah 45:20; 46:7; Jeremiah 10:5 (R.V. & S.&G.). It is no uncommon thing in China (where the present writer was born of missionary parents, and where he lived for many years) for the worshiper of idols to "carry his god in his hand," for there is very considerable variation in the sizes of heathen idols—some of immense size, some very small. The Bible student will find it worthwhile to study the Revised Version marginal renderings, for they are often more true than the text itself.

#### *The Very Common Use of the Plural Word "Elohim"*

The very frequent use of the plural word "*Elohim*" throughout Scripture is not difficult of explanation. Indeed, one or two excellent reasons may well account for the frequency with which it occurs. Trinitarians claim that its use is proof of their doctrine. If that were true, then the singular use of the word should never occur; for if God is a plurality of Persons three in number, He (forgive the antiphrasis) can never be other than that.

One, and perhaps the most natural and simple explanation of the frequent use of the word is that Bible testimony is copious and insistent concerning the prevalence of idolatry in the worship of "gods many and lords many." Men worshipped created things—sun, moon, and the hosts of heaven, and even animal life, until gods were multiplied by thousands. Under such circumstances, it cannot be any matter for surprise that the plural form of the word came into general use as descriptive of idol worship in all its variations whether singular or plural, the context supplying the information required as to which was intended.

Another explanation supplied by a Jewish friend many years ago is as follows: "Though *elohim* means 'gods' literally, it means God textually, namely when taken in the sense of the nexus, or word connection. It says, *Bara-Elohim*—'He created Gods.' If a plurality of Persons did the creating of the earth, *barcu*, which means 'they created,' would have been used. Scripture uses the singular instead of the plural, which in itself is a powerful argument against those who teach that a Trinity created the world." He further said, "There is much more cumulative evidence that is contra-trinitarian. It lies mainly in the word *elohim*. This tells us that *elohim* here means—not a plurality of Gods—but a plural God. This latter phrase means that Jehovah is *One God* who embraces all the epithets of all the gods which the mind of mortal man ever conceived—an *all-embracing God*. This is the purest

monotheism conceivable. The Trinity debases Jehovah by limiting Him to three. The loftier explanation of the word is that of an infinite number." Finally, he said, "God is addressed in the plural times and times again. Such a plural is called '*pluralis majestates*,' the plural of majesty, or the plural of excellency, by grammarians and philologists.

That *elohim* is not a name we have already considered to some extent, and that it cannot be used interchangeably with *Jehovah* is certain, as will readily be seen by the following analysis.

There is the same difference between *elohim* and *Jehovah* as between *Deus* and *Jupiter*, or *homo* and *Petrus*. The one expresses the genus; the other stands for the individual and is a proper name. "I am *Jehovah*, that is my name, and my glory will I not give to another" (Isa. 42:8). This distinction is strongly marked in the words of Elijah: "If Jehovah be God [*Elohim*], follow him; but if Baal, then follow him" (1 Kings 18:21). Here it would be impossible to interchange *elohim* and *Jehovah*, or to say, "If Baal be Jehovah." There is an essential difference in signification, and though *Jehovah* is the true God, and the true God is *Jehovah*, and therefore either might be used, yet in consequence of the essential difference there are cases where there is a peculiar propriety in using one rather than the other; and there are other cases where one must be used and the other cannot. As *Jehovah* is the proper name of God, it does not take a genitive or a suffix. It is, therefore, impossible to say in Hebrew, "The Jehovah of Abraham, Isaac, and Jacob," or, "My, thy, or our Jehovah." In such cases, *Elohim* must be used, as "The *Elohim*, God of Abraham," etc. "My *Elohim*, my God," "Our *Elohim*, our God," etc. Again, as *Jehovah* signifies the self-revealing, that word cannot occur in the mouth of those to whom He has not revealed Himself, nor ordinarily in the mouth of Hebrews speaking as such. Therefore, when Moses and Aaron used it in speaking to Pharaoh, they added, "The God [*Elohim*] of Israel" to make it intelligible. But still Pharaoh asked, "Who is Jehovah? I know not Jehovah"; and they explained, "The *Elohim*, God, of the Hebrews hath met with us."

The little we have said here (and much more could be said) is sufficient to show that the exclusive use of *Elohim* cannot be received as a characteristic mark to distinguish one author from another, inasmuch as, in the cases above enumerated and others, the use of *Elohim* is compulsory; and neither Moses, nor Samuel, nor Isaiah, could in these cases leave out *Elohim*, and substitute *Jehovah*. Thus in Genesis 40:8, the word *Elohim* occurs once, when Joseph says to the Egyptians, "Do not interpretations belong to God [*Elohim*]?" Here *Jehovah* could not be used. Again, in chapter 41 the word *Elohim* occurs eight times. In six of them it was compulsory. But in the opening of the Di-

(Please turn to page 10)



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**DISCIPLES OF CHRIST.** The Disciples of Christ held their world conference at Buffalo, New York, during the month of August. The reports indicate that they are making considerable progress on many fronts. One of the most interesting incidents that happened during the conference was a resolution presented by an Arkansas church which, if passed, would have disfellowshipped churches that no longer "practice immersion." The resolution urged such churches to "find fellowship with those who subscribe to like teachings and practices," and termed them as "departing from the New Testament plan of salvation." The resolution was sidetracked by being referred to a committee.

To the general public, this departure from the traditional teaching and practice of this church by some of its leaders may not appear of much importance—but it is. Immersion as a means of putting on Christ is a historic teaching of this religious body. Deflection from this basic teaching by some of the churches indicates a trend away from important doctrines. "Make it easy." "Don't offend." "Why argue?" "Let's have common fellowship regardless of belief." Such reasoning is knocking the underpinning from under the great doctrines held sacred and fundamental by most all Protestant denominations.

From the very beginning of our church work in this country, people who had been immersed in the belief of the immortality of the soul, the blessed Trinity, and kindred teachings were re-immersed when they espoused the Biblical views of the Church of God. Of recent years, some have been receiving members into church fellowship without re-immersion. If this course continues, it will lead to the same condition now prevailing within the Disciples of Christ and other denominations practicing immersion. There is danger in compromising basic truth!

**ANTI-SEMITISM.** There have been several outbreaks against the Jews in London following the killing of two English soldiers in Palestine by Jewish terrorists. So serious did the situation become that church leaders of many faiths met and took action to curb the rise of bitterness against the Jews in London. The churchmen urged their fellow countrymen "not to allow their horror and anger to be turned against those who have neither sympathy with the terrorists nor any power to prevent their activities. We are convinced that the vast majority of the British people will not allow themselves to be led astray by irresponsible agitators into any form of reprisals against the Jewish community in this country, who fully share in their countrymen's condemnation of terrorist outrages."

It is hard to see how the terrorists hope to bring about a satisfactory solution to the Jewish problem by their unholy activities. One thing this last war taught the world and that was the potency of an underground move-

ment. It is hard to control such an element when resort is made to every tactic of deception and frustration. This may be one of the ways in which "every man's sword will be against his brother."

**WIDENING GULF.** Writing to the yearly meeting of the North Carolina Friends, Albert Einstein said: "The gulf between the East and West is widening. An atomic war will give no decision but only unprecedented death and destruction on both sides. If we act on the thought that all men are brothers, we may go forward. If we are to have any hope of influencing the Russians within a fraction of historic time, the decision must be made now."

Another writer has described the situation in these words: "The sands of time are rapidly running out." A degree of panic is gripping men and women in position to know what is taking place and what seems to be the inevitable for the tomorrow among nations. It is a preface to what Jesus said would finally come to pass: "men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

It is in times such as these that the Christian should exert his steady influence and manifest the stalwartness of his character. As far as the Christian is concerned, it makes no difference when the end comes; the fact of Christ's coming is the anchor that holds him secure. As Professor W. Burnet Easton, Jr., of Lawrence College, writing in "Christianity and Society," says: "In principle, it does not make any difference whether the world ends tomorrow or 500,000,000 years from now. The New Testament has always said that there would be an end and that end would be pretty rough, to put it mildly. . . . Moreover, the success of the Christian church and the validity of its faith does not depend and never has depended on its ability to save societies or prevent physical death. . . . One of the first tasks, then, of the church . . . is to disabuse the church and the world of the idea that the success of the church is contingent on preventing wars or saving man or society from destruction, or that the validity of the Christian faith is in the slightest imperiled even if the whole world be destroyed."

**HIS FAVORITE.** It is reported that when Dr. Donald Grey Barnhouse, Presbyterian, of Philadelphia, was touring Ethiopia, he was received by Emperor Haile Selassie; and, when Dr. Barnhouse asked his Imperial Majesty what his favorite verse of Scripture was, he hesitatingly replied: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Some years ago, a little booklet was published in Minnesota giving the favorite verse of the members of the Minnesota Church of God Conference. Having a favorite verse that brings comfort and hope and which has been

proved true in one's own life provides an anchor in times of testing. My own favorite verse which has served to lend encouragement and has served a most helpful place in my daily life is this gem of truth: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Our mind goes to an oft-repeated verse by an aged saint of God, and we feel sure it is one of his favorites if not his choicest verse. It is: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Is not this a wonderful admonition and promise! What is your favorite verse?

**PAGAN NATION.** In last week's page, we stated it was our conviction that the crisis in which the Mother Country (England) is now passing was largely due to her "living in pleasure and dwelling carelessly." Having written that story, there came to our desk two periodicals with articles along the same line of reasoning. The first from which we wish to quote is the "Evangelical Christian," published in Toronto. In an editorial under the caption of "World Conditions," the following appeared: "The assistant to the Archbishop of Canterbury, Rt. Rev. Stephen Charles Neill of Trinity College, Cambridge, told the International Missionary Council meeting in Whitby, Ontario, the other day, that Great Britain was largely pagan. The condition was produced, he said, by 'religious illiteracy,' due to a decrease of religious training in the homes and a falling off in church attendance. . . . Two years ago this condition was noted and a volume published by distinguished clergymen of England, entitled, 'The Conversion of England.' It created a sensation overnight and became a best seller, astounding the nation by its frankness and appalling it by the pagan conditions it revealed."

The second paper is the "Christian Herald," in which Ruth Willock writes under title of "Britain's Pews are Empty." Her opening paragraph reads: "In post-war England, only one out of eight people goes to church. Out of London's nine million population, only five per cent attend church regularly. Ninety per cent of England's forty millions owes no allegiance to any Christian church." In trying to discover why the people did not go to church, the writer interviewed many people in various walks of life. One middle-aged business man, in answer to the question, "What's the matter with religion in England?" replied: "The young people have no faith. They do not believe in anything." Then, later, he expressed himself as believing they would recover their faith.

England has been described as the first line of defense for democracy. Is she the first line of defense for modern Christendom?

# Keepers of the Covenant

By Lyle Rankin, Cashmere, Washington

ACCORDING to the record in Genesis 17, God made a covenant with Abram, changed his name to "Abraham," and gave him a token of the covenant—even the sign of circumcision. (See also Rom. 4.) The items of the covenant were made known to Abraham *before* the sign was required for its sealing.

According to Exodus 12, God commanded the house of Israel (the descendants of Abraham through Isaac) to prepare and eat the Passover, and to follow carefully the instructions of God in all things concerning it. Only when it was orderly and properly done, were they to escape the punishment pronounced upon all families in the land of Egypt. They could not be spared unless they were under the blood of the Passover lamb. Being under the blood was being under the token or sign of God for their deliverance. (V. 13.) This was for the family of God. What, though, about the stranger in their midst who would desire to keep (eat of) the Passover? Verse 44 says, "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."

When Jesus (who was sealed in the covenant God made with Abraham and a faithful Keeper of the law God gave to Israel) would keep the Passover, He had the disciples prepare a place for Him to eat it with them (Matt. 26:17-20; Luke 22:14, 15), saying, "With desire I have desired to eat this passover with you before I suffer."

Under the instructions given Israel in Exodus 12:4, one or two families were to eat of the Passover together; and if a stranger desired to eat, he must first be sealed in the covenant God offered the faithful. Jesus, however, called His disciples (those faithful out of several families) together for this special service, at which time He instructed them by example and command to eat and drink concerning the New Covenant that should be sealed under His blood. (Matt. 26; Mark 14; Luke 22.)

In the instructions to the Corinthian brethren (Church

of God at Corinth; 1 Cor. 1:2), Paul stated, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (1 Cor. 10:16, 17). The expressions "we," "one bread," "one body" all refer to the "Church of God." We (the many in one body) bless and partake. This does not permit the service to include strangers from the covenant. Partaking of the bread and cup is to remind the participants of Jesus' death. Before one comes into present covenant relationship with God through Jesus, he must believe that Jesus died according to the Scriptures. That necessitates belief in the sleep of the dead, for Jesus was the firstfruit of them that slept when He came forth from the tomb. (1 Cor. 15:20).

Some bodies of men in Paul's day evidently held a similar service to the Church of God, but held not the doctrine of God (lies are of the Devil); therefore Paul said, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils" (1 Cor. 10:21). For any to present unleavened bread and the fruit of the vine as emblems of Christ's broken body and shed blood, yet maintain the teaching that He did not sleep in death, is to deny the truth of God and the body of Christ. The Church of God must abide separate from such groups.

Any stranger desiring to draw life from Christ (John 6:53) must first believe the gospel (things pertaining to the Kingdom of God and the name of Jesus Christ), then obey the commands of Jesus to come into covenant relationship with God.

Jesus said repentance was to be preached. Therefore, the believer must repent. (Luke 24:47.) Paul wrote that confession must be made. (Rom. 10:10.) Then one is ready to obey Jesus' command to be baptized. (Mark 16:16.) Except one believes that Jesus died according to the Scriptures (1 Cor. 15:3, 4), which teach that Jesus was asleep in the tomb, he cannot be baptized into Christ. The fol-

## PERFECT LOVE

Perfect love the Father giveth,  
Full of grace so rich and free,  
Like the rain or dew of morning  
Falling now on you and me.

Perfect love is born in Jesus,  
Naught of self can victory gain,  
Till we find it all in Jesus,  
All our efforts prove but vain.

Perfect love will never falter,  
Perfect love will never fear;  
And when days are dark and stormy,  
Perfect love will always cheer.

Perfect love will never slander  
Friend or foe where'er they go;  
But will raise a fallen brother,  
And will take his seat below.

Perfect love that long will suffer,  
Never murmur or complain,  
Never ask her own, or covet  
Others' wealth or earthly fame.

Perfect love is meek and lowly,  
Perfect love is rich and free,  
Perfect love is Jesus only,  
Come to dwell in you and me.

—Author unknown.

lowers of a teacher or leader are those who believe the doctrine of their teacher, not just believe "as they please."

When one believes in the promises of the covenant offered of God through His Son and desires to seal it to himself, the seal is provided in baptism which is the Christian's circumcision. (Col. 2:11, 12.) When this is accomplished, his name is changed. (See 1 Cor. 10:32; 2 Cor. 6:17, 18.) Being then made a partaker of the body of Christ (Church of God), one is prepared to eat of the true Passover. Also, he must seek through obedience and prayer to keep clean from sin, that henceforth he does not partake unworthily of the body and blood of Christ. (1 Cor. 11:28-32.)

## ONE GOD: THE GOD OF THE AGES

(Continued from page 7)

vine teaching it was necessary to make it clear that God is Creator, that the world was not eternal, nor independent; also that Jehovah was not one among many—not the national God of the Hebrews (as many so-called learned men are doing today)—but that Jehovah the Self-revealer, and *Elohim* the Almighty Creator, are One. Therefore, in the first chapter, *Elohim* is used throughout. The Deity is the Creator. But in approaching that part of the narrative where the personal God enters into relations with man, and where "Jehovah" was necessary, Moses united the title with the name, and said, "Jehovah *Elohim*," the "LORD God." Had he suddenly used "Jehovah" alone, there might have been a doubt as to whether Jehovah was not different from *Elohim*. The union of the two proves identity, and this being proved, from the fourth chapter onward Moses dropped this union and sometimes employed *Jehovah*, sometimes *Elohim*, as occasion, propriety, and the laws of Hebrew language required. The use of these, therefore, can prove nothing against the unity of the narrative.

### Note

Independently of all philological criticism, the continuity and unity of the first two chapters of Genesis may be proved by comparing one with the other. They do not contain two distinct accounts of "the creation." The second chapter does not narrate the creation of the heavens or the earth, or light, firmament, sun, moon, or stars, sea or dry land, fish or creeping things. The second chapter, then, is so far from being a cosmogony, that it is not even a geogony. Therefore, the fourth verse of the second chapter—"These are the generations of the heavens and the earth when they *were* created, in the day that the LORD God made the earth and the heaven" (R.V.)—cannot be the title or summary of what follows, but is an exact recapitulation of what is related in the first chapter. They mention first the creation of "the heavens and the

earth"; second, the making of "the earth and heaven" in the very order in which the process is related in that chapter, but of which not one word is said of what follows. Obviously, the second chapter is not an account of creation, but relates to the particulars of the formation of a *special* man and his early history. The contrasts between the two chapters are so amazing that we fail to understand why more attention has not been given to them. In chapter 1, male and female were created on the same day, and absolutely no restrictions of territory or of action were recorded as placed upon them. In the second chapter, restriction of territory was a prominent feature in the narrative, and male and female were not created on the same day. In the first chapter, the animals were created before man; but in the second, man was created before the animals. We call only brief attention to these facts, leaving it to the reader to study them for himself. Also, we have so placed these remarks that they may be omitted by the Editor if desired. Other important differences also might be called to attention.

The aim of the first chapter of Genesis was to portray God as Creator of the universe, including the earth and mankind; and of making anew the earth as a fit habitation for them. The author then passed from the perfected picture ("God saw everything that he had made, and behold it was very good") to a subject of more immediate interest, namely, God's direct dealings with mankind for the purposes of redemption.

It is no uncommon practice among ourselves, when beginning a new chapter of events, to make brief reference to the former by a "gist" or summary of what already has been written. That, it seems to me, is precisely the purpose of Genesis 2:4. Genesis 1:1 informs us that "God *created* the heavens and the earth." On the first day bringing in a new *surface* preparation of the earth for mankind, He neither created nor made light, but said, "Let there be light." On the second day, "God *made* the firmament . . . and God called the firmament heaven." The heavens of the first verse were *created* in former duration, *before* the moving of the Spirit, and *before* the re-appearance of light, on the face of the waters. The heavens of the seventh and eighth verses were *made* on the second day *after* the appearance of light. (Here it may be noted that the Hebrew word for "heaven" is plural and has no singular.) A difference of time proves a difference of subjects, just as there is a difference between the earth of the first verse, which means the whole terraqueous globe, and the earth of the tenth verse, which is only the dry land. This difference between the heavens of the first verse and the firmament is strongly marked in the fourth verse of the second chapter—"These are the generations of the heaven and of the earth, when they were *created*, in the day when the LORD God *made* the earth and the heavens." In the first

half of the verse, reference is made to the primitive creation, and therefore the order of the first verse is preserved. In the latter half, reference is made to surface *re-making* of the earth after its state of ruin, and subsequent to the making of the firmament; therefore earth is put first, before heavens; an inversion that must be intentional, as the phrase "heaven and earth" is in Scripture a standing formula, but the inversion "earth and heaven" occurs only once more in the Bible (Psalm 148:13).

Many have wondered at the expression in Genesis 2:3, "God *created* and *made*." We have italicized these words to call attention to the contrast, for we believe that the two words used are not merely repetition of the same fact, but a distinction intended; evidencing the accuracy of Moses in his language and choice of words. They also give added support to the now more prevalent belief that Genesis, chapter 1 from verse two onwards, describes a re-making of the earth rather than a re-creation; the word *creation* having special reference to that which is new, and the creation of creature-life-forms that have not previously existed.

(To be continued)

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### THE SOURCES OF JESUS' POWER

(Continued from page 3)

Matthew 14:23 (R.V.)—"He went up into the mountain apart to pray."

Matthew 26:36 (R.V.)—"Sit ye here while I go and pray yonder."

Matthew 27:46 (R.V.)—"My God, my God, why hast thou forsaken me?"

Mark 1:35 (R.V.)—"He went out to a desert place and there prayed."

Mark 6:46 (R.V.)—"He departed into the mountain to pray."

Mark 14:32 (R.V.)—"Sit ye here while I pray."

Mark 14:35 (R.V.)—"And . . . he fell on the ground and prayed."

Mark 15:34 (R.V.)—"My God, my God, why hast thou forsaken me."

Luke 5:16 (R.V.)—"He withdrew himself . . . and prayed."

Luke 6:12 (R.V.)—"He continued all night in prayer to God."

Luke 9:28 (R.V.)—"He . . . went up into the mountain to pray."

Luke 22:32 (R.V.)—"I made supplication for thee . . ."

Luke 22:42 (R.V.)—"If thou be willing, remove this cup from me; nevertheless, not my will, but thine."

Luke 23:34 (R.V.)—"Father, forgive them . . ."

Luke 23:46 (R.V.)—"Father, into thy hand I commend my spirit."

John 12:28 (R.V.)—"Father, glorify thy name."

John 17 (R.V.)—All the chapter is a remarkable prayer in recognition of the fact that His hour had come, and that the main purpose of His mission was to give life to men—even eternal life.

With reference to prayer, an interesting item about Jesus' sources of power appears in Luke 5:16. Feeling His weakness, He sought prayer *alone*. That His prayer was for strength, and that it was answered, may be gathered from the fact stated in the next verse—"The power of the Lord was with him to heal." The Revised Version of that verse gives an enlightening explanation and reason for the success that attended Jesus' mission of healing at that special time. Instead of reading "on a certain day," a somewhat vague expression akin to "once upon a time," it reads, "On one of those days," namely, *on one of those days of special prayer*. Thus, Luke linked together prayer and power in a most definite manner—the Source of the power being the one God to whom Christ prayed.

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### GOD'S WAY IS BEST

(Continued from page 5)

not less noble to render a lesser service. Remember the Shunamite woman. (2 Kings 4.) She was honorably mentioned in the Bible and received the title of "great woman," because she had a little room built into her house so whenever the Prophet Elisha passed that way, he would have a place to stop and rest. Yes, much can be done in a way we might consider small.

When Jesus comes, the faithful of all ages will receive a "crown of righteousness, which the Lord the righteous judge shall give . . . unto all them . . . that love his appearing." "The Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psalm 84:11). "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." God's way is best! "The ways of the Lord are right, and the just shall walk in them."



## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"As he thinketh in his heart, so is he" (Proverbs 23:7a).*

### Samuel Goes to Anoint a New King

The Lord God rejected Saul as the king of Israel, for he had disobeyed God. He had made Samuel mournful. Samuel was told by the Lord to go to Jesse who lived in or near Bethlehem. God had chosen one of his sons as Israel's second earthly king.

Samuel was fearful. He said, "If Saul hear it, he will kill me." But the Lord told him to take along an animal for a sacrifice. Then all would be natural and well with Samuel, for that was one of his regular duties.

When the elders of Bethlehem saw Samuel, this great man of God, come to their town, they trembled.

They asked, "Comest thou peaceably?"

Samuel answered, "Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice" (1 Sam. 16:5).

Samuel especially sanctified Jesse and his sons and called them to come to the sacrifice.

### Samuel's Judgment Faulty

When Jesse's sons came before Samuel, he was to select the new king. As Eliab came before him, he said, "Surely the Lord's anointed is before him" (1 Sam. 16:6). God said it was not Eliab.

This happened as seven sons of Jesse passed by. Samuel said to Jesse, "The Lord hath not chosen these. Are here all thy children?"

Jesse answered, "There remaineth yet the youngest, and behold, he keepeth the sheep" (1 Sam. 16:11).

So we find that if God had not spoken to Samuel, he would have anointed Eliab. He *looked* kingly. He had all the fine, strong qualities people would like to have in a leader. But God said it was not Eliab.

What was the reason Samuel erred in his judgment? It is even so with our judgment.

The Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Mankind today seems to place more attention upon appearance than upon the price one has to pay for the appearance he desires. Thus we have children taking little

items in stores that they have no money to buy, to show their friends. Some parents are weighed down with cares and worries of this life by trying to keep up the appearances they often cannot afford. They forget they have the promise that all their needs will be given to them.

Paul wrote, "I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. . . . But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:12, 19).

So let us remember in our desire for appearance that text of gold at the top of this page. Let us also remember that man looks upon the outward appearance. Therefore, let us as Christians "abstain from all appearance of evil" (1 Thess. 5:22).

So Samuel asked Jesse to call David from his work. When he appeared before them, the Lord said, "Arise, anoint him: for this is he." The Spirit of the Lord left Saul, and the Lord's Spirit was with David.

### We Are So Happy

We are so happy to introduce Jane Lansbery as another ECE Club member. Her name was sent in by her grandmother, Mrs. W. V. Lansbery.

"But if through all the live-long day  
We've eased no heart by yea or nay;  
If through it all  
We've done no thing that we can trace  
That brought the sunshine to a face;  
No act, most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost."

### Happy Birthday Wishes

Mary Jane Lansbery, Sept. 28, age 10, Hazelhurst, Wis.  
Thomas M. Savage, Jr., Sept. 29, age 11, Waite Park, Minn.

Lucille Richardson, Sept. 29, age 8, Hammond, La.  
Samuel J. Gainey, Oct. 3, age 9, Hammond, La.  
Joe Reeves, Oct. 4, age 9, Mullin, Tex.  
Judith Joy Peters, Oct. 4, age 8, Paynesville, Minn.





# What Is Wrong with Ranching?

By H. Gary France

THE  
BEREAN  
DEPARTMENT

**T**HE BIBLE TEACHES that drunkards, murderers, and thieves cannot enter the Kingdom of God. Therefore, Christians do not commit these offenses. Some people will be lost, however: not for committing the above-listed offenses, but for committing sins not specially condemned in the Bible.

An illustration of this principle is the Parable of the Great Supper. Those who were bidden to attend the supper "all with one consent began to make excuse" (Luke 14:13). The Bible does not forbid making excuses, but these men were lost for doing so. "The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused" (v. 18). The Bible does not teach that one cannot buy and seed ground. In fact, buying and using ground is a good method of supporting a Christian family. But this man bought ground, and he was condemned! What could possibly be wrong with buying ground?

"Another said, I have bought five yoke of oxen, and I go to prove them" (v. 19). Where does the Bible teach that one cannot buy oxen, horses, or any other animals? Yet this man was condemned for buying these oxen! Why? Marriage not only is sanctioned, but it was intended from the creation of man. Yet one man said, "I have married a wife, and therefore I cannot come" (v. 20), and he was condemned. Marriage certainly is not forbidden (except of believers and unbelievers), yet this man was condemned because he married a wife! Why? The lord of the house said, "None of those men which were bidden shall taste of my supper" (v. 24).

These examples illustrate that many people participating in activities not specifically condemned will be lost in the judgment. The fatal activities had several characteristics; all were so interesting to the people that the invitation to the feast was refused. Herein is the key to the problem: these activities are legitimate only so long as they do not cause one to lose interest in God, only so long as God is of *primary* importance.

Were any laws broken? No laws condemned the specific activities in which they were engaged. Other laws, however, of more general nature were broken. Jesus commanded, "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). These men broke this law, and they were condemned. Paul commanded, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together" (Heb. 10:24, 25). They also broke this law.

Jesus warned, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). This law was broken when the men asked to be excused for their activities' sake. Some men farm as a means of serving God, but how pointless it would be for a man to farm for the purpose of supporting the Lord's work and to get so busy farming that he did not have the time to sponsor Christian activities!

The majority of those members and friends of the Church of God who may be lost will be lost *not* for committing specifically condemned crimes such as murder, adultery, and drunkenness, because most of them do not commit these crimes. But they will be lost for failing to obey general principles by which God expects man to use his judgment and to keep God's work of primary importance in his heart.



Harold J. Doan, Editor

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# AMONG THE CHURCHES

## MOOREFIELD, NEBRASKA

There will be an all-day service at the Moorefield Church, Sunday, September 28. Basket dinner will be served at noon on the church lawn if the weather is favorable, and if not, the dinner will be inside the church or at the pastor's house.

There was good attendance at Jeffrey Queen on the first Sunday of September, and the dinner was a real feast. Morning and afternoon services will be conducted the first Sunday in October, a basket dinner following at noon.

Services are conducted at Boxelder every third Sunday. Hope to see you at Moorefield next fourth Sunday! Come in time for Sunday school at 10:00 a.m. E. E. Giesler.

## DALLAS AND FORT WORTH

Following the close of the Texas Conference, a meeting was held at Moody, Tex., a short distance southeast of Gatesville, at the home of Bro. and Sr. M. F. Roberts, Tuesday night, September 3. Three members of the church live at Moody, N. F. Roberts, a brother of M. F., being the other. Both are sons of Bro. W. C. Roberts, at Gatesville.

A fairly good group of people gathered on the front lawn for the service, among them several who had driven over from Gatesville.

The next night saw me at Dallas, where I spent a week working with the brethren there. Six members of the church live there. Services were held, Friday and Saturday nights, on the lawn of Bro. Ruel Robbins and his wife, who made me welcome in their home while I was there. Some from Grand Prairie and Cleburne attended.

On the way to Fort Worth, I visited at Grand Prairie and Arlington. In Fort Worth there are nine members and one Christadelphian, Bro. Dillon Lemon, who entertained me at his home while I was there. On Sunday, September 14, a preaching service was held at the home of Bro. Curtis Drinkard, with a rather small attendance, although some from Dallas came over.

Plans were made for a get-together meeting of all the brethren in the Dallas-Fort Worth area, to be held Sunday, October 12, at 10:30, at the Pine-Shepherd home at Fort Worth. There are about thirty families of members and interested people in the whole area, and it will be a fine thing to get acquainted. Further regular meetings of the group may be planned for later dates.

On the way back to Ater, I stopped at Weatherford at the home of Sr. Otto Humphrey, at Godley, to visit the Lightsey family, recently baptized, at Cleburne, to see Sr. Nathan Cox, and at Blum, where I stopped overnight at the home of Mr. and Mrs. M. L. Ballou, members of another church who believe somewhat with us. These last three are daughters of Sr. Martha Willbite of Palestine.

Here at Ater now, I am making plans to assist Bro. E. L. Macy, the new Texas State Evangelist, in getting started with his new work, and in visiting some of the other churches. M. W. Lyon, Evangelist.

## CALENDAR OF SPECIAL MEETINGS

October 4, 5—Michigan Fall Conference at Blanchard.

October 5—Rally Day at Oregon, Ill.

October 17-26—Evangelistic meetings at Eden Valley, Minn. (T. A. Drinkard, guest speaker.)

## HOSPITAL VACATIONS DEMAND WEEKS TO RE-STRENGTHEN

To the several hundred person, old and young, whose names are attached to the many "Get Well" cards and letters received while at the hospital, the undersigned expresses heartiest thanks, with highest appreciation for the prayers appended. Mrs. Austin unites in "Thanks."

My nearly four weeks of life in bed were both pleasant and restful—as a vacation should be. At this writing I am at home, learning again to walk straight.

After a few more weeks at home for the strengthening of severed tissues—with God's help and direction—I hope to feel able to respond to any possible short-term ministerial calls in any direction. For—

With world-wide evidences of multiple fulfillings of prophecies divinely ascribed to ending of Gentile rule, one feels like arousing all possible to pledge loyalty to Christ.

But, for my work, I greatly need the Bible that seems to have been thoughtlessly picked up from a pew during last conference time. This well-worn rebound Bible is an out-of-date Oxford edition with marginal references on each side of the page. The name "Amos P. Harsh" is on a front fly leaf, also the name "F. L. Austin." Anyone having it will greatly assist me by mailing it to Oregon, Ill., Thank you. F. L. Austin.

## GLEANINGS FROM THE FIELD

"The field is the world."—Jesus.

Annie Rebecca was born, September 8, 1947, to Bro. and Sr. Melvin Richardson, Hammond, La. Congratulations!

Bro. Charles Pearson, campus superintendent at the College, recently accompanied his son Douglas on a brief visit among brethren of the Brush Creek Church (Ohio).

Sr. Verna Thayer addressed the College students at a chapel service, Thursday, September 18. On Tuesday, September 23, Bro. Otto E. Dick, as student counselor, organized the new Student Council. Bro. Paul C. Johnson will be the speaker for chapel services on September 30.

Bro. J. M. Watkins preached for the Oregon congregation, Sunday morning, September 21. The Berens had charge of the evening service. Bro. Gordon Landry being the speaker.

## HOPE CHAPEL CHURCH OF GOD South Bend, Indiana

Sunday, September 7, Bro. Floyd Stilson of Hope Chapel conducted installation services welcoming our new pastor, Bro. Harvey Krogh, Jr. A basket dinner, following the services, was held in the basement.

We are sure that Hope Chapel will benefit greatly by the presence of a full-time minister and pray that the Lord will continue to guide and bless Bro. Krogh in his new pastorate. Patricia Rossner, Secy.

## FONTHILL, ONTARIO

Some of us took vacations this summer, others who remained at home kindly supplied for the absent ones. Thus, the Sunday school and church services were faithfully maintained.

During Bro. C. E. Randall's absence from the pulpit, Bro. J. Fletcher, Jr., of Fonthill, Bro. T. McArthur of Welland, and Bro. McCombs of Fonthill gave us some very interesting talks. Recently, while here on vacation, Bro. and Sr. Harry Payne conducted one of the Sunday morning services. Sr. Payne read Isaiah 55, and Bro. Payne's talk, built about the sixth verse, was appreciated by all. We are always so glad to see the progress made by the students of Oregon Bible College as they speak to us from time to time.

According to reports received here, our young people who attended the Berean Youth Rally enjoyed the studies and appreciated the Oregon (Ill.) hospitality.

Toward the middle of August, a picnic was held, jointly, by the "True Blue" and "Wide Awake" classes at Ashland Park.

Recently, a farewell gathering was held for Bro. and Sr. Donald McCombs and family, who are moving to Tempe, Ariz. We are sorry to lose this faithful family from our midst, but we are glad that they will just be changing church homes, and we know they will be a help and an asset to the Church of God at Tempe.

Summer weather still continues here, but we know fall is near at hand. The morning and evening services are conducted each Sunday, and other branches of the regular work have commenced.

The senior and junior choirs have resumed their weekly rehearsals, under the able leadership of Mr. A. C. HamMahon. We hope both groups will faithfully and thankfully avail themselves of this training, as well as to feel it a privilege to serve our loving and merciful Father in song and praise.

Tuesday evening Bible studies are to be on Old Testament prophecies, with New Testament interpretations. Judging by last week's lesson on "The Firstfruits," we are going to have interesting and helpful times together. We feel that one night a week is not too much to ask of the members to give to quiet meditation of God's Word. As our pastor so often tells us, we are not supposed to live "by bread alone, but by every word that proceedeth out of the mouth of God." Let us not try to pull

along without our regular supply of spiritual food; for, if we do, God's Spirit will not develop and grow within us. We will find ourselves often sick and depressed; and as well, we will miss that feeling of perfect peace that we possess when we live in personal nearness to Jesus, our Redeemer. Evil and troublous days are ahead. We must arm ourselves to be able to stand. Let us constantly remember that those who faithfully endure unto the end, are the ones who are to be saved.

We are especially thankful to our heavenly Father for the progress Bro. F. L. Austin has made since his operation. His many years of being a faithful shepherd to the Fonthill flock have made his welfare close to our hearts, and we do beseech our loving Father to undertake for Bro. Austin according to His will.

Irene Holland, Reporter.

LOS ANGELES, CALIFORNIA

With one exception, the period from July 8 - September 4, 1947, was the longest vacation ever indulged by the Railsbacks. Many seemed to think we would need to take a long rest after a seven thousand, one hundred seventy-six mile trip through so many (18) different states, but such was not the case. We began immediately to take up the regular routine where we had left off two months before.

Our visit to the churches of Minnesota was most enjoyable. We are particularly indebted to Bro. and Sr. A. M. Jones of Saint Cloud, Bro. and Sr. Walter Wiggins and Bro. and Sr. Arthur Otto of Eden Valley, and Bro. and Sr. E. W. Johnson of Hector for a nice time in their sections of the State. Bro. and Sr. Otto kindly took us to the campground on Lake Koronis, which had been suggested by Bro. Wiggins as a possible meeting place for our General Conference sometime in the future. It is truly an ideal place for such a gathering.

At Rapid City, S. Dak., much was crowded into one day of sightseeing. Sr. Eva Stearns and her family showed us a wonderful time. Seeing Mount Rushmore Memorial close up was indeed a treat.

At Felida, Wash., we were permitted, or rather requested, to speak for the little group of faithful ones, whom we had served eleven years ago. Not many changes have taken place since we were there before. Bro. and Sr. Wallace Woolf's hospitable home was the place for holding the evening classes and was our home while there.

We spent a week with our daughter Thelma Moore and family at Moonstone Beach, where they are building a new home.

The W. B. Ward family of Red Bluff, the George Renner family of Wheatland, W. B. Caldwell of Modesto, and the Thompsons of Tulare were also visited. We had hoped to see many others in the State, but time did not permit.

On our trip east, we spoke for a small group in the home of Bro. and Sr. John F. Green of Kansas City, where we were all so kindly entertained. In South Bend, both going and coming, we were happy to speak for the Morning Star Church group. We found them still faithful and zealous, though beset by trials not of their own making. In the Golden Rule Church in Cleveland, we found the largest "vacation time" gathering of members of any place we visited. We were grateful for the opportunity of presenting them a few thoughts and giving

an exhortation to faithfulness in these perilous last days.

Since our return, we have been glad to find Sr. Mary Howard, who was ill in her home at Temple City when we left, is much improved and located in a convalescent home—1218 S. Norton St., in our part of the city. This will give us the opportunity of seeing her more frequently. Sr. Minnie Elton of Rupert, Idaho, is spending some time with her daughter, Mrs. Larkue, of Pasadena. She has been ill, but is slowly recovering.

Bro. and Sr. Forrest Long of Buena Park have a second son, Bruce Edward, born on August 7. He is a fine boy.

From Gaston, Ore., an announcement comes that Mr. and Mrs. Clifford Carlson also have a son, born on September 6. He will be known as John Clifford. Mrs. Carlson was Elaine Juden, a member of our local church group. Also, Mr. and Mrs. Jack Parks, children of our late Sr. Claudia Parks, have a daughter born on August 7. She has been named for her two grandmothers, Claudetta.

We are indeed grateful to our heavenly Father for His protecting care while traveling on the highways which are beset with great dangers at all times. Many truck and trailer loads of large logs, and others of lumber, were encountered very frequently in all the mountainous regions. We are also grateful for having had a thoroughly reliable caretaker in our home during our absence, so that we need not be burdened with regrets, but can feel satisfied that all is well.

Emma C. Railsback.

IOWA CONFERENCE REPORT

The sixtieth annual conference of the Church of God in Iowa opened at Waterloo on Saturday evening, August 16, with a social service in charge of the president, Bro. H. S. Hunt. On the following day, Bro. Hunt gave the morning sermon; Bro. Paul Williams spoke in the afternoon; and Bro. C. W. Howe in the evening.

By Monday our two guest speakers, Bro. Sydney E. Magaw of Oregon, Ill., and Bro. Linford Moore of Macomb, Ill., were on hand to assist in Bible classes and sermons. These two visitors with our state evangelist, Bro. Paul Williams, made a very capable trio, who brought us thought-provoking lessons and inspiring sermons. Sr. Louise Johnson, daughter of Bro. and Sr. Paul Johnson of Oregon, Ill., taught the primary class for the entire eight days and made many friends. We enjoyed having her with us, but were disappointed that her parents were not able to be here for part of the time.

Thursday, August 21, was Boreau Day and was busy as usual. At the business meeting in the forenoon, the following officers were elected: president, Mrs. Melissa Lage, Pfeiffer Park, Cedar Falls; first vice president, Dorene Allard, 602 Third St., S.W., Waverly; second vice president, Donald Sealine, Stratford; secretary, Beverly Phillips, 257 Baltimore St., Waterloo; treasurer, Richard Torrey, 2225 Walnut, Cedar Falls. Funds were voted toward a new stove, toward the dormitory, and toward Bro. J. W. Williams' printing fund. The young people and the children gave a splendid program in the afternoon. In connection with the program, the cradle roll children who had reached their sixth birthday since last conference were promoted. The children' offering amounted to over \$46.00. The

picnic supper was attended by everyone. The Boreau sermon was delivered by Bro. Paul Williams and was especially fitting to conclude a day dedicated to the young people.

While this year's registration indicated smaller attendance than we have had for several years, there were actually more people voting at the conference business sessions than there were last year. Because Sr. E. A. Ellis and Bro. C. W. Howe refused to serve another year in their respective offices as corresponding secretary and treasurer, there were two changes in the membership of the conference board. The following officers were selected to serve during the coming year: president, Mr. H. S. Hunt, Clarksville; vice president, Mr. Oscar Jenkins, Stanhope; recording secretary, Mrs. Blanche Harland, 1118 Rainbow Dr., Cedar Falls; corresponding secretary, Mrs. Lora Reinhard, Gladbrook; and treasurer, Earl Reinhard, Gladbrook. Bro. Paul Williams was elected state Sunday school superintendent.

Probably the most important decision of the conference was to push the building of the dormitory as much as possible, to complete plans this fall, and to begin construction early in the spring. While we feel that the decrease in attendance was largely due to illness, to the extreme heat, and to other unavoidable circumstances, we think having the dormitory open for occupancy will be a help in boosting attendance next year. Many of our members who could not attend sent greetings. We were especially sorry that no one was present from Pleasant Prairie and Albert City-Marathon congregations.

The following local secretaries were appointed for the coming year: Mrs. Christina Klindt, Sioux Rapids; Mrs. G. Earl Stauffer, Gladbrook; Mrs. Flossie Torry, Nevada; Mrs. Evelyn Schmidt, Marengo; Mrs. John Jacobson, Lake View; Mrs. Nettie Lundquist, Stanhope; Mrs. Florence Allard, 1118 Rainbow Dr., Cedar Falls.

Bro. Paul Williams was hired as state evangelist for the coming year. The Koszta congregation is eager to secure a full-time pastor as soon as possible. Until more workers can be found, Bro. Paul's schedule will be as follows: first Sunday, Gladbrook; second Sunday, Koszta; third Sunday, Stanhope; fourth Sunday, Pleasant Prairie. May God's blessing be with the work in Iowa!

Mrs. Earl Reinhard, Cor. Secy.

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# Truth Seekers' Tracts and Books

*"This gospel must first be published among all nations" (Mark 13:10).*

An effective way of teaching the gospel is in the use of tracts. The cost of slipping a tract into a letter is negligible, yet doing so may "save a soul from death." Tracts and books listed below may be ordered from National Bible Institution, Oregon, Illinois.

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**National Bible Institution,**

**Oregon, Illinois**

# THE RESTITUTION HERALD

VOLUME 36

OREGON, ILLINOIS, SEPTEMBER 30, 1947

NUMBER 51

## “I Am the Good Shepherd”

VERILY, VERILY, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. . . . I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the

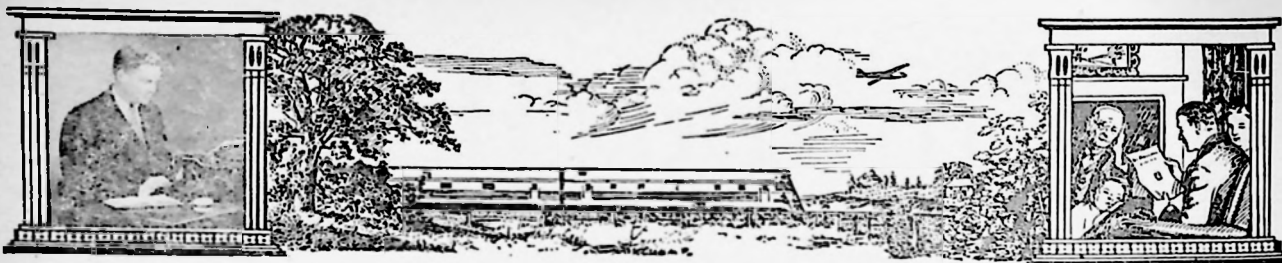
Father: and I lay down my life for the sheep.



“And 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. Therefore doth my Father love me, because I lay down my life. . . .

“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. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”

(John 10:7-29.)



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Sydney E. Magaw, Editor

\$2.50 per year

Paul C. Johnson, Associate Editor

## “Being Dead Yet Speaketh”

Shortly before her death, Sister Elizabeth Reighard, Delta, Ohio, wrote us a brief letter that now serves well as public testimony to her many friends. Like Abel and his offering, she “being dead yet speaketh.” We quote:

“It was warm last Sunday evening, so I was sitting on the porch. These thoughts came to me, as I watched the machines, one after another, going by the church. When they came to the church, I saw them turn and go another way. Next Monday (September 1), I will be ninety-nine years old, and I thought of nearly a hundred years ago—when no one would ask on a Sunday evening, ‘Where are you going?’ for all would be going to church. Now, a minister can hardly get enough people together for a preaching service. Therefore, it came into my mind that in these last days there is to be a great falling away, and that the time prophesied has come. . . . I was going to write more, but my breath hardly lets me hold out; my heart is my trouble. . . . I had the best of parents—especially my father. He told us the Bible was God talking to us. I made up my mind when I was very young—not more than six years of age—that when I became old enough to read, I would know what God said—and not man. Well, several times, I have begun reading at Genesis and ended with Revelation. I find that there are things preached that are not found in the Bible. . . . My heart says, ‘Stop,’ so good bye, Brother Magaw and all The Restitution friends.”

“Blessed are the dead which die in the Lord.” Though “Grandma” Reighard is dead, she “yet speaketh,” and her voice will give inspiration, counsel, and strength until the Day dawns and the returning Saviour gives life anew in resurrection glory. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:4), and, “glorified together” (Rom. 8:17), we “shall reign on the earth” (Rev. 5:10). . . . (Bro. Grover Gordon preached Sister Reighard’s funeral sermon. See page 11.)



## Elizabeth Reighard Memorial

In honor and in loving memory of Sister Elizabeth Reighard, loyal member of the Church of God, the Delta (Ohio) Bereans have pledged to contribute fifty dollars per month to National Bible Institution, these gifts to be known as The Elizabeth Reighard Memorial. We quote, in part, a communication from Sister Amy Dunbar Frye:

“We, the Delta Bereans, pledge fifty dollars per month for an indefinite period of time to National Bible Institution as a living memorial to the late Sister Elizabeth Reighard. We know no greater tribute to pay her, and we feel certain she would be extremely happy if she knew our decision.

We desire these contributions to be known as ‘The Elizabeth Reighard Memorial.’

“All who knew ‘Grandmother,’ as she was known to many of us, can testify she was an earnest contender for the Faith. She had been with us so many years, that her death has left an emptiness in our lives. We cannot wish her back, however, for she had lived far beyond the normal span of life. We must continue the fight for truth and righteousness as she would want us to do, and strive so to live that we may meet her on the resurrection morning.”

## Ready for Volume 37

This volume of THE RESTITUTION HERALD completes Volume No. 36—thirty-six years of continuous, weekly, publication. An index for this year’s HERALD appears on pages 13-16. Next week, we shall begin Volume 37. Pray for a successful new year for THE HERALD.

Brother S. J. Lindsay was first editor of THE RESTITUTION HERALD, the first issue of Volume 1 being dated October 12, 1911. Brother F. L. Austin was the second editor, beginning on September 12, 1922, with No. 49 of Volume 11. Brother G. E. Marsh, third editor, served from October, 12, 1931 (Volume 21; No. 2), to October-4, 1938 (Volume 28; No. 1), when your present editor began work.

# Harvest Time

(In Two Articles—Article One)

By E. E. Giesler, Moorefield, Nebraska

ALL farmers understand that the harvest of their crops comes at the end of the growing season. The threshing time soon follows. In Jesus' parables here quoted in part, we have a word picture of a harvest of men at "the end of the world" (v. 39). Verse 40 likewise speaks of the "end of this world," meaning *this age*—probably the gospel age.

It seems there is to be a harvest and threshing of the Jews, of the church, and of the nations, at the end of the gospel age. This is not to be the "white throne judgment," for it will come at the end of the gospel age—long before the white throne judgment. This harvest will be a purging out from Israel of sinners from the elect class, a purging of the church, the foolish from the wise virgins, and purging the goat nations from the sheep nations.

Israel is being purged now as never before in her history. Not all Jews will return to Palestine before the coming of Christ. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Rom. 9:27). This prophecy appears also in Isaiah 10:22, where it is written, "A remnant [number] of them shall remain." "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:8, 9). "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us" (Amos 9:10).

My friends, it seems that the foregoing scripture is being fulfilled before our eyes. Why are the Jews being hindered in their return to Palestine? Why are the British blocking every effort of the Jews to find a home in their beloved land? Because, my friends, this is the time for Israel to be first gathered, and sifted until the sinners have all been purged out; then the remnant will return to the land. At that time, Isaiah 66:5-10 and Revelation 12:1-6 will become present truth. It will be the national birth of Israel. Apparently, the United Nations will soon give

*"Let both [the tares and the wheat] grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn" (Matt. 13:30). "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one" (v. 38).*

birth to Israel—set the Israelites apart as an independent nation. The land will be divided between the Jews and Arabs. The parting of Palestine between these two peoples will fulfill the last part of Joel 3:2.

The Red Beast of Revelation 12 (Communism) apparently is standing now before the woman (Israel, v. 4), ready to devour her

child (national independence) as soon as it is born.

The Jews are literally fulfilling Amos 9:10. They say, "The evil shall not overtake nor prevent us." They want a home in their own land, and they are determined to return to Palestine. They say they will not be prevented in their return, but, my friends, the sinners will perish by the sword. They are now falling in the valley; they are being sifted by all the nations. Some are falling to the ground, but the good grains of corn among them will not fall to the ground. (Amos 9:9.) The remnant will return and possess the land promised to Abraham and his seed. (Jer. 30:3, Read all of Jer. 30.) It seems we are witnessing "Jacob's time of trouble" (v. 7). "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into blackness" (v. 6). This must be the time for Israel to give birth to a nation in a day.

In Jeremiah 30:11, God says, "I am with thee . . . to save thee [Israel]: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." "All thy lovers [the nations among whom Israel has been scattered] have forgotten thee; they seek thee not" (v. 14). Now consider the judgment of God on the nations that will dare persecute Israel: "Therefore all they that devour thee shall be devoured" (v. 16).<sup>7</sup>

Friends, we hear the cry of Israel from day to day. Her cry is becoming louder, and her sorrow and trouble are growing greater by the hour. What are we, my Christian friends, doing about it? Are we, like many other church groups, saying we cannot help Israel now, for this is her judgment of God. Christ said, *(Please turn to page 16)*

# One God: the God of the Ages

## Article 4—The Only True God

(Also a brief consideration of "Us" and "Echad")

By R. H. Judd, Colborne, Ontario

**I**F ONE TRUTH is made more abundantly clear in the Scriptures than any other, it is the claim of the great Creator to the exclusive use of the title "God" in its primary and only real sense. The language used to express this fact admits of no compromise, and its rightful understanding cannot mean any other than what is intended to be conveyed by the words chosen. Note the following:

In Isaiah 45:19 Jehovah says, "I the Lord speak righteousness, I declare things that are right." In the immediate context of this unequivocal pronouncement the same Divine Speaker says, "There is no God else beside me; a just God and a Saviour; there is none beside me . . . for I am God, and there is none else." If such claims as these, backed as they are by special claims to justice and righteousness, are thus rendered the more serious of belief, what then must be the awful consequences of denial, expressed or implied? That is a question which we must leave the individual student to answer, each for himself. Additional examples could be quoted by the score. Space, however, restricts us to a few.

*Deuteronomy 4:35*—"That thou mightest know that the Lord he is God; there is none else beside him."

*Deuteronomy 6:4*—"Hear, O Israel: The Lord our God is the *one* Eternal Being" (Leeser's Translation. See also the R.V. and the several marginal renderings).

*Deuteronomy 32:39*—"I, even I, am he, and there is no god with me."

*Isaiah 46:9*—"I am God, and there is none else; I am God, and there is none like me."

*Malachi 2:10*—"Hath not one God created us?"

*Exodus 22:20*—"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." (This probably is the most solemn text in the Old Testament bearing on this topic. In view of that, particular attention is drawn to it. The translation is practically identical in the A.V.; R.V.; A.R.V.; and S.&G.)

New Testament examples are equally emphatic. Mark 12:32 says, "There is none other but he." John, in his Gospel, spoke of "the only God" (John 5:44, R.V.); "the only true God" (17:3). Paul said, "We know . . . there is none

other God but one" (1 Cor. 8:4). In 1 Timothy 2:5 he said, "There is one God, and one mediator between God and men, the man Christ Jesus." Here is a scripture which cannot be explained from the trinitarian viewpoint, for if God were a trinity, and Jesus the Christ part of that trinity, Jesus Christ would become a mediator in relation to Himself. The absurdities that range from an analysis of that, and many other scriptures, are too numerous to mention.

So persistent is the heart of man to do evil, that many shameful devices are resorted to for the purpose of making void portions of the Word of God that do not fit in with men's irrational theories. Reason, logic, and even correct grammar are sacrificed by those holding high and responsible positions as leaders of religion. The very boldness of their false assertions captivate the reader. The statement that "God Himself uses plural pronouns when speaking of Himself" is copied word for word, and letter for letter from a widely published volume from the Dean of one of America's most famous Bible institutions for training of students for the ministry and the foreign mission fields. The absurdities involved in such a conception are not merely grammatical and equivalent to accusing the Most High with use of language He would not willingly charge to one of His own "cloth," but they are absurdities which contravene the very laws of God's creation.

Genesis 1:26 is given as Bible proof of this astounding assertion—"Let *us* make man in our image . . ." If God is a Trinity, He never can cease to be so, and every statement prefaced, as the one just quoted, by the words, "God said," must be the simultaneous action of "three Persons" saying the same thing at the same moment of time, and which, according to the statement of the Dean, involves the absurdity of God speaking to "Himself," for that is the pronoun the Dean himself has incorporated into his most remarkable proposition. The dictionary defines the word "us" as "denoting the person speaking, and others to whom he speaks." They are thus with, or against, him (in sentiment), but cannot be himself in fact. To whom then did God speak? That angels were created before men is plainly taught in Job 38:7, and that they did, and do now, "hearken unto the voice of his word . . . and do his pleasure" is made very clear in Psalm 103.



Once misrepresentation of God's Word begins, it is likely to become the starting point of deliberate falsification of His truth. The same writer referred to above, quoting from Deuteronomy 4:35 and 6:4, says, "*The Hebrew word translated 'one' in these various passages given denotes compound unity, not a simple unity*" (italics his). Of the several passages given, only two are in the Old Testament, and but one of these contains the Hebrew word *echad*, namely, Deuteronomy 6:4. Considerable imagination, more than the ordinary person has, would be required to bring it into line with the thought that it does *not* mean *simple unity*. This Hebrew word *echad* occurs approximately five hundred times in the Old Testament, and no single instance can be produced where the word in any sense loses its numerical value; nor can it be denied that it is the basis from which all other numerals have their value. We submit a few examples which incontestably refute the Dean's statement that *echad* does "not" stand for "simple unity." Very many such could be quoted.

Genesis 2:21—"One of his ribs."

Exodus 10:19—"There remained not *one* locust."

Esther 3:13—"One day."

Ruth 1:4—"The name of *one* was Orpah."

Elijah Jacob Baron, himself a converted Hebrew, takes the same stand with regard to this Hebrew word *echad*, saying, "Echad means 'one' in the sense of compound unity" and proceeds to say that it is proved beyond doubt by use of the same word in the following verses of Scripture:

Genesis 2:24—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one* flesh."

Genesis 11:1—"The whole earth was of *one* language, and of *one* speech" (A.V. and R.V.). Mr. Baron translates the text to mean, "The whole earth was of *one* language and of *one* kind of words."

His comment on the first example is: "What does *one* mean here?" Answering his own question, he says, "It can only mean the *unity* of two entities." The only comment he makes with reference to the second example given above is that, "Here the word used is *echas*, which is the feminine form of *echad*." With reference to Genesis 2:24, our friend has omitted to consult the next verse, which says, "They were *both* naked. He also omits recognition of the preceding context where Adam said that Eve was bone of his bones and flesh of his flesh. Here it is not the question of person, but of *flesh*; Adam knew as well as Paul knew that "all flesh is not the same flesh: but there is *one* of men, and *another* flesh of beasts, and *another* flesh of birds, and *another* of fishes." That it is one *kind* of flesh in contradistinction from other *kinds* of

flesh is recognized by most translators. (See 1 Cor. 15:39, AV.; R.S.V.N.T.; S.&G.). Thus it is clear that the numeral is in no way altered. Mr. Baron has unwittingly brought out this very fact in his translation of Genesis 11:1. It is "*one language*" as against more than *one* language, "*one kind of words*" as against *many kinds*."

It is true that we have such words as "nation," "group," "assembly," but when we speak of "one nation" as against two or more nations, there is absolutely no alteration to the numerical value of the numeral. Here we may call attention to the fact that *echad* is translated "*alone*" in Joshua 22:20 and has reference to but *one* man (Achan the son of Zerah) in contrast to many. Again, *echad* is translated "alone" in Isaiah 51:2 in reference to Abraham, the Revised Version rendering of which is—"When he was *but one*." Such emphatic language cannot be misunderstood and the immediate context fully confirms our understanding of the usages of this Hebrew word. Further, *echad* is translated "only" in 1 Kings 4:19—"Geber, the son of Uri . . . was the *only* officer which was in the land." How, in the face of these and many examples which could be added, the author referred to can say "Echad means 'one' in the sense of compound unity," we leave to the reader to explain.

The next example he gives, and his comment thereon, will astonish most of those who read these pages. Ezra 2:64, coupled with 3:1, are brought forward with the purpose of showing that *echad* means the unity of 42,360 persons. The following is his quotation—"And the whole assembly was as *one*." In making the quotation, the writer *deliberately omits* the word "man" without even the customary marks to show that it is his own omission, closing his quotation with the word *one*, which he not only puts in capitals, but in italics also. Further, he withholds the information that the Hebrew word for "man" in this instance is *ish*, which according to Young's Concordance is defined as "*an individual*"; and it is *to that word that the numeral is attached*. Ezekiel 13:22; Jeremiah 14:14 and 28:15 are none too strong in their indictment of repeated misrepresentation within the compass of one illustration. In closing his argument on this word *echad*, he says, "If it were intended that God should be represented as an absolute oneness, the word *yachid* would have been used." Then he immediately adds, "This proposition is incontestable and can only be evaded by one who has a motive to avoid the truth."

Turning up Young's Concordance, we find that "one" is never translated by the Hebrew word *yachid*. Searching the same authority with respect to this word, we have been able to find but five occurrences, and in each one it is rendered "only." We have already shown that *echad* is also translated "only."

To clinch our assertions that *echad* stands for simple  
(Please turn to page 16)

# Isaiah's Vision of the King

By W. Howard Beemer, Oregon Bible College

WHEN ISAIAH began his work as a prophet, the people were looking forward to the coming of a glorious king. During the first part of his ministry, however, Isaiah had nothing for Israel's immediate future but forecasts of doom. Isaiah was much discouraged by the sin and wicked ways of this people, Israel. Finally, when it was apparent to Isaiah that nothing could avail except something fresh and sent straight from God, the Prophet cried, "Unto us a child is born, unto us a son is given." No mention was made here of the origin of the Saviour, as His glory flooded His origin from sight. It is impossible to discern from this text whether or not He would spring from the house of David. It was written, however, "The government shall be upon his shoulder," and He is to reign on David's throne with righteousness forever. He will be earth's Prince of Peace.

Isaiah may not have made direct mention of the Saviour at the beginning of his ministry, but when he did mention it, he left no doubt in anyone's mind of whom he meant. In 32:1, 2, there are two very beautiful verses. It is possible that these verses might refer to King Hezekiah as a type of Christ. All that is mentioned here, however, could be done only by the Father or His Son. Verse 2 is the most beautiful one, and the things promised therein surely will be fulfilled only in the Christ. We quote: "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." What *man* other than Christ could do all these things—Christ, the Son of the living God. Nothing is more welcome than a bit of shade to the traveler on a very hot day, nor water to him who thirsts, nor shelter to one in a storm.

Isaiah 40:10, speaking of God's "arm" ruling, is another reference to Christ and His reward and authority when He comes in all His glory. It would appear that Isaiah was prophesying not only of the first coming of Christ, but also of the second coming. God's power is not limited, and this is another example of that truth—as Isaiah could see farther into the future than we can.

Isaiah 50:6 mentions one of the greatest of insults that can be endured in the East. The close resemblance of this passage to Matthew 26:67; 27:26, 30, and John 18:22 is not a mere coincidence. This is prophetic of the sufferings of Jesus: of His being spit upon and his beard pulled from His cheeks, and partial report on the fulfillment of it is to be found in three places in the New Testament. This particular passage alone, in the whole Old Testament, should in itself be sufficient proof of Divine inspiration of the Bible—without mention of all the other wonderful passages of prophetic nature. More, it shows Earth's coming King as One who was qualified by severe testings to reign.

Isaiah 53 is concerned with prophecy of the Saviour. Verse 1 foretold the Jews' rejecting the Messiah. Verse 2, and the second thought in that verse ("as a root out of a dry ground") could have referred to the fact that Jesus was a carpenter's apprentice. In His youth, Jesus and His surroundings did not seem unusual. It could also mean that there was nothing to account for the Saviour's birth: in other words, He appeared to come from nowhere. Yet this "root out of dry ground" is to "divide the spoil with the strong" (v. 12)—be earth's Conqueror.

Verse 3 deals with the sorrows that Jesus endured while on earth. It also mentions how the people turned away from Him. Verses 4 and 5 continue this same thought, telling about the suffering He did for mankind—even unto death. Verses 6 and 7 tell of the turning away of the sheep, and how the iniquity of us all was laid upon Him. Christ was oppressed and afflicted, yet He opened not His mouth. Verse 9 mentions that His grave would be made with the wicked and the rich. He was crucified with two thieves and a rich man gave to Him his tomb for burial. Is not this sufficient proof for even the most severe skeptic? Proof that Isaiah foresaw the Saviour, and this One is yet to receive "a portion with the great" (v. 12) as earth's King!

All these things were prophesied by Isaiah between seven and eight hundred years before the birth of Christ.

## THE MESSAGE OF THE STARS

"The summer sky is clear tonight,  
A million stars shine through—  
A million worlds to cast their light  
Upon the endless blue.  
A million messages are sent,  
As steadily as they shine,  
That God above this world is bent,  
To guide your life and mine.

"They've been up there since time began,  
They'll shine eternally,  
To testify that God's great plan  
Shall sometime surely be  
Fulfilled in every small detail,  
As God's Word has foretold;  
Nor jot nor tittle e'er shall fail  
As earth's events unfold.

"Let tempests blow, let earthquakes come,  
The sea o'erflow its bars,  
Let war clouds gather, airplanes hum;  
They cannot touch the stars!  
God keeps them there to let us know  
In all life's changing days  
That He is leading. He says, 'Lo,  
I'll be with you always.'"

—Florence Eldridge.

No mere man could tell these things from his own knowledge. God told Isaiah what to say and when to say it. This does not detract any from the service of Isaiah to God: in fact, it really adds to it.

We today still are reading these same scriptures, two thousand years after the birth of Jesus Christ. Should the Lord tarry, humanity will still be reading these passages of Scripture two thousand years from now. Nothing short of divine inspiration could produce anything so beautiful,

lasting, and useful to people all down through the ages. Many signs, however, indicate Christ will return soon.

Isaiah made several references to the Kingdom Age. Two of these are 2:1-4 and 29:18, 19. These passages are crowded with promises of a glorious tomorrow. Let us be followers of Christ, and servants of His, that we may be in that wonderful Tomorrow: when "nation shall not lift up sword against nation," and when "the poor among men shall rejoice in the Holy One of Israel."

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## Systematic Giving

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By Ruth Tomlinson, Chagrin Falls, Ohio

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**A**BRAMHAM set the example. "He gave . . . tithes of all" (Gen. 14:20). "Jacob vowed a vow, saying . . . of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20, 22). Moses, giving God's commandment, said, "Thou shalt truly tithe all the increase of the seed, that the field bringeth forth year by year" (Deut. 14:22).

The Levites, who did the service of the tabernacle, were maintained by the tithe the children of Israel gave. The Levites, in turn, offered an offering unto the Lord, "even a tenth part of the tithe" (Num. 18:26). An interesting account of offering practices is given in Nehemiah 10:32-39.

It was good for an individual to tithe. It was good for the group to tithe. The result of tithing was gratifying. "As soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. . . . And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. . . . And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store" (2 Chron. 31:5, 8, 10).

Why do we find biographies, and the history of the children of Israel given in such detail? Was it not for our example and learning? Would it not be profitable, in like manner, if we, now, practiced a systematic method of giving, as did the Israelites? I do not mean profitable in a financial way alone, but in honor to God and in accomplishment of His purpose. "Thus did Hezekiah . . . in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chron. 31:20, 21).

To follow the practice thus described, in our state (Ohio) many individuals tithe. They speak for themselves. Some of the churches tithe their income to the State Conference. The State Conference, in turn, tithes its income to National Bible Institution. Is there enough to carry on the work by following this practice? I can answer only for the financial condition of my own church and of the conference. The answer is, Yes, there is sufficient for all needs to date. Gifts often exceed the tithe. Both organizations have made additional gifts in excess to the tithe to National Bible Institution.

It is impossible to say what the income of a church, or a state conference, or the National Bible Institution would be, if this plan were followed by all, but surely it would greatly facilitate the work of each organization. All would be blessed. Regular, systematic, and dependable income can be used to greater advantage. Would it not be wonderful to experience, even temporarily, the condition of the children of Israel? "The people bring much more than enough for the service of the work" (Ex. 36:5).

The Israelites were *commanded* to tithe. We are only *admonished*, "Let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). Has God prospered us to the extent of one, two, three, or even five per cent of our income? "Count your blessings!" Surely it is to the extent of ten per cent of our income.

No one would like to be criticized, however, as were some in Jesus' day: "Woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42). Always remember, "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). Shall we bring our tithe and offering?

"Bring ye an offering, and come before him: worship the Lord in the beauty of holiness" (1 Chron. 16:29).



# News and Prophecy Digest

By C. E. Randall, Fonthill, Ontario

**WOULD PARTITION.** The United Nations Special Committee on Palestine has reported to the parent body on its findings in Palestine. The report recommends that Palestine become independent of England's mandate, which has been in force for more than a quarter of a century, and that separate Jewish and Arab states be created, with 150,000 Jews being admitted within the next two years of transition, with 60,000 allowed to enter the homeland the third year.

Under this plan, Jerusalem will become an international city, including some of the suburbs, such as Bethlehem. A governor will be appointed by the United Nations and will be neither Jew nor Arab.

The partition plan calls for a customs union and common currency for both states. Public utilities, such as railroads, communications, and interstate highways are to be operated for the common interest of both states. The ports of Haifa and Jaffa are to serve the shipping interests of both countries. These are the main sections of the majority report which was signed by Canada, Czechoslovakia, Guatemala, Holland, Peru, Uruguay, and Sweden.

If this report of the special committee is accepted by the United Nations—and at present it appears likely that it will be accepted, as England has indicated she will accept the partition plan, provided the United Nations will assist in putting into operation and maintaining the plan—it will give temporary succor to a large body of displaced Jews that are now without home or country. This is no permanent solution to the Jewish problem. At the best, it is a stop-gap arrangement. The Jews who leave the battle-scarred areas of Europe for Palestine, are simply moving into the territory where the next and apparently last struggle of the nations will take place. The Prophet Ezekiel predicts a short peace for the inhabitants of Palestine prior to the invasion of the "mountains of Israel" by the northern confederacy. It will be short, and the holocaust which will follow will exceed in terribleness anything which they have thus far experienced. It will be the price of returning in unbelief! Israel must remove the leaven from her "desolate house" before she will be able to inhabit it in peace and quietness.

**CIVILIZATION.** Writing in the "Christian Century" under the title of "The Breakdown of Civilization," V. A. Demant says: "I want here to interpret the crisis of our time as the breakdown of civilization. As a sociologist and a historian of human cultures, I am sure, not only that this is the truest interpretation, but in the end the most hopeful one. If we go on thinking and acting as if this civilization of ours is assured of its survival, or if its strains could be cured by better political systems or economic methods or even more heroic morals, then I contend the break-

down will deepen into complete dissolution."

There is little doubt but what our present order of society, in and out of the church, is at a very low ebb, and we, most definitely believe in the soon coming of the Lord. However, we should not permit ourselves to become pessimistic and feel that as the coming of the Lord is so near at hand, there isn't any use of making plans for the future development of the work of the church, nor should we permit zeal for the Lord's soon return to obscure in our interpretation of prophecy the predictions unfulfilled. True, the world is in a terrible state, but it has been developing along this sinful course for centuries and centuries. Writing in the "Princeton Review" of 1878, Dr. Thompson in an article on "Europe Adrift," said of Berlin: "In the city of Berlin, with a population of a million souls, there are barely seventy houses of worship, including Jewish synagogues as well as Protestant and Catholic churches, chapels, and suburban stations, and . . . the majority of these churches are seldom half filled." Of the city of London, Mr. S. Morley, M.P., speaking in Philharmonic Hall in 1878, held "London to be one of the most heathenish parts of her Majesty's dominions." In the same year, Thomas Dewitt Talmadge, the renowned preacher of Brooklyn, declared, "The foundations of New York and Brooklyn are struck through with rottenness, and if iniquity makes the same advancement in the next hundred years that it has in the past one hundred years, the last moral and religious influence will have perished from our cities."

Civilization hasn't come to its present predicament in a short time. It is the accumulation of what Paul described as "evil men and seducers shall wax worse and worse," and this condition will continue until the Lord returns.

**SEVENTY-FIVE YEARS.** The Seventh Day Adventists report their contributions for foreign missions for the past seventy-five years have totaled \$200,000,000.00. In 1946, they had 370 missionaries on the field, and their literature was being printed in 185 languages.

**NECESSARY INSTITUTION.** From the standpoint of its value to the youth of America, J. Edgar Hoover, head of the FBI, praises the church as possessing "character-building advantages." In an article under the heading, "A Challenge to Parents," he says: "During the first nine months of 1945, youths under twenty-one years accounted for 21.2 per cent of the arrests, and persons under twenty-five accounted for 35.5 per cent of all arrests." Then, likening the present order of society to that of ancient Greece and Rome, he writes: "If one makes an analysis of the downfall of ancient Greece and Rome, he will find that the moral fiber of these people had rotted away because principles of godliness had been eliminated from their way of life." Leaving

God out of their lives is the prime cause of evil in the world today. And when folk leave God out of their lives, they also let go of His church. Of the church, Mr. Hoover says: "The church is the most necessary institution in our way of life. Its influence for good is far-reaching and it is essential in my opinion for the youth of our nation to receive its benefits." Of the "character-building advantages" of the church, the director of the Bureau of Investigation says: "Parents cannot afford to postpone their use until tomorrow. Tomorrow may be too late."

The "Missionary Crusader" reports "600,000 villages in India without a single Christian in them."

**CIGARETTES AND CANCER.** The "Union Signal" in a recent issue carried a summarized report on the finding of Dr. W. H. Dobson, Berkeley, Calif. The research studies of Dr. Dobson reveal a close relationship between the increased use of cigarettes and the increase in the number of cancers in the respiratory system. Data recorded in the "Union Signal" follows:

Year	Cigarettes made	Cancer deaths respiratory
1930	123 billions	3,848
1932	106 billions	4,549
1934	130 billions	5,473
1936	158 billions	6,840
1938	171 billions	8,100
1940	189 billions	9,545
1942	257 billions	10,947

Commenting on his findings, the "Union Signal" says: "He claims smoke tar from cigarettes is a cancer-causing factor. Applied to the ears of rabbits, it caused cancer in one hundred percent of cases. He points out that cancer of the lung, highly fatal from forty to sixty years, has increased three hundred percent in the last thirty years."

**TURKEY.** Recent news dispatches indicate that Russia is again putting the pressure on Turkey for more of a hand in the control of the Dardanelles. The dispute between Turkey and Russia has been going on for generations, and only through outside assistance has the sick man of Europe been able to keep the Russian bear away from his side door. In "The North British Review" of November, 1860, occurred this statement: "The days of Turkey's power and independence have long since gone. Nay, its tottering throne and rotten constitution are upheld by the united efforts—or rather united jealousies of the European monarchs. . . . It is a universally known fact that interference of other nations has alone saved Turkey from being overthrown and rooted out by its powerful and covetous neighbor, Russia." Long ago, Russia was moving toward her end-time fate and students of prophecy saw it.

## THE CHILDREN'S PAGE

Prepared by Madge Savage  
Waite Park, Minnesota



*"Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Samuel 15:22).*

### The Israelites Were Repentant

Samuel, the high priest of Israel, was listening to the people. They said he should pray for them to God, that they would not die because they had sinned yet once again in asking for a king.

Samuel told them to serve the Lord with all their hearts. God "will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people" (1 Sam. 13:22).

The Israelites were told that if Samuel would stop praying for them, it would be sinful of him. They were warned, however, if they continued to sin against God, they and their king would be killed.

### Israel in Distress

Saul had reigned as king for two years. He had three thousand soldiers with him. His son, Jonathan, had one thousand soldiers with him.

Jonathan suddenly attacked the soldiers of the Philistines who were in Geba, defending that city. This attack made the other Philistines very angry. They gathered together thirty thousand chariots to go against the Israelites. They had six thousand horsemen, and many, many soldiers besides—"people as the sand of the sea shore in multitude" (1 Sam. 13:5). This vast army came to the very same place Saul had been located—at Michmash. This filled the Israelites with fear and sorrow. They were able to see they were indeed in a "tight place." Then many hid themselves in caves, and thickets of bushes. They hid behind rocks. They went to the places where those who had worshiped idols kept their idols—the "high places"—to hide. Some dug pits in which to hide themselves. Others even crossed the Jordan River into the land of Gad and Gilead.

### Saul Waited for Samuel

Saul had called his people together in Gilgal. There he waited for seven days for Samuel. Samuel had set the time he was to meet with Saul and the Israelites, but he did not come. The people began to scatter again. It was then Saul forgot that a king has certain work to do and the high priest a different work.

### Samuel Was Shocked

Saul said, "Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering" (1 Sam. 13:9).

Then Samuel came. Saul went out to meet him and greet him.

Samuel said, "What hast thou done?"

Saul told Samuel all he had done. He said because Samuel had not come he had forced himself to offer a burnt offering (v. 12).

### Saul's Opportunity Lost

Samuel said, "Thou hast done foolishly."

Saul had not kept the commandment of the Lord. He had not respected the Lord, as he tried to do the work of the high priest. Because of his sin, the kingdom of Israel, God's chosen nation, would not continue upon the earth. (Vv. 13, 14.) Samuel told Saul that God already had sought a man after His own heart to head His people. Then Samuel left. Saul counted the people with him. He had only about six hundred left with him.

### Our Opportunity

Our opportunity to serve God is today, through Jesus Christ. Let us not forget to serve the One in whom we have faith. Then, when God's Kingdom is established, we may have a place of everlasting joy and love.



# AMONG THE CHURCHES

## CALENDAR OF SPECIAL MEETINGS

- October 4, 5**—Michigan Fall Conference at Blanchard.  
**October 5**—Rally Day at Oregon, Ill.  
**October 10-12**—Minnesota Fall Conference at Saint Cloud (D. A. Jones, guest speaker).  
**October 17-26**—Evangelistic meetings at Eden Valley, Minn. (T. A. Drinkard, guest speaker.)  
**November 1, 2**—Northwest Conference at Corvallis, Ore.  
**November 2-16**—Special meetings (C. E. Randall, guest speaker) at Tempe, Ariz.

## SAINT CLOUD, MINNESOTA

On Sunday afternoon, September 14, at Pleasant Lake, three men were baptized into the all-saving name of Jesus Christ. They are: John F. Teicher, George M. Hartman, and William J. Hill, all of Saint Cloud. All three have attended church for some time; all three have now entirely joined their wives in faith, as all three ladies are members of long standing. It is a great joy to all of us to have this valuable addition to our membership. It is also a great pleasure to us that Bro. and Sr. Howard Hamilton, formerly members of the Eden Valley Church, have placed their membership with the Saint Cloud group, having moved to our city.

Minnesota Fall Conference will be held at Saint Cloud, October 10-12. Bro. Delbert A. Jones will be guest speaker. We hope for a good attendance.

This has been a busy summer at the Saint Cloud Church. Much time and effort have been used to make our building more beautiful. The auditorium has been papered, the floor painted, and a beautiful new carpet has been laid on rostrum and in the aisles. The basement has been completely rewired, and we are planning extensive re-decorating there, too. The vestibule is being brought under repairs, and will soon be finished.

Bro. and Sr. Walter Skinner and son David have arrived at Richmond, Calif., where they have purchased a home. Their address is 249 Santa Lucia, Lomita Park, Calif. We miss them sorely, but hope for them happiness and contentment in their new home. We know they will find opportunity for service unto the Lord in that portion of His vineyard, and we pray His richest blessings be with them always.

Health has returned in full measure to the pastor, after his serious illness last spring. It is a great pleasure to have our son Delbert and family only nineteen miles from us. He has preached many times since his arrival in Minnesota last August 1. He is teaching English in the Kimball High School, and will preach at the Litefield, Minn., Church, as soon as the building now under construction is completed.

Sr. Iola Magaw, who is attending Saint Cloud Teacher's College, is a very welcome addition to our number. We thoroughly enjoy having her among us.

Mrs. A. M. Jones, Secy.

## PENNELWOOD CHURCH OF GOD Grand Rapids, Michigan

Bro. C. E. Lapp arrived on September 2, to take up his duties as pastor at Pennellwood. He is minus his family who are remaining in Ohio until living quarters can be arranged.

On the evening of September 5, the congregation and friends joined in a farewell party for Bro. H. U. Krogh, Jr., and family at Ideal Park. A picnic dinner was served in the shelter house, followed by games and the presentation of a purse to Bro. Krogh for the purchase of reference books as a token of the best wishes of the Pennellwood group. We have enjoyed his ministry and fellowship these past five years and pray God's richest blessings on him as he continues the work elsewhere.

A very impressive installation service filled most of the worship hour the morning of Sunday, September 7. The charge to the membership was given by James Cole, first elder, and to the pastor by William Hanson, second elder.

September 14 was designated as "Parents' Day" by our Sunday school superintendent, A. G. Townsend. Several parents attended for the first time, making an attendance of twenty-six in the senior adult class.

It may have been "Parents' Day" in the senior adult class, but we could call it "Old Home Day" in the junior adult class, with a close second of twenty-four in attendance. Some of our collegians will be absent from us until next vacation. We trust this higher learning will be applied to better their Christian service.

The Cradle Roll Department also comes in for mention. A son, John William, was born, September 15, to Mr. and Mrs. William Richer; and a baby daughter, Connie Kay, is the proud possession of Mr. and Mrs. Kenneth Bush, as of September 16.

At this writing, Miss Martha Townsend is still in Saint Mary's Hospital, gaining slowly from a week's very serious illness. We hope

that her usual vim, vigor, and vitality soon may be restored.

Mrs. Betty Townsend and family are en route home to Mesa, Ariz., after a summer with relatives and friends in Oregon, Ill., and Michigan. There are some of us who wish we were with her as the shivers play tag up and down our spines.

Our full schedule is again in order: Sunday school at 10:00 a.m., and worship service at 11:00 a.m. and 7:00 p.m., each Sunday. Senior young people's meeting at 6:00 each Sunday afternoon. Junior young people's meeting at 7:00 p.m. on Tuesday evenings. Berean classes for all ages at 7:30, Thursday evenings. A hearty invitation is extended to you, reader, to attend any of these services.

Mrs. L. F. Sloeum, Secy.

## QUARTERLY PRICE ADVANCES

Due to constantly increasing costs in the publishing industry, the recent General Conference voted to increase the price of all quarterlies. In accord with this decision, beginning September 1, all Truth Seekers', Intermediate, and Children's quarterlies will be advanced to 20 cents per copy. We regret that circumstances beyond our control have made this increase necessary, but we know that our Sunday schools will understand that we cannot continue to absorb the growing loss on these publications.

James M. Watkins, Gen. Mgr.,  
National Bible Institution.

## HERALD RECEIPTS

Mabel Barnum; Darrell Maddock (another); Mrs. Ida Harding; Evelyn Mills; M. L. Kauffman; Mrs. Minnie Rogers; Mrs. Otis Lippincott; Mrs. Lottie Elton; Maude Kepley; Mrs. Maud Graham; Emma J. Friend; Ora H. Cline; Mrs. Sarah F. Wilson; Elmer Gockler; Mrs. Lorrin Gainey; Elizabeth Orldung; James Mattison.

## Gleanings from the Field

"The field is the world."—Jesus.

"The Northwest Quarterly Conference will meet at Corvallis, Ore., November 1, 2."—Lena Hathaway, Secy.

Rally Day is announced for Burr Oak, Ind., on Sunday, October 5, an all-day meeting being planned. Preaching services and special song and music numbers will benefit all who attend. Everybody is invited.

Recently elected Sunday school officers at the Morning Star Church of God, South Bend, Ind., are: superintendent, Paron Anderson; assistant, Robert Rouch; secretary, Mrs. Mae Huffline; treasurer, Mrs. Paron Anderson.

Sr. S. J. Stedman, Arapahoe, Nebr., fell asleep in death, September 19. Our sympathy goes to the bereaved.

Bro. Harold Doan, pastor of the Chicago Church of God, reports "there will be a baptismal service, October 12, for Jeanne Crawford." The Chicago congregation is growing, and its growth sharpens the lookout for a more suitable building for church services.

The Oregon (Ill.) Church of God assembled, September 26, at the church to help Bro. F. L. Austin, retiring pastor, to celebrate his birthday.

TEMPE, ARIZONA

Vacation days are about over, and we are once again carrying on a full program. The writer has been asked to serve as temporary pastor and is receiving the best of co-operation from all concerned.

Mr. and Mrs. Paul McPherson are the parents of a daughter, Karen Ann. Karen came to church the first time on September 21, at the age of about three weeks.

Mr. and Mrs. Richard Hanson, Oakland, Calif., were recent attendants at our services while visiting Mrs. Hanson's parents, the Almus Dimmicks.

Don McCombs of our Foothill, Ont., Church has been in our midst for some time. We are hoping he and his family will become permanent residents and church attendants.

Mrs. Clarence E. Bunch was injured in an automobile accident on September 18, but is recovering nicely. She may be addressed at 2512 E. McDowell, Phoenix, Ariz.

Mr. and Mrs. Ray Saylor are at present in Rochester, Minn., where Mrs. Saylor is going through Mayo Brothers Clinic. We are all looking forward to their soon and safe return.

Bro. C. E. Randall will be guest speaker at our special meetings this fall. The dates are November 2-16, inclusive. Tentative plans also are being made for holding a Southwest Conference on the last week end of these meetings, but nothing definite is known as yet.

If your winter vacation trip brings you through Tempe, we invite you to attend our services, if possible.

Gerald L. Cooper, Secy.

ELIZABETH R. JENKINS

Elizabeth R. Jenkins, daughter of Mr. and Mrs. M. D. Newell, was born October 4, 1881, on a farm west of Herman, Nebr., and died at the home of her daughter, Mrs. Catherine Ericson, in Wahoo, Nebr., August 11, 1947. She had been ill for several months and had been in the hospital for a month before being taken to the home of her daughter at Wahoo. In 1884, she moved with her parents to Frontier County, where they resided until 1900, returning to this county. She united with the Church of God in early life, being immersed in the name of Jesus Christ by Elder John Prime, and remained true to that faith to the end, being an active leader and example of the higher concepts of life, which is truly Christian.

On October 8, 1900, she was united in marriage to Fred S. Jenkins at the J. W. Newell farm west of Blair, and they began farming near Rising City, Nebr., later returning and living in or near Blair. To this union were born two daughters, Mrs. Ruth Suverkrubbe of Fort Calhoun and Mrs. Catherine Ericson of Wahoo; one son, Edward Jenkins, of Omaha; all of which survive her. Other survivors are her mother, Mrs. M. D. Newell; one brother, E. S. Newell of Arlington, Calif.; four grandchildren; two nieces; one nephew; several consins; and a host of friends.

Since the death of her husband on March 6, 1934, Sr. Jenkins has lived with and cared for her father and mother, Mr. and Mrs. M. D. Newell, at Fourth and Butler Sts., near Blair Park. Her father died late in 1944; and last year she and her mother, who is now past eighty-five years of age, moved to 71 W. Lincoln St., in Blair. Sr. Jenkins was of a methodical nature, and her accounts of her

own life and that of her ancestors which she kept indeed are interesting and will be treasured by the remaining members of the family.

Funeral services were conducted by the writer, who showed the faith and hope in which Sr. Jenkins now rests, waiting the call to life and immortality, at the appearing of Jesus the Christ. Burial was made in the Blair cemetery. G. J. Gordon.

SARAH STEDMAN

Sarah Selleck, oldest daughter of John and Katie Selleck, was born in Fairbury, Ill., March 7, 1872, and died at her home in Arapahoe, Nebr., September 19, 1947. While very young, she came with her parents to Missouri, and then to eastern Nebraska. In 1885, her parents came to Bartley, where they took a homestead. She was a member of the Church of God of the Abrahamic Faith, having been baptized by Bro. Almus Adams, September 29, 1890.

On January 4, 1899, she was married to James Stedman of Moorefield, Nebr. To this union were born two daughters: Icel at home and Zola, now Mrs. Orval Shepherd, of Arapahoe. She with her devoted husband established a home where the truths of the Bible were daily taught. She was a woman of courage and an inspiration to her family. She will be greatly missed by her faithful and devoted husband, James Stedman; two daughters, Icel and Zola; and one son-in-law, Orval Shepherd. Besides these, she leaves to mourn an only sister, Mrs. Florence Wheeler of Hamilton, Kan., several nieces and nephews, many other near relatives and friends who loved and respected her.

She lived a life of useful and faithful service to her family and to her church. She was always busy and felt she could never do enough for her family. When a young woman, she was secretary and Sunday school teacher for several years in the Church of God at Freedom, Nebr. Later, she served as Sunday school teacher in the rural community where she lived. Now she sleeps until the morning when the Lord will come. Then, she will meet her loved ones—never to part again.

Funeral services were conducted in the Church of God at Holbrook, Sunday, September 21. The writer was in charge, being assisted by the Holbrook pastor, Bro. Terry Ferrell. Sr. Stedman was laid to rest in the Arapahoe Cemetery. E. E. Giesler.

ELIZABETH REIGHARD

Elizabeth Elton, daughter of the late Mr. and Mrs. Thomas Elton, was born in Allington, England, September 1, 1848. She came with her parents to the United States in the winter of 1856, spending more than six weeks in a sailing vessel on the Atlantic Ocean. Her parents located on a farm near Cleveland, Ohio. Early in 1862, the family moved to Fulton County, locating on a farm in Swan Creek Township, four miles south of Delta. Here her mother died in January, 1863, leaving her the oldest of six children. A girl only fifteen years of age, she devoted her efforts to taking care of them and keeping up the home for her father.

On April 9, 1866, she was united in marriage to George Reighard, son of a pioneer family living not far distant. Into this home were born six children: Frank H. of Wauseon; Dell C. and Sophia Gill, both deceased; Royal C., a farmer of Swan Creek Township; Bert A. and Mrs. Roseoe Dunbar of Delta. She was a loving and devoted mother and was ready to give her life for the welfare of her children.

She was a consistent member of the Church of God, and all her effort and influence were given to that hope and faith. She was a devoted reader of her Bible, having read it through many times, and she could quote many passages from it. She was a teacher in Sunday school for about sixty years. Most of her life was spent on the home farm in Swan Creek Township, fourteen years at Wauseon, and the last few years at Delta, Ohio.

She is survived by her three sons and one daughter, thirteen grandchildren, and sixteen great-grandchildren. Her husband died on November 6, 1920.

When she was past ninety years of age, she wrote a history of her life and her faith, for each of her children and grandchildren, also for many of her friends, so they might know from her own hand what she believed and why she believed it. A wonderful achievement for one so advanced in years, inspired by a noble ambition and hope, and based upon a beautiful and long life in the service of her Lord and the truth of His Word!

Services were held from the Penrod Funeral Home in Delta, Saturday, September 13, 1947, conducted by the writer, and she was laid to rest in the family lot in the Raker Cemetery to wait for her Redeemer to stand at the latter day upon the earth, and to call her forth to life. G. J. Gordon.

THE RESTITUTION HERALD

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

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Otto E. Dick	10.00
Oregon (Ill.) Church	20.00
Rockford (Ill.) Sunday School	25.10
Pomona (Calif.) Church	10.00
Jennie Salisbury	10.00

**T**HE WHIRLING VORTEX of social imperative has a majority of human beings yielding to its embrace, in a form of slavery. Unable to escape, and because of its centripetal, gravitative grasp, they are unwilling to choose for themselves a different course. (They believe the "everyone else is doing it, so it must be right" attitude.) Examples of this form of slavery are cited in the corridors of smoke and drink. A recent observation noted seven liquor posters compared with one religious poster in a single Minneapolis street car. You will say, That is nothing compared to what I have seen, and we will believe you.

Liquor slavery is astonishing, but tobacco slavery is more astonishing, and the effects are felt by non-smokers and those of the emphatically resentful class of absolute abstainers alike. If one works among the public, he must breathe; and if one breathes, there is no yet known way to educate the puffs and coils of stinking and poisonous smoke to ignore the inhaling nostrils of the one who so desperately tries to escape it.

The following quotation is from "Personal and Community health" by C. E. Turner, A.M., Sc.D., Dr. P.H. (pp. 258, 259):

"Tobacco is a narcotic, although its first effect on the nervous system is stimulation. The leaf of the tobacco plant is fermented, dried, and prepared for smoking. Its chief drug constituent is a volatile alkaloid, nicotine, one of the most violent poisons known. The drug is fatal in small doses, the amount varying with the individual and with pre-existing tolerance. Other harmful substances that occur in tobacco smoke in addition to nicotine are ammonia gas, pyridine derivatives, carbon monoxide, and traces of hydrocyanic acid, phenols, and aldehydes. It is believed, however, that the chief deleterious effects of tobacco are not due to the local effects of these substances on the mucous membranes, but to the presence of nicotine."

From "Personal and Community Hygiene" by Dean Franklin Smiley, A.B., M.D., and Adrian Gordon Gould, Ph.B., M.D., professor and assistant professor of hygiene, respectively, in Cornell University (p. 224), we quote:

"Nicotine is also a powerful drug and one of our most fatal and rapidly acting poisons. As the result of animal experimentation, it has been estimated that there is in one cigar enough nicotine (if placed directly in the blood stream all at once) to kill two people."

(Please read 1 Corinthians 3:16, 17; 6:19, 20; 2 Corinthians 6:16.)

You are the temple of God. Don't defile it. Your body does not belong to you; it belongs to God. "Touch not the unclean thing."

*"Hank:* This is old (it appeared in the *Detroit News* of April 15), but it's so good we just had to pass it along to you. On page 23 of that *News*, was this ad:

"There's no hocus-pocus about it!" says Hank Greenberg, baseball's home-run star. 'I've read the reports and Medical Science has proved you can't beat Raleighs for less nicotine . . . less throat irritants . . . all-round safer smoking! I recommend Raleighs to all my friends. Raleighs are right!"

"So far, so good. That puts it pretty straight that Hank smokes Raleighs and likes 'em, since they do him so much less harm (with that 'less nicotine') than other and more unhealthy brands of cigarettes.

"But look ye! On page 17 of the same *News* is this; in an interview with the same Hank Greenberg:

"I feel better now—better than I have for some time," said Greenberg. "The doctors said I had a stomach disorder and I'm giving up cigarettes and coffee. I never was much of a smoker anyway. I'm sleeping better now and I feel much better."—*Christian Herald.*



## BEREAN VEXATIONS

By Ernest Graham  
From the Berean Nobler

○  
"Touch Not the Unclean Thing"





# Index to Volume 36 of The Restitution Herald

October, 1946 - September, 1947

26	A Balanced Diet .....	W. M. Naylor	35	Christian Journey of Life .....	Lily Lobell Stoddard
9	A Cause for Thanksgiving .....	R. H. Judd	11	Christ in a Quaint Picture .....	Editorial
44	A Cowboy's Vision (poem) .....	Marion McGinty	24	Christ in the Garden .....	Gordon Landry
1	Adam, a Type of Christ .....	James A. Patrick	38	Christ's Victory and Promise .....	Editorial
38	Adam's Failure and Loss .....	Editorial	6	Christ, the Good Shepherd .....	Editorial
36	A Father's Prayer (poem) .....		20	Christ, the Great Physician .....	Editorial
17	A Headless Rooster Lives .....	Mrs. Florence Pease	20	Christ's Second Coming .....	W. H. Arrington
43	Aims and Opportunities of Our Berean Effort .....	Linford Moore*	10	Church Directory .....	
9	A Life of Thanks .....	Emory Macy	22	Church of the Open Bible* .....	
38	All Are One in Christ .....	Harold Doan BE	10	College Approved for G.I. Benefits .....	Editorial
45	Alumni Honor Mrs. Brewer .....	Editorial	33	College Commencement—June 6, 1947 .....	Editorial
9	America's Historic Thanksgiving Day* .....		41	College Matron's Report .....	Edna L. Brewer
21	A Message to Texas .....	James M. Watkins	9	Come with Thanksgiving .....	Janice Johns
31	A Mother .....	Edna Brewer	21	Concrete Hearts Melted .....	E. H. Goit
31	A Mother's Opportunity .....	Harvey U. Krogh, Jr.	5	Conditional Immortality .....	S. M. Ohmart
14	An Exposition of John 17:5 .....	M. Joblin	21	Conditional Immortality .....	T. A. Drinkard
44	An Old Song (poem) .....		32	Conference Year Is Closing .....	Editorial
2	A Place to "Do Good" .....	Editorial	28	Congratulations, Brother Geiselman .....	Editorial
3	Appreciation .....	Hazel Crundwell Cripe	31	Contact with India .....	Editorial
27	Are God and Christ One? .....	R. H. Judd	48	Contrition .....	Mary Mae Nedrow
35	Are These the Days? .....	G. J. Gordon			
15	Are We Dedicated? .....	Mrs. G. M. Siple	32	Dale and His Plane .....	Editorial
36	Are You Too Small? .....	Gary France	27	Daniel's "Middle X" King .....	Sterling Russell
44	"As in Adam All Die" .....	E. M. Wilson	47	Daniel the Man .....	Harold Dean BE
29	A Suggestive Study of John 17:5 .....	R. H. Judd	9	David's and Our Thanksgiving .....	Shirley Logsdon
29	Attend the 1947 General Conference .....	Editorial	37	"Day of the Lord Jesus" .....	Editorial
15	At the Table .....	W. S. Tomlinson	7	Delivered unto Satan .....	Emma C. Railsback
7	"A Watch in the Night" .....	Norman J. McLeod	9	Despondent? .....	Otto E. Dick
			33	Destruction of the Ungodly (also 35-38) .....	John R. Fiske
16	Baptism .....	Dr. L. C. Thomas	22	Did History Dawn .....	Norman J. McLeod
25	Baptism and Resurrection .....	Gerald L. Cooper	47	Do Not Neglect Prayer .....	Hannah Barber
25	Behind the Resurrection Scene .....	Timothy Pearson	33	Dust-Made Man .....	Mrs. Sue E. Stuart
40	Bereans Steadfast .....	Harold Doan BE			
37	Berean Stewardship .....	Harold Doan BE	25	"Entering into the Sepulchre" .....	Editorial
4	"Bethlehem's King" .....	Editorial	48	Every Home an Altar (poem) .....	
1	Bible Lessons (also 10, 11, 21, 24) .....	Norman J. McLeod	31	Evil Days .....	Mary Mae Nedrow
14	Bible Testimonies to the Birth of Christ .....	R. H. Judd	46	"Exceeding Great and Precious Promises" .....	Mrs. H. H. Kent
15	Biblical History and Byron's Poem .....	Editorial			
3	Bikini Atom Blast* .....	Editorial	42	Facts about the Bible .....	Editorial*
3	Bikini Atom Bombs .....	Editorial	10	Faith .....	Mary Brown
12	Birthday of Our King .....	G. M. Siple	32	Faith .....	I. S. Davis
12	Birthday of Our King .....	(Mrs.) Margaret Magaw	4	Faith Comes by Hearing .....	T. M. Ferrell
26	Blanchard Church of God .....	Editorial	5	Fall Flowers .....	Editorial
10	Bleak Pacific Coast of Chile* .....		36	Father's Day .....	Editorial
30	Blendings of God and Man* .....		44	Finishing the Christian Race .....	Editorial
22	Blessed Are the Poor in Spirit .....	Harry Payne	37	Flowerpot, Flowerpot Island Park* .....	
29	"Blessed Are the Poor in Spirit" .....	Janice Johns	34	Ponhills Contribution to College .....	Editorial
9	"Blessed Are the Poor in Spirit" .....	Mary Brown	49	Foed and Famine .....	Glenn M. Birkey
9	Blessings from God .....	Kirby Davis	36	Forgiving Father .....	Editorial
31	Blessing of Parenthood .....	Editorial	10	Forsake Not God .....	H. Gary France
17	"Born of the Spirit" .....	C. Alan McLain	41	From the Business Manager .....	A. J. Hoko
41	Brother Otto E. Dick's Report .....		32	Future Glory of Zion .....	Janice Johns
11	Can You See the Christ? .....	Editorial	44	Genesis 1-3—A Key to the Scriptures .....	A. J. Blakesley
23	Capital and Labor .....	Editorial	24	Getsemane .....	Editorial
15	Challenge of the New Year .....	Delbert A. Jones	28	"Get Thee Out" .....	Paran W. Anderson*
17	Children .....	E. E. Giesler	9	Giving Thanks to God .....	Irene Payne
39	Choosing Your Friends .....	Harold Doan BE			
11	Christ and His Second Coming .....	W. R. Simmons*			
25	Christ Arose .....	W. Howard Beemer			
6	Christ, Door of the Sheep .....	Editorial			
19	Christian Colors .....	E. H. Goit			

\* indicates picture.

BE Berean Editorial.

BP Berean Page.

5	Glimpse into a Foreign City*		12	Jesus in the Psalms .....	Paul M. Hatch
8	God and One Make a Majority .....	Timothy Pearson	6	Jesus, Light of the World .....	Editorial
5	God Anoints a King .....	C. E. Lapp	25	Jesus Lives! .....	J. R. LeCrone
16	God's Great Cataract* (poem) .....	Paul M. Hatch	6	Jesus, the Bread of Life .....	Editorial
24	God's House in the Country .....	G. E. Marsh	12	Jesus the Christ—a Christmas Message .....	R. H. Judd
38	God's Intent for Man .....	Editorial	48	Jesus, the Christ .....	Editorial
28	God's Judgment against Heathen Oppressors .....	Shirley Logsdon	28	Jesus the Great Teacher .....	Ezra D. Gifford
27	God's Kingdom Is Not the Church .....	E. H. Goit	34	Jesus, the Mighty Prophet .....	Editorial
30	God's Purpose and Our Work .....	H. S. France	13	Jesus, the Only Begotten Son of God .....	Charles-E. Lapp
27	God's Salvation for His People .....	Shirley Logsdon	6	Jesus, the Resurrection .....	Editorial
9	God's Thanksgiving Day .....	Paul Hatch	6	Jesus, the True Vine .....	Editorial
15	God's Tomorrow .....	Paul M. Hatch	42	Jewish Prosperity in the Desert .....	Editorial
1	God Walks upon the Hills (poem)		40	Judgment Now in Effect in the Church .....	Editorial
50	God's Way Is Best .....	Mary Mae Nedrow	50	Keepers of the Covenant .....	Lyle Rankin
49	God's Will for Us (poem)		40	Keeping the Laws of God .....	Marion Ellsworth
41	Golden Rule Home .....	Mr. and Mrs. Charles Pearson	33	"Leaving Us an Example" .....	G. J. Gordon*
16	Good Neighbor Policy .....	Mrs. Florence Pease	38	Let the Gospel Slip .....	J. R. LeCrone
9	Governor Bradford's Proclamation .....	Editorial	31	"Let My People Go" .....	B. P. Skeels
2	Grateful to God .....	Editorial	40	Liberty and Progress*	
28	Greetings, Guthrie Grove .....	Editorial	35	Life and Message of John .....	Editorial
28	Guthrie Grove Church of God*		29	Life More Abundantly .....	Francis E. Burnett
16	Haggai's Four Sermons .....	Editorial	21	Life versus Death .....	George A. Waters
13	Happy New Year! .....	Editorial	18	Living the Golden Rule .....	W. G. Moffet
45	Harvest in Prince Edward Island*		15	"Looking for That Blessed Hope"	
49	Has Christ "Become of No Effect"?	H. Gary France	28	Love and Faith Enjoined .....	H. Scott Smith
44	"He That Hath No Sword" .....	Gordon Landry	40	Love Thy Brother, But Not As Cain .....	Kirby N. Davis
34	"He That Shall Come Will Come" I .....	C. E. Lapp*	7	Man As He Was, As He Is, and As He Shall Be .....	Dr. J. H. Thomas
29	He Understands (poem) .....	Mary Mae Nedrow	48	Martha's Implicit Faith .....	Editorial
34	History in Advance .....	Glenn M. Birkey	25	Meaning of Easter .....	Glenn M. Birkey
27	Homemade Poison .....	Peter Rees Joshua	34	Memorials of Man and God .....	Shirley Logsdon
12	How Christ Came to Bethlehem .....	M. W. Lyon	3	Millennial Glory (selected)	
27	How Is Your Music? .....	Harold J. Doan BE	45	Minutes of the 1947 General Conference	
23	"How Shall They Hear without a Preacher?" .....	Opal R. Hayse	44	More Like the Master .....	Mrs. M. G. Mitchellree
43	Humiliating Facts .....	H. Gary France BP	31	Mother and Child .....	Editorial
28	I Do Not Know (poem) .....	Emma Smith	31	Mother Eve .....	Editorial
46	Illecillewaet River, Glacier Park*		10	Mother Shipton's Prophecies (poem)	
6	Illinois Evangelist (also 11, 14, 18, 27, 32, 36, 41, 48)		31	Mothers Unknown .....	Editorial
2	I Met My Master (poem)		31	Mother's Wages .....	E. H. Goit
39	Immortality (selected)		11	My Old Home .....	Elizabeth Reighard*
40	Immortality on Condition .....	T. M. Ferrell*	48	"My Peace I Give unto You" .....	Lyle Rankin
45	"Inasmuch" .....	Editorial	46	National Berean Day Report .....	Beth Hardesty BP
4	Inconsistency? No! .....	Harvey U. Krogh, Jr.	41	National Berean Society Report .....	Arlen Marsh
33	In Exchange for Life .....	H. Gary France	43	National Berean Youth Rally*	
12	In "Fulness of Time" .....	Editorial	39	Nebraska Flood .....	Mrs. Allen Johnson
23	"In God We Trust" .....	Dean Moore	33	Need of Tolerance .....	Gordon Landry
29	Inherent Immortality .....	E. H. Goit	17	Noachian Covenant .....	Editorial
10	"In the Valley of Decision" .....	Floyd A. Stilson*	15	No Knowledge of God .....	Mrs. Clinton J. Cox
1	In the Wake of the Great Commission .....	James M. Watkins	2	Notes in an Old Bible (also 15) .....	Alfred Anthon
15	Inventory .....	Howard H. Hawkins*	30	Not Slaves, But Friends .....	Editorial
27	Irresponsible (poem)		14	"Not Slothful in Business" .....	Harvey U. Krogh, Jr.
45	Isaac As an Offering .....	Warren Sorenson	20	"Not Slothful in Business" .....	Emma C. Railsback
36	Isaiah and the False Prophets .....	Gordon Landry	2	One God .....	R. H. Judd
35	Isaiah and Zionism .....	Timothy Pearson	48	One God: the God of the Ages (also 49-51) .....	R. H. Judd
38	Isaiah's Message to Hezekiah .....	Milon Hall	4	On Washing of Feet .....	John R. Fiske
37	Isaiah's Plea to Repentance .....	Milon Hall	29	Open Fishing Season .....	Editorial
35	Isaiah's Vision of the Lamb .....	Gordon Landry	8	Oregon Bible College*	
47	Isaiah the Statesman .....	W. Howard Beemer	8	Our College .....	Otto E. Dick
50	I Saw Thee, God (poem)		19	Our Commission (poem)	
26	Is Drinking a Sin? .....	Bernard Lobell	39	Our Life's Objective .....	Mary Mae Nedrow
29	Is Godliness Profitable in This Life? .....	Vernon D. France	5	Jehovah's Rival Gods .....	Editorial
26	Is Sprinkling Baptism? .....	Mrs. Forest Long	7	Jerusalem, a Place of Peace .....	Florence Pease
35	It Is Graduation Time .....	Harold Doan BE	40	Jesus, Earth's Coming Judge and King .....	Editorial
25	"It Is I Myself" .....	Editorial			
26	"I Will Come Again"—Jesus .....	Marion Ellsworth			

\* indicates picture.

BE Berean Editorial.

BP Berean Page.

23	Our Youth .....	Mrs. G. M. Siple	41	Songbook Committee Report	
36	Outlook for Russia .....	Timothy Pearson	16	Souls and Salvation .....	Lyle Rankin
26	"O Ye of Little Faith" .....	Ellsworth Routson*	20	Sound Doctrine .....	Mary Mae Nedrow
			2	Sowing the Word .....	P. W. Buzek
37	Parental Obligation to Youth .....	Otto E. Dick	36	"Spirits in Prison" .....	R. H. Judd
5	"Parousia"—the Coming of the Lord .....	T. M. Ferrell	32	Springtime along Rock River, Illinois*	
11	Parthenon—Significant Remnant of Greek Architecture*		18	Standing for Christ .....	Editorial
8	Paul's Sermon on Mar's Hill .....	Gordon Landry	12	"Star Out of Jacob" .....	Editorial
30	Peculiar Christians .....	H. Gary France	12	Stars over Bethlehem .....	Timothy Pearson
13	Perilous Times .....	Editorial	33	Stop and Think .....	Harold J. Doan BE
6	Perserverance Will Win .....	Glenn M. Birkey	19	Studies in Prophecy (also 20, 22, 23) .....	J. M. Morgan
20	Personal Worker's Guide .....	C. Alan McLain	17	Studying "Godhead" and "Lord" .....	R. H. Judd
48	Peter's Implicit Faith .....	Editorial	37	Study of the Death Penalty .....	R. H. Judd
2	Physical and Spiritual Beauty .....	Editorial	32	"Summer Is Nigh" .....	Editorial
17	Portentous Ruins of Mighty Rome*		50	"Summer Is Ended" .....	Editorial
49	Prayer .....	Editorial	29	Summer Schools at Oregon, Illinois .....	Editorial
29	"Pray Not for the World" .....	Editorial	41	Sunday School Association .....	Frances Walls
29	Preacher and His Pay .....	Editorial	1	Surgery and Miracles .....	Editorial
22	Preacher Peter .....	Editorial			
10	"Preach the Word" .....	Editorial	37	Tell Me His Name (poem) .....	Marion Ellsworth
37	"Preach the Word" .....	Harvey U. Krogh, Jr.	24	Temperance Plus .....	Madge Savage
47	Preparing for Service .....	Mrs. H. S. France	22	Temples of God .....	Mary Brown
41	Print Shop Report .....	Paul C. Johnson	5	Testimony .....	Mary Mae Nedrow
26	Profit and Loss .....	Mrs. Ellsworth Routson	20	Thankful and Responsible .....	Grover Gordon*
18	Prophecy .....	C. E. Randall*	9	Thankful Most for Christ .....	Editorial
35	Prophecy and Current Happenings .....	Lyle Rankin	9	Thanksgiving (poem) .....	G. E. Marsh
16	Prophecy and Persecution .....	W. R. Simmons	21	The Alamo—Cradles of Texas Liberty*	
22	Prophecy—History Foretold (also 23) .....	Grover Gordon	2	The American and Canadian Niagara Falls*	
36	Prosperity and Religion .....	T. M. Ferrell	25	The Angels' Taunt .....	Editorial
			4	The Apostles' Creed .....	G. E. Marsh
39	Qualifications of Ministers		13	The Armor of God .....	Harold J. Doan*
			25	The Better Way (poem)	
13	Race Tolerance Is Necessary .....	Otto E. Dick*	50	The Blessings of Prayer (poem)	
30	Railroading and the Ministry .....	H. S. Bell	19	The Boy Jesus and Youth Today .....	Editorial
34	Recreation Must Re-create .....	Harold Doan BE	42	The Brewers' Slogan (poem)	
14	Regathering of Israel .....	Vivian Kirkpatrick	42	The Calf Path .....	Harold J. Doan BE
5	Registered Ministers (also 14)		29	The Cares of the World .....	Glenn M. Birkey
26	"Remember Now Thy Creator" .....	Harold Doan BE	48	The Centurion's Implicit Faith .....	Editorial
9	Remembrance .....	Mary Brown	44	The Church at Ater, Texas*	
8	Repentance .....	W. Howard Beemer	34	The Church of God—a Sign .....	T. M. Ferrell
41	Report of Evangelism .....	M. W. Lyon	14	The Church Today (poem)	
41	Report of Promotion and Co-ordination Department		10	The City Foursquare .....	Milon Hall
		James M. Watkins	7	The Dead Are Dead .....	Editorial
6	Report to Our Fellowship .....	James M. Watkins	15	The Destruction of Sennacherib (poem)	
21	Report to Texas .....	M. W. Lyon	15	The Diary of a Bible	
25	Resurrection .....	James A. Patrick	31	The Dove of Peace .....	Florence E. Pease
30	Resurrection .....	E. H. Goit	42	The Education of Peter .....	Norman J. McLeod*
48	Return of the Prodigal Son .....	Harold Doan BE	3	"The Elements Shall Melt" .....	A. N. Dugger
25	Reward of Easter .....	Harvey U. Krogh, Jr.	20	The Fear of the Lord .....	E. H. Goit
24	Road to the Kingdom .....	Howard H. Hawkins*	6	The Foolishness of Preaching .....	H. Gary France*
42	Romantic Scene on River Elbe, North Bohemia*		39	The Good Samaritan .....	W. Howard Beemer
6	Russia in Prophecy .....	J. W. McLain	43	The Gospel Identified .....	Gerald L. Cooper
			33	The Gospel Invitation .....	Mrs. Harry Payne
23	San Jacinto Monument .....	Editorial	43	The "Inward Man" .....	W. G. Moffet
23	San Jacinto Monument, Near Houston, Texas*		25	The Gospel of Resurrection .....	Paul M. Hatch
12	"Sceptre . . . Out of Israel" .....	Editorial	17	The Great Physician .....	Grace Skinner
4	Science and the Bible .....	Harold J. Doan	7	The Growing Stone .....	James Mattison
7	Seal of Faith in the Gospel .....	T. M. Ferrell*	32	The Hot Spot, Hell .....	E. H. Goit
49	Secrets for Interpreting the Bible .....	Editorial	4	Their Wickedness Is Great .....	Mrs. H. H. Kent
26	Self-Righteousness .....	Dale Ward	39	The Kingdom of God .....	Harry Payne
32	Shackled by Inefficiency? .....	Harold J. Doan BE	19	The King of the North .....	Grover Gordon
21	Shake Hands, Texas .....	Editorial	24	The Law of Love .....	Mary Mae Nedrow
23	Short Bed and Narrow Cover .....	Editorial	2	The Layman's Minister .....	C. E. Lapp
23	Should Christians Believe in Soul Sleeping? .....	Glenn M. Birkey	40	The Life of Christ (also 41-44) .....	Timothy Pearson
32	Should Women Teach? .....	Fred E. Hall	25	"The Lord Is Risen Indeed" .....	Editorial
47	"Signs of the Times" .....	Editorial			
48	Sincerity of Speech .....	Mabell E. Bell*			
41	Sister Verna Thayer's Report				
11	Sixtieth Wedding Anniversary*				
3	Some "Mistakes of Moses" .....	R. H. Judd			

\* indicates picture.

BE Berean Editorial.

BP Berean Page.

18	The Ministerial Conference .....	Editorial	28	Two Fathers .....	E. H. Goit
6	The Missionary Spirit .....	Gordon Landry	10	Two Nations .....	Shirley Logsdon
16	The Modern Mariner (poem) .....	S. M. Russell	33	Unbelief .....	Mrs. J. M. Kiger
39	The Nebraska Flood .....	Editorial	30	Unique Chapel Address .....	Editorial
14	The Penny Ye Meant to Gi'e (poem)		14	Unknown Factor in Life and Success .....	Editorial
38	The Power of God's Word .....	Gordon Landry	49	Value of the Knowledge of General History .....	Norman J. McLeod
49	The Power of the Word .....	Harold J. Doan BE	25	"Very Early in the Morning" .....	Editorial
34	The Prophetic Word .....	Harvey U. Krogh, Jr.	28	Voice of Indiana (also 35)	
18	The Psychology of Preaching .....	Otto E. Dick*	16	Voice of Missouri (also 29)	
18	The Reason for Church .....	Harold J. Doan	4	Voice of the Trees .....	
45	There Is a God .....	H. P. Nielsen BP	46	"Wait on the Lord" .....	Editorial
47	The "Rh" Factor in Light of Prophecy .....	Iola Magaw*	27	Wanted, a Pastor (poem)	
26	The Resurrection .....	H. Scott Smith	10	"Watch and Pray" .....	Editorial
37	The Reward of Prayer .....	Janice Johns	22	Watchmen on the Walls .....	J. E. Adamson*
25	The Risen Lord .....	Otto E. Dick	38	"Way Down upon the Suwannee River"*	
1	The Road Back .....	Arlen Marsh BE	23	We Have a Message .....	M. W. Lyon*
1	The Royal Aspect of Christ's Kingdom .....	Herbert F. C. Hill	17	"We Shall Be Like Him" .....	Kirby Davis
2	The Sabbath, a Sign (also 3) .....	Emma C. Railsback	38	"We Shall Judge Angels" .....	Emma C. Railsback
15	The Saints or Christ? .....	James Mattison	8	We Thank Thee, Lord .....	Editorial
5	The Second Miracle .....	Harold J. Doan	46	"What Doth the Lord Require?" .....	Editorial
41	The Secretary's Annual Report .....	Editorial	48	What Happens after Death? .....	Selected
32	The Soul of Man .....	N. S. Westfall	12	What Is Christmas? .....	Harvey U. Krogh, Jr.
50	The Sources of Jesus' Power .....	R. H. Judd*	44	What Is Predestination? .....	M. W. Lyon
25	"The Stone Was Rolled Away" .....	Editorial	19	What Is Success? .....	Edgar A. Guest
41	The Tentative Budget .....	James M. Watkins	27	What Is "the Faith"? .....	Editorial
15	The Thief on the Cross .....	Inez Titus	38	What Is the Trinity? .....	Donald Perkins
47	The Tragedy of Haman .....	H. Gary France	50	What Is Wrong with Ranching? .....	Gary France BP
25	The Triumphal Entry .....	Richard Smith	41	What Kind of Man Was Jesus? .....	Harold J. Doan BE
16	The Two Gates .....	Mary Mae Nedrow	48	What Value Is Man to His Maker? .....	Mrs. Florence Pease
49	The Type Speaks .....	Frederic Goudy	28	What Would You Do? (poem) .....	George A. Waters
36	The Unfailing Father .....	Editorial	19	"Where Is Thy Brother?" .....	Milon Hall
48	The Value of a Name .....	Howard H. Hawkins	47	Who Was the Preacher? .....	Timothy Pearson
42	The Wages of Sin .....	Glenn M. Birkey	30	William Dick Visits Eastern Cities*	Editorial
11	The Word Made Flesh (also 13) .....	J. H. Thomas	17	Will Israel Be Saved? .....	B. F. Skeels
4	The World's Present Peril .....	Benjamin Carpenter	40	Will There Be Another World War? .....	J. Smith
44	The Writing on the Wall .....	Mary Mae Nedrow	21	Winding San Antonio River*	
29	They Are Atomic .....	Harold Doan BE	47	Wiwaxy Peak, Yoho National Park*	
21	"They Knew Not" .....	Francis E. Burnett*	39	You Are a Priest .....	James Mattison
34	"Thy Kingdom Come" .....	Roy G. Graham	28	You, Too, Can Pray .....	Harold Doan BE
13	Time—a Mark of Mortality .....	Editorial	19	Youth in the Past and Today .....	Glenn M. Birkey
40	Time and Eternity .....	Editorial	43	Youth Rally and Summer School .....	Editorial
26	Timothy Pearson Awarded Scholarship .....	Editorial			
50	Tithing .....	Evelyn H. Austin			
12	"To Seek and to Save" .....	Gordon Landry			
39	Tossing Waves .....	Editorial			
44	To Texas Members .....	Mrs. J. T. Gandy			
43	Treasurer's Report .....				
16	Trees .....	Mary Mae Nedrow			
33	Tree-Split Tomb .....	Editorial			
9	True Greatness .....	Glenn M. Birkey			
42	Truth We Believe and Emphasize .....	G. E. Marsh			

\* indicates picture.

BE Berean Editorial.

BP Berean Page.

## ONE GOD: THE GOD OF THE AGES

(Continued from page 5)

unity, we close this section with a number of examples where *echad* is represented by the words "each" and "each one," which any unbiased student will admit are words having the equivalent of the numeral "one," namely, simple unity:

Numbers 7:11—"Each offering."

Numbers 7:85—"Each charger of silver."

Numbers 29:14—"Each ram of the two rams."

Numbers 29:15—"Each lamb of the fourteen lambs."

Joshua 22:14—"Each chief house."

1 Kings 4:7—"Each man." (See R.V.)

2 Kings 15:20—"Each man fifty shekels."

2 Chronicles 4:13—"Each wreath."

Numbers 7:3—"Each ONE an ox."

Isaiah 6:2—"Each ONE had six wings."

## HARVEST TIME

(Continued from page 3)

"I was an hungered . . . thirsty . . . stranger, and ye took me in" (Matt. 25:35). Friends, it may pay, both in this world and in the world to come, for us to lend a hand to the Jews at this the greatest of all their trouble.



